

E. Pretty, F.S.A.

Billington House,
Maidstone.

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WITHDRAWN

120







ST. PAUL'S, KNIGHTS BRIDGE—FROM A SKETCH TAKEN MAY 1, 1854.—PAGE 321.

THE BULWARK

OR

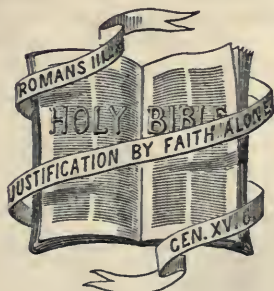
Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. III.—1853-54.



ACTS XVII. 11.

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JAMES W. L. LUT



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THE BULWARK,

OR

REFORMATION JOURNAL.

LORD ABERDEEN BOWING DOWN TO THE BRIGADE.

FEW occurrences of recent times have, we presume, caused more painful surprise to the Protestants of this country, than the late letter of the Prime Minister of England abjuring the Protestant sentiments of Lord John Russell, in order to conciliate the Popish members of Parliament. If this does not arouse the Protestants of Britain to a sense of the danger to which they are exposed, and of the growing influence of Popery, we know not what may be expected to do it. No doubt Lord John Russell's own position is extremely unsatisfactory, and on that ground he has probably met with less sympathy. He utters quite as much Protestantism as to arouse the most malignant hatred on the part of the emissaries of Rome. But, at the same time, he is sadly inconsistent; he defends Maynooth, resists the inspection of nunneries, and is so thoroughly incomprehensible, as to forfeit confidence on the part of earnest Protestants. To use a homely expression, "he falls between two stools." And therefore, whilst Lord Aberdeen's recent conduct has justly been regarded with astonishment and regret by the Protestants of the empire, they have almost as earnestly deplored the feeble and vacillating policy of his colleague.

The point of difference between our two statesmen is a cardinal one, and Lord John Russell is beyond all doubt right,—although he has been long in making the discovery,—in maintaining that loyalty and liberty can never co-exist with Popery. The *Times*, although in a very shuffling article, thus illustrates his assertion:—

"It certainly is a fact, however we may describe it, that there have been in all ages, and are to this day, not only many collisions, but a systematic feud, between the Roman Catholic Church and the Civil Government of States in or out of its communion, so long as those states retain the least of what is commonly called a constitutional character. In England there has been a continuous series of misunderstandings with the Court of Rome since the landing of William the Conqueror, armed with a Papal authorization to seize this island and hold it of Rome. It has been very much the same in all the other countries of Western Europe, and though the tactics of Rome are varied according to circumstances, dealing differently with an absolute and a constitutional sovereign, with a monarchy and a republic, with a Roman Catholic and a Protestant, it cannot be said that there is or ever has been one single state in this part of the world which the Court of Rome has not endeavoured to render less independent, less liberal, and, so far, less free. It has a decided, not to say an avowed, antipathy to such things as parliaments, or to any form for ascertaining, declaring, and giving effect to public opinion. This is so notorious, that Roman Catholics are obliged either to assume a very Protestant position within their own Church, or to speak of kings, legislatures, and peoples in a way which sounds rather dis-

loyal to an English understanding. In this country the Roman Catholics have not been content with any sovereign or any parliament we have had since the Reformation, unless we are to give the name of satisfaction to their miserable intrigues with Charles I. and his sons. They are not satisfied with any State or any Government in which, and under which, a single dissident from their Church—say, for example, a Greek who accepts all the creeds except one word of the Nicene—can open a church and worship God after the custom of his fathers. Here and there Rome tolerates toleration, but only where there is no other alternative.”

So much for the fact, now for the reason. A true Papist can no more be a loyal subject than a man can serve two masters. The Popish Church lays it down as a first principle, that the power of the Pope is supreme over all kings and states. Bellarmine, their great authority, after comparing the union of Church and State to the union of soul and body, says, “The spiritual power does not mix itself in temporal concerns, but suffers all things to proceed as before the union, so long as they do not oppose the spiritual end, or be not necessary to obtain it. But if anything of this sort occurs, *the spiritual can and ought to coerce the temporal* by any way and means which shall seem necessary for its purpose.” Again, “The last general rule is, that when on the same point the laws of the State and those of the Pope are found to be contrary, if the matter of the law concern the danger of souls, *the law of the State is abrogated by that of the Pope.*” And if it be asked who shall decide when this principle comes into operation, he says, “The decision of the question, whether a king is perverting to heresy or not, *belongs to the Pope*, to whom is entrusted the care of religion—therefore *it is the Pope’s part to decide whether the king ought to be deposed or not.*” In the famous Bull of Boniface VIII., it is said—“Certainly he who denies the temporal sword to be in the power of the Pope, ill understands the word of the Lord—‘Put up thy sword into thy sheath.’ Both swords then are in the power of the Church—that is to say, the spiritual and the material. But the one is to be employed for the Church; the other by the Church. The latter appertains to the priest; the former is in the hands of kings and warriors, but *still at the nod and permission of the priest* . . . Wherefore we declare, define, and pronounce that it is absolutely necessary for salvation, that every human creature be subject to the Roman Pontiff.” Now these are not the ravings of madmen, but the deliberate declarations of the highest Popish theologians and of an infallible Pope; the undoubted doctrines of the Popish Church, and of Maynooth College, held by all priests and bishops throughout the world. This pretended power has often been exercised. It originated the Gunpowder Plot. It was exercised in the case of our own Queen Elizabeth, whose excommunication will be found in another page; and it is certain that Pope Pius V., who uttered that sentence, was not only never blamed by Papists, but was made a saint, and is still worshipped as such, partly on that very account, viz., as the Bull expresses it, for his unhesitating “zeal in striking with his dread anathema the impious heretic Elizabeth, the pretended Queen of England, the slave of shameful vices as a heretic, and the favourer of heretics, absolving her subjects from their allegiance, and depriving herself, by Pontifical authority, of her pretended right to the throne of England.” That excommunication has not only been highly lauded by all Papists, but the same reasons make it equally applicable to our present most gracious Queen, were it thought prudent at this moment to prosecute a similar course towards her.

The Papists have lately become a great deal bolder in this respect, and at their public dinners most offensively parade their greater loyalty to the Pope than to our beloved Queen. This is the only way in which they can safely shew their teeth at present. A dinner took place in the Hanover Square

Rooms, on the 2d of June last, and is reported in the *Tablet* of June 11th, at which Dr. Wiseman took great pains to exhibit before a Popish nuncio who was present, this disgraceful abuse of English liberty, not only by drinking the Pope's health as usual first, but by making the contrast in point of cordiality between the way in which the Pope and Queen were received, as marked as possible. Dr. Wiseman ended a long and fulsome speech about the Pope as follows:—

"It gives me particular gratification to have been able to bring into this company one who is going to represent the authority of the Holy See in a distant region, the Apostolic Nuncio on his way to Brazil, carrying with him the high authority of a representative of the Holy See. (Hear, hear.) He brings practically before us that the empire of his Holiness is one extending from sea to sea, stretching across the Atlantic, passing again over the Pacific, and *far beyond the boast of any temporal empire* is one on which the sun never sets. (Applause.) I can assure you that I have no reason to repent having brought my excellent friend, the Archbishop of Thebes (applause) to this meeting of Catholics—this 'family meeting,' as he calls it, and states, 'that although new to him, it is not strange, for he feels himself quite at home in the midst of them.' (Hear, hear.) One thing he had not seen yet. *I wish him to see how English Catholics can drink the health of the Sovereign Pontiff*, (applause,) that he may know that there is *no want of boldness*, no want of warmth, no want of enthusiasm, the moment the name of the Sovereign Pontiff is mentioned. I ask you, then, to join with me in drinking to 'The health, the long life, and happiness of our Holy Father,' considering it not merely as a common toast, but wishing in the depths of our hearts, that God may grant him all the desire of our souls. (Cheers and applause.)

"The toast was received with *most enthusiastic applause*; the cheering continued for several minutes.

"Song—'Ode to Pope Pius.'—Rosini.

"His Eminence, in a few remarks, proposed 'The health of our gracious Sovereign Queen Victoria,' which was received and drunk with every demonstration of loyalty."

But while they thus pretend coldly to drink the Queen's health, they know she is included in an annual sweeping curse pronounced at Rome against all who dare to differ from the mystic Babylon. It is utterly preposterous to imagine that men who hold such principles can be loyal subjects of any Protestant Government, or can have any desire to promote human liberty. In their hearts they must detest it. Their chief is, in truth, the head of the Inquisition. The only wonder is, that Lord John Russell did not discover all this long ago. It proves that the mass of well-informed Protestants have been half a century before our Statesmen in intelligence. As to Lord Aberdeen, one is at a loss whether to put down his professed dissent from these opinions to ignorance of facts, or to an open betrayal of principle for political purposes. Is he prepared to re-establish Popery, and to alter the entire constitution of Britain? For why, to go no farther, is the present Royal Family on the throne but because they are Protestants, and because our wiser ancestors discovered that neither liberty nor religion was safe for a moment under the government of a Papist, inasmuch as from his very creed he is forced to be the abject servant of a foreign spiritual despot?

What is mainly to be regretted in all these transactions is, that there are so few men in the House of Commons ready to stand up and to speak the notorious truth on all such subjects. Compared with the earnestness and consistency of the handful of Popish members, our crowd of so-called Protestant representatives, with a few exceptions, make but a sorry figure, and the tameness with which Lord John Russell submitted to the disavowal of his sentiments by Lord Aberdeen on the late occasion, when he was so undoubtedly in the right, is a sad omen for our country. Still we look, under God, to the Christian people of these lands with a large measure of confidence, and we call upon them by all that is sacred to diffuse information throughout the entire community, to rouse the electors, and to send a band of legislators at

next election to St. Stephen's, who shall waken the echoes of other days, and proclaim to Europe that the eye of England is as clear, and the heart of England as soundly Protestant as ever.

PROTESTANTISM AND POPERY AT HOME AND ABROAD.

AT HOME.

WE referred formerly to the successful annual meeting of the Protestant Alliance. Its report is now published, and contains a comprehensive and valuable digest of the operations of Protestantism for the past year. This great Association now occupies a commanding position before Europe, and is gradually combining and animating Protestants in an united struggle. We trust that it will soon have an active branch in every town in England. We have seen the annual report of one of its branches, the "Gravesend Protestant Alliance"—which for wisdom and energy of operations seems to deserve the highest commendation. The Reformation Society is also proceeding with unabated energy: its main object is the actual conversion of Romanists from their fearful delusions. At Bath the Protestant cause has sustained a heavy loss in the lamented death of the Rev. E. Tottenham, one of its most able and unflinching champions. At Cheltenham the Papists are making great efforts to erect a mass-house, and, with their usual effrontery and cunning, they have published, in the Cheltenham papers, an appeal, "to the enlightened liberality of Christians of all denominations for aid in the erection of a *Catholic Church in Cheltenham*." The committee, in large letters, declare, in name of their religion, that "they believe that charity and good will towards mankind is the first—the greatest and most essential of all Christian virtues, and they rejoice that in this profession there is no difference amongst Christians." This trick has been thoroughly exposed, and the true nature of Popish "charity" exhibited, in an address to the "Protestants of all denominations by an Irish Clergyman," who happened to be residing in the district. It is lamentable to think that any Protestants could be so intensely stupid as to be caught by such an appeal. At Liverpool Dr. McNeile has effectually silenced a priest on the subject of the novelty of the Papal creed. He has not dared to meet his challenge. In many parts of England meetings have been held on the subject of the Nunnery Bill; but especially a notable and most enthusiastic meeting has been held at Manchester, at which, as usual, the Rev. Canon Stowell has made a most eloquent speech. Others also have spoken powerfully, and the effect seems to have been very great. At Ardwick, near Manchester, the Protestants seem most active. They have just completed a course of lectures, and the following programme of their weekly operations is surely worthy of being copied everywhere by Protestant committees that are really in earnest:—

Monday evening—Library and Reading Room, open to Members at half-past Seven.

Tuesday—Two Mutual Improvement Classes meet alternately.

Wednesday—Devotional Meeting at Eight, open to the public.

Thursday—Public Meetings, Lectures, &c.

Friday—Meeting of the Working Committee.

At Shields a course of Protestant lectures is being delivered to large audiences. Upon the whole, England is gradually rousing herself to the magnitude of this struggle, and there is much cause for devout thankfulness, as well as for earnest prayer and growing effort.

In regard to Scotland, the Rev. Dr. Dill, the Acting Secretary of the Scottish Reformation Society, has been vigorously and indefatigably prosecuting the great work for which the Society was instituted. During the sittings both of the Free Church Assembly and the United Presbyterian Synod, the Rev. Doctor addressed them on the all-important subject of Popery, and the necessity for strenuous and energetic measures being adopted by all denominations of Protestants to arrest the progress of that soul-destroying system. The same subject was under the serious consideration of the Assembly of the Established Church. All these Churches unanimously passed resolutions commending this great object to the countenance and aid of ministers and congregations throughout Scotland. The Secretary has also been recently engaged in holding a meeting in Aberdeen with great success, and in Dundee, where also he has organized a Branch Association and a Female Auxiliary, the latter of which has already set a noble example to their countrywomen by preparing and forwarding to Parliament a numerous signed petition in favour of Mr. Chambers's Bill. Dr. Dill, besides visiting the branches already formed in Stirling, Alloa, and Falkirk, has also held a meeting and established a Branch Association, as well as a Female Auxiliary, in Dumfries. He has also addressed a very numerous and enthusiastic meeting in Perth. It is gratifying to notice that all the towns where Branch Associations have been formed are contributing liberally to the Special Fund of the parent Society, and circulating ample information by means of this publication and otherwise. We hope to have the privilege of announcing ample results of these movements from time to time, and that the Protestants of the empire will provoke one another to love and good works. The events most worthy of notice on the other side are, *first*, the lawsuit by Priest M'Lauchlan against the editor of the Falkirk newspaper, for publishing part of an Anti-Popish lecture. The great object of Popery is to crush freedom of discussion. The priest valued the damage to his character at £8, 6s. 8d., and dragged the editor into the Small Debt Court. But the judge has decided against him, to the great delight of the district. The other fact is the alleged profession of Popery by the Duchess of Hamilton. If this is confirmed, it will have a great effect in Lanarkshire, and is a loud call to the Protestants there to be up and doing.

ABROAD.

Gavazzi is lecturing in the United States with great effect. Holland is rising nobly in opposition to the Papal aggression. The ministry has been tried out, a more Protestant Parliament returned, and the King's speech is fully occupied with the subject. All the Protestant countries of Europe should understand one another, and make common cause. Portugal has adopted some most persecuting acts, and the Protestants of Madeira are contemplating the necessity of flight. The Eastern question is becoming more serious, and ought to engage the prayerful attention of Christians. Out of that quarter, in all probability, the great storm will arise which shall convulse Europe. Russia has long been preparing for such a struggle. And although it is well to be on terms of peace with France, on the other side we must watch our politicians lest those terms should compromise our Protestant liberties. We confess we did not like to hear the leader of the House of Commons the other night that it would be "inconvenient" in present circumstances to discuss the question of the French occupation of Rome. Let Protestants be fully awake.



THE PORT OF CARDINAL WYNDHAM

CARDINAL WOLSEY.

THE life of Wolsey is well worthy of study, especially at the present moment, as giving an idea of what Popery would really do if it had its way, and what is the true spirit of all cardinals. That haughty prelate was son of a butcher at Ipswich, and was born in 1471. By high talent, great energy, and the most unscrupulous subserviency, he forced his way to the highest eminence, and for a time had under his control all things temporal and spiritual in England: A sketch of him will be found in D'Aubigné's new volume, but a curious life of him was written by Cavendish, his gentleman usher, and is reprinted by Dr. Wordsworth,* from which we shall make a few extracts illustrative of his true character. The following exhibits the unscrupulous means by which he ascended to power, and illustrates at the same time the universal spirit of Popery, and its danger as a political element :—

“ In whom the king conceived such a loving fancy, and in especial for that he was most earnest and readiest in all the council to advance *the king's only will and pleasure, having no respect to the cause* ; the king, therefore, perceiving him to be a meet instrument, for the accomplishing of his devised pleasures, called him more near unto him, and esteemed him so highly that the estimation and favour of him put all other eminent counsellors out of high favour. . . . And whereas the other ancient counsellors would, according to the office of good counsellors, diverse times persuade the king to have sometime a recourse to the council there to hear what was done in weighty matters, the which pleased the king nothing at all, for he loved nothing worse than to be constrained to do anything contrary to his pleasure, that knew the almoner (Wolsey) very well, having a secret intelligence of the king's natural inclination, and so fast as the other counsellors counselled the king to leave his pleasure and to attend to his affairs, so busily did the almoner persuade him to the contrary ; which delighted him very much, and caused him to have the greater affection and love to the almoner.”

Having, by such base means, raised himself to the highest position in England next to the king, as Lord Chancellor of the kingdom, and Archbishop of York, he was made a Cardinal of the Roman Empire. This was his first object of ambition ; and when the cardinal's hat arrived, we are told that he caused the messenger who brought it “ to be stopped on the way immediately after his arrival in England, where he was newly furnished in all manner of apparel, with all kind of costly silks which seemed decent for such an high ambassador. And that done, he was encountered upon Blackheath, and there received with a great assembly of prelates and lusty gallant gentlemen, and from thence conducted and conveyed through London with great triumph. There was great and speedy provision and preparation made in Westminster Abbey, for the confirmation and acceptance of this high order and dignity, the which was executed by all the bishops and abbots about or nigh London, with their rich mitres and copes and other ornaments ; which was done in so solemn a wise as I have not seen the like, unless it had been at the coronation of a mighty prince or king.”

It were too long here to describe all the glory and grandeur in which this man now revelled—the extent of his power—the splendour of his palace—his five hundred domestics—his magnificent dresses of silk and scarlet, and shoes glittering with jewels—his sumptuous carriages—his glorious processions, with two of the tallest and handsomest priests in the realm, carrying two great silver crosses before him, in token of his two-fold dignity, and a gallant train bringing up the rear—how he domineered over all things civil and eccle-

* Ecclesiastical Biography ; or, Lives of Eminent Men, &c. Six vols. London : Rivington, 1818.

siastical—how he aspired to the Popedom—how he was not only defeated in this, but was cast off afterwards by Henry, and died miserably, but still cursing Lutheranism and calling upon the king to put it down by force;—"Say furthermore," feebly stammered out the dying slave of Antichrist, in a message to the king, "that I request his Grace, in God's name, that he have a vigilant eye to depress this new sort of Lutherans, that it do not increase through his negligence in such a sort as he be at length compelled to put on harness upon his back to subdue them, as the king of Bohemia did . . . Alas! if these be not plain precedents to admonish a prince to be circumspect against the semblable mischief, then will God strike and take from us our prudent rulers, and leave us in the hands of our enemies, and then shall ensue mischief upon mischief," &c. And so he breathed his last; and his servant adds, "Here is the end and fall of pride and arrogancy of men exalted by fortune to dignities; for I assure you, in his time he was the haughtiest man in all his proceedings alive, having more respect to the honour of his person than he had to his spiritual profession; wherein should be shewed all meekness, humility, and charity, the discussing whereof any farther I leave to divines." Poor Cavendish! he little knew the true nature of Popery, of which there can scarcely be a more pregnant illustration than the proceedings of Wolsey, and which, as the devil's counterfeit of true Christianity, is destined to remain unchanged until it is destroyed by the spirit of Christ's mouth, and the brightness of his coming.

BULL OF POPE PIUS V. AGAINST QUEEN ELIZABETH.

The following contains the principal part of this extraordinary document:—

"A sentence declaratory of our Holy Lord, Pope Pius Quintus, against Elizabeth, Queen of England, and the heretics adhering unto her. Wherein also, all her subjects are declared to be absolved from the Oath of Allegiance, and whatever other duty they owe to her; and those which from henceforth obey her, are involved in the same curse or anathema."

"Pius, Bishop, servant of God's servants, for a future memorial of the matter—

"He that reigneth on high, to whom is given all power in heaven and in earth, hath committed his One Holy Catholic and Apostolic Church, out of which there is no salvation, to one alone upon earth, namely, to Peter, the Chief of the Apostles, and to Peter's successor, the Bishop of Rome, to be by him favoured with plenary authority. Him alone hath he made prince over all people and of all kingdoms, to pluck up, destroy, scatter, consume, plant, and build, that he may preserve his faithful people (knit together with the band of charity) in the unity of the Spirit, and present themselves spotless and unblemished to their Saviour. In discharge of which function, we, who are by God's goodness called to the government of the aforesaid Church, do spare no pains, labouring with all earnestness, that unity and the Catholic religion (which the author thereof hath, for the trial of his children's faith and for our amendment, suffered to be tossed with so great afflictions) might be preserved sincere. But the number of the ungodly hath gotten such power, that there is no place in the whole world left which they have not essayed to corrupt with their most wicked doctrines; and amongst others, Elizabeth, the pretended Queen of England; this servant of wickedness, lendeth thereunto her helping hand, with whom, as in a sanctuary, the most pernicious persons have found a refuge. This very woman, having seized on the kingdom, and monstrously usurped the place of Supreme Head of the Church in all England, and the chief authority and jurisdiction thereof, hath again reduced the said kingdom into a miserable and ruinous condition, which was so lately reclaimed to the Catholic faith and a thriving condition . . . Being therefore supported with his authority, whose pleasure it was to place us (though unable for so great a burden) in this supreme throne of justice, we do, out of the fulness of our Apostolic power, declare the aforesaid Elizabeth as a heretic, and a favourer of heretics, and her adherents in the matters aforesaid, to have incurred the sentence of excommunication, and to be cut off from the unity of the body of Christ. And moreover, we do declare her to be deprived of her title to the kingdom aforesaid, and of all dominion,

dignity, and privilege whatsoever ; and also the nobility, subjects, and people of the said kingdom ; and all others, who have in any sort sworn unto her, to be for ever absolved from any such oath, and all manner of duty, of dominion, allegiance, and obedience ; and we also do, by authority of these presents, absolve them, and do deprive the said Elizabeth of her pretended title to the kingdom, and all other things before named. And we do command and charge all and every nobleman, subjects, people, and others aforesaid, that they presume not to obey her or her orders, mandates, and laws, and those which shall do the contrary, we do include them in the like sentence of anathema. And because it would be a difficult matter to convey these presents to all places wheresoever it shall be needful, our will is, that the copies thereof, under a public notary's hand, and sealed with the seal of an ecclesiastical prelate, or of his court, shall carry altogether the same credit with all men, judicially and extra-judicially, as these presents should do if they were exhibited or shewed.

“ Given at Rome, at St. Peter's, in the year of the incarnation of our Lord 1569, the fifth of the Calends of March, and of our Papedom the fifth year.”

ALLOCATION OF THE FUNDS OF THE ROMISH PROPAGANDA IN 1852 TO THE DIFFERENT POPISH MISSIONS.

THE following document from the *Tablet* will let our readers see what immense funds are being poured into Britain and the Colonies for the promotion of the cause of Popery. This explains how the chapels are built, and is a loud call for liberality and effort on the part of Protestants.

MISSIONS OF EUROPE.

F. C.

To the Right Rev. Dr. Gillis, Apostolic-Vicar of Edinburgh, (Scotland,) . . .	5,000 00
To the Right Rev. Dr. Murdoch, Apostolic-Vicar of the Western District, (Scotland,) . . .	22,000 00
To the Right Rev. Doctor Kyle, Apostolic-Vicar of the Northern District, (Scotland,) . . .	17,000 00
To the Right Rev. Dr. Errington, Bishop of Plymouth, (England,) . . .	3,000 00
Mission of Stape-hill, Diocese of Plymouth, (England,) . . .	2,000 00
To the Right Rev. Dr. Grant, Bishop of Southwark, (England,) . . .	14,500 00
Diocese of Nottingham, for the Parish of Withwick, (England,) . . .	1,500 00
To the Right Rev. Doctor Thomas Joseph Brown, Bishop of Newport and Menevia, (England,) . . .	12,000 00
To the Right Rev. Dr. James Brown, Bishop of Shrewsbury, (England,) . . .	3,000 00
Mission of the Oblates of the Immaculate Mary in England, . . .	23,000 00
Mission of the Congregation of the Marists in England, . . .	50,400 00
To the Right Rev. Dr. Haly, Bishop of Kildare and Leighlin, . . .	2,000 00
To the Right Rev. Dr. Derry, Bishop of Clonfert, . . .	10,000 00
To the Right Rev. Dr. Murphy, Bishop of Cloyne, . . .	8,750 00
To the Right Rev. Dr. O'Donnell, Bishop of Galway, . . .	5,000 00
Diocese of Killala, . . .	5,000 00
To the Right Rev. Dr. French, Bishop of Kilmacduagh and Kilfenora, . . .	7,000 00
Diocese of Tuam, . . .	4,000 00
Seminary of Drumcondra, . . .	7,000 00
Diocese of Derry, . . .	3,050 00
To the Right Rev. Dr. Delany, Bishop of Cork, . . .	9,000 00
Diocese of Killaloe, . . .	4,000 00
To the Right Rev. Dr. Egan, Bishop of Kerry, . . .	8,000 00
To the Right Rev. Dr. Ryan, Bishop of Limerick, . . .	5,000 00
To the Right Rev. Dr. Keane, Bishop of Ross, . . .	3,000 00
Diocese of Waterford, . . .	3,000 00
To the Right Rev. Dr. Hughes, Apostolic-Vicar of Gibraltar, . . .	8,000 00
To the Right Rev. Dr. Carli, Apostolic-Vicar of Agra, (Mission of the Reverend Fathers Capuchins,) . . .	19,000 00
The Right Rev. Dr. Hartmann, Apostolic-Vicar of Patna, . . .	14,000 00
To the same, in quality of Administrator of the Apostolic-Vicariate of Bombay, . . .	20,000 00
To the Most Rev. Dr. Carew, Apostolic-Vicar of Calcutta, (Western Bengal,) . . .	36,000 00
To the Right Rev. Dr. Olliffe, Apostolic-Vicar of Dacca, (Eastern Bengal,) . . .	37,000 00

	F.	C.
To the Most Rev. Dr. Louis de Sainte-Theresa, Apostolic-Vicar of Verapoy Malabar, (Mission of the Rev. Carmelite Fathers,)	17,195	00
Mission of Koulam,	15,000	00
Mission of Mangalore,	12,000	00
To the Right Rev. Dr. Bonnand, Apostolic-Vicar of Pondicherry, (Congregation of Foreign Missions,)	35,030	00
Mission of Mysore, (Congregation of Foreign Missions,)	24,990	00
Mission of Coimbatour, (Congregation of Foreign Missions,)	26,488	75
To the Right Rev. Dr. Canoz, Apostolic-Vicar of Madura, (Mission of the Society of Jesus,)	33,950	00
To the Right Rev. Dr. Fenelly, Apostolic-Vicar of Madras,	20,000	00
Mission of Hyderabad,	20,000	00
Mission of Vizagapatam,	35,000	00
To the Right Rev. Dr. Bravi, Coadjutor Bishop for the Mission of Columbo, (Ceylon,)	20,000	00
To the Right Rev. Dr. Bottachini, Apostolic-Vicar of Jafnapatam, (Ceylon,)	15,000	00
To the Right Rev. Dr. Griffith, Apostolic-Vicar of the Cape of Good Hope, Western Division, and of the Mission of St. Helena,	24,000	00
To the Right Rev. Dr. Devereux, Apostolic-Vicar of the Cape of Good Hope, Eastern Division,	28,000	00

MISSIONS OF AMERICA.

	F.	C.
To the Right Rev. Dr. Mullock, Bishop of Newfoundland,	4,000	00
To the Right Rev. Dr. Provencher, Bishop of Saint Boniface, (territory of Hudson's Bay,)	12,000	00
To the Right Rev. Dr. Taché, for the Mission of the Oblates of Immaculate Mary, in the territory of Hudson's Bay,	22,500	00
To the Most Rev. Dr. Walsh, Archbishop of Halifax, Nova Scotia,	14,000	00
To the Right Rev. Dr. Donald McDonald, Bishop of Charlottetown,	7,000	00
To the Right Rev. Dr. Guigues, Bishop of Bytown, (Upper Canada,)	21,000	00
To the Right Rev. Dr. Charbonnel, Bishop of Toronto, (Upper Canada,)	28,000	00
To the Most Rev. Dr. Turgeon, Archbishop of Quebec, (Lower Canada,)	43,092	53
To the Right Rev. Dr. Bourget, Bishop of Montreal, (Lower Canada,)	46,899	75
To the Right Rev. Dr. Prince, Bishop of St. Hyacinth, (Canada,)	15,000	00
Mission of the Society of Jesus in Upper Canada,	26,125	00
To the Right Rev. Dr. Demers, Bishop of Vancouver,	5,003	00
Diocese of Port of Spain, (Trinidad,)	6,000	00
To the Right Rev. Dr. Monaghan, Bishop of Roseau, (St. Domingo,)	12,000	00
To the Right Rev. Dr. Fernandez, Apostolic-Vicar of Jamaica,	13,000	00
Mission of the Society of Jesus at Jamaica,	8,650	00
To the Right Rev. Dr. Hynes, Apostolic-Vicar of British Guiana,	20,000	00
Agency of the Reverend Fathers Marists at Sydney (Australia,)	12,000	00
To the Most Rev. Dr. Polding, Archbishop of Sydney, (Australia,)	10,000	00
To the Right Rev. Dr. Murphy, Bishop of Adelaide, (Australia,)	3,000	00
To the Right Rev. Dr. Goold, Bishop of Melbourne, (Australia,)	5,000	00
To the Right Rev. Dr. Serra, Administrator of the Diocese of Perth, (Australia,)	63,725	00
To the Right Rev. Dr. Wilson, Bishop of Hobart Town, (Van Diemen's Land,)	6,000	00

POPERY PLAINLY ANTI-SCRIPTURAL.

1. WHERE is the command in Scripture that fish should be eaten, and no other animal, during Lent?

Nowhere. But it is found to be a very profitable thing for the Roman Church, as no one is permitted to eat anything else without purchasing a dispensation. Our Saviour tells us, "that which goeth into the mouth defileth not the man," Matt. xv. 10, 11. St. Paul says, "Meat commendeth us not to God: for neither if we eat are we the better: neither, if we eat not, are we the worse," 1 Cor. viii. 8. And again, "Have we not power to eat and to drink?" 1 Cor. ix. 4. The Popish Church contradicts all this.

2. Are not monastic vows of celibacy in direct violation of, and opposition to the Divine command, at the creation of man, and to Noah, after the Flood?

Yes; "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it," Gen. i. 22. "And you, be ye fruitful and multiply; bring forth abundantly in the earth, and multiply therein," Gen. ix. 7. How many thousands of men and women are immured annually in these living tombs, useless to the world and most miserable in themselves, in defiance of the plainest dictates of Divine truth?

3. What authority is there for bowing to images of Christ and the Apostles?

God, the living God, positively forbids it in the Second Commandment. And the Apostles, when living on the earth, would not allow it. As Peter, whom the Papists profess to follow, was coming in, "Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up: I myself also am a man," Acts x. 25. At Lystra, Paul and Barnabas refused similar honour attempted to be paid them, Acts xiv. 8.

4. What authority is there for supposing that prayer to the Apostles can be of any avail?

None whatever; for we are expressly told that there is but one God, and one Mediator between God and man, 1 Tim. ii. 5.

5. What proof is there from Scripture that the Virgin Mary should be prayed to?

None at all can be produced: on the contrary, as St. John lived many years after her death it is reasonable to suppose that he would have told us if such worship existed or was lawful. The last account given of her in Scripture is as one *praying herself*, but not prayed unto, Acts i. 14.—Is she ever called "Virgin" in Scripture after the birth of our Saviour? Never.

6. What proof is there that she was born without sin and that her body is not still in the grave?

None. She calls Christ her "Saviour," (Luke i. 47,) which proves that she was a sinner; and St. Paul assures us, that those who are alive at the last day shall not enter heaven before those who are dead, but that we shall all be caught up together with them in the clouds, to meet the Lord in the air. Her body is not now alive, nor will be, till the last trumpet shall sound, when we also shall be called into life again.

7. What gave rise to the idea that she was alive and in heaven?

An old nun, in Saxony, declared that it was revealed unto her that the soul of the Virgin Mary was received into heaven, and forty days afterwards the body also.

The Mahometans have a tradition very like this: they say, that in an eastern town, where there are three holy tombs, the most magnificent is that of Fatima, daughter of Mahomet. The true believers pay divine honours to her, whom they call "the pure and immaculate Virgini, the chaste mother of twelve illustrious vicars of Allah." The tomb, however, is not believed to contain the body of Fatima, as she had been lifted up to heaven by the Almighty. These two accounts of the Virgin Mary and Fatima are, no doubt, equally veracious and authentic!

8. But, if risen, what proof can be given that she can hear millions of people praying to her, in an hundred different languages, from all parts of the globe, night and day, without intermission, and that she can understand, and has the power to grant their requests?

It is a mere fabrication altogether, and could only be true if she were omnipresent and omniscient. None but a Papist can believe it.

9. What evidence from Scripture is there that there is any such place as purgatory?

Not the least shadow of evidence can be produced. It is a piece of pure heathenism.

10. What proof can be adduced to shew that the revolting and senseless doctrine of transubstantiation is to be believed?

None; none whatever. When the Jews, and even the disciples, heard our Saviour saying, "Except ye eat my flesh, and drink my blood, ye have no life in you," they immediately exclaimed, "This is an hard saying, who can bear it?" and many left Him. The Saviour explained it to them, saying, "The flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life." Nor could we conceive it either to have been profitable or possible that he should have taken his own body in his hands, and broken it in pieces, and yet lived and spoken afterwards; and that the same body which the disciples had eaten should have afterwards died upon the cross; or that our Saviour, being a Jew, could command his disciples, who were Jews also, to violate the Divine command, and tell them that they were not to abstain from blood—that they were to eat his body, with the blood, alive and raw! They, however, perfectly understood the Saviour—though the Papists do not—on his explaining it to them. In the same way as the Jews' custom was in handing round the bread and wine, when assembled together to keep the Passover, to say to each, as they delivered them, "this is the Lord's Passover," so we, in our Catholic Church, when we deliver the bread, say, "this is the body of our Lord," and when we hand the wine, "this is the blood of our Lord," meaning, as the Jews did, it is the commemoration of the great sacrifice,—the chief ceremony of our religion, as the Passover was of theirs.

Dr. Wiseman, in his lectures on transubstantiation, tells us, that immediately after the priest has pronounced the words of consecration the piece of dough is no longer dough, or the wine, wine, but the human, live body and blood of the Great Redeemer, and that the recipient actually eats the human live body and blood of his Saviour. To us there does seem to be a small difficulty here. The Jews were expressly ordered not to eat flesh with the blood therein; and the paschal lamb was ordered to be killed, and even dressed—roasted, before it was eaten; but here the Romanists order us to eat the body of the Great Redeemer, not only raw, but alive, blood and all, at the same time that they tell us it is eternal damnation to eat a slice of roast beef, or the wing of a chicken and a slice of ham, on any day in Lent, without a dispensation paid for before it can be used.

11. On what scriptural foundation does the celibacy of the clergy rest?

That the clergy were not intended to lead a single life, and to bind themselves by vows to do so, is evident from the directions given to bishops to regulate their wives and households so as to be patterns of godly and pious lives to their flocks, and all around them. Marriage is also declared to be honourable in all men. And we are expressly told, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry.

As these corruptions are pronounced by the express declaration of inspiration to proceed only from giving heed to seducing spirits, and are the doctrines of devils, vows to observe them are void from the very moment they are made, and no command of the Pope of Rome can possibly make these vows binding for one minute on any real Christian. And, in sober truth, what are we to think of men and women, flying from their natural duties, and calling upon God to assist them in breaking His own laws, and violating all the feelings

and duties of human nature? The breaking of all these vows and immediately returning to their natural duty is an act of religion, and the only clear declaration they can give that they have renounced devil-worship and all the deeds of darkness, and become real Christians and the children of light.

A FIGHTING PRIEST AT THE CLARE ELECTION.

OUR readers are aware that the Clare election has been declared null and void by Parliament on the ground of intimidation. The evidence before the Committee was well fitted to illustrate the furious spirit of the Popish priesthood, who rule with absolute power over the mob in that miserable county. It is an admirable illustration of the fruits of Maynooth. The priests' party issued the following significant placard on behalf of the self-styled liberal candidates:—

“Men and women of Clare!—The chapels of your poor countrymen in England have been torn down; the houses of your clergy have been demolished; their sacred vessels and vestments have been destroyed; the officers of the Government go to the election with Orange flags;—will you allow men, who are mis-called freeholders of Clare, to send a member from Clare to support such a Government? In the name of your clergy, your altars, and your God, we call upon you *to keep away from the poll those voters* who, if they had their will, would vote with their religion and the people, but who are afraid of their landlords and agents. In mercy to those voters *secure them and keep them away until the polling is over*. Do them no violence—treat them kindly—only keep them out of the way, and success is certain. Women of Clare, we depend upon you. Will you fail us? You will not. No Vandeleur! No Dutchman! Fitzgerald and O'Brien! Irishmen, hurrah!”

Here is one instance of the way in which this was followed up, and of a regular fighting priest. Let our readers peruse the following evidence, and say whether it be not fearful to have such doings associated with the hallowed name of Christianity?

“Mr. H. Keane, brother to the agent for the Marquis of Conyngham, said, when he arrived he found some of his people quietly submitting to their masters; but a number were declaring that they were determined to vote as they liked, come what might. These were being dragged about by the throat, and they were some of them carried by the arms and legs and thrown into cars, in which the mob had come to Boggins'. They were all driven off to Thomond's-gate, in Limerick, and there locked up—some of them having declared that, if taken to a booth, they should vote for Vandeleur, regardless of consequences. Having ascertained by scouts the route they had taken, witness procured the assistance of Mr. Delmage, a magistrate, and a party of soldiers, who had then some other voters in charge, and started in pursuit. Arrived at Thomond's-gate, the doors were burst open and the prisoners released. The whole party then set off for Six-mile-bridge, some miles distant. . . . They were soon joined by Father Burke, the parish priest. On nearing the chapel, where the way was narrow and steep, Burke called out to the screeching and roaring mob, ‘Be quiet, boys—quiet!’ When they got into the open square in front of the chapel, Burke boldly gave the word to ‘rescue Keane's men,’ and witness *saw the father himself attack a soldier and try to wrest his musket from him*. Witness then ran to Captain Eager, in the van, for his assistance, but he was told to apply to the other officer, because the captain had quite enough to do with the mob where he was, which in fact was perfectly true. On retracing his steps he found Father Burke calling to his mob to stand to their religion, or to fight for their religion, (witness could not say which,) but the rabble, adopting the word ‘fight,’ re-echoed the sentiment in one universal yell. He then saw them rush upon the military, brandishing their shillelaghs, and one of the soldiers fell. At the same time the stones were flying fiercely. The next thing the witness remembered, after seeing the soldier struck down, was that shots were fired, and that the people then ran away, leaving several bodies lying on the ground. He then got some of his people into the courthouse, and saw about fourteen of them polled; he could not say what became of the remainder of the thirty-six, but he believed that they took to the hills and fled for their lives. They never voted at all. Witness' people suffered severely from the stones, and, in giving some of them what assistance he could, his clothes were covered with the blood that flowed from their wounds. This witness produced a basket of stones which he picked out of one of the cars, and not off the ground. He had been howled at all day as ‘that devil Keane,’ and the stones produced were thrown at himself.”



READING THE ANATHENA AGAINST FALSE NUNS.

THE NUNNERY BILL;

ITS ABSOLUTE NECESSITY PROVED BY THE DECREES OF THE COUNCIL OF TRENT
AND PRACTICAL EXPERIENCE.

To those who can look beneath the surface, and understand the real nature of the Popish system, the tremendous uproar which the priests have attempted to raise against the idea of inspecting the prisons of their female dupes will not seem wonderful. "Every one that doeth evil hateth the light," and they are well aware that nunneries will not bear inspection. Priests find the nuns, at the same time, most useful as pioneers and decoys in their great struggle for the conversion of England; and they are naturally anxious that the whole affair should be left to be managed by a bachelor priesthood, without any supervision or restraint. Hence the lue and cry, hence the most abusive epithets heaped upon all who propose to interfere with this arrangement. Mr. Chambers's Bill, in particular, although most mild and reasonable, is denounced as a "hell-concocted measure;" and the priests speak about resisting it "unto blood." This is all quite natural; but it does not in the least affect the true merits of the question.

Apart altogether from the real purposes to which nuns are applied, a few plain and undeniable facts are sufficient to prove, that to leave nunneries without inspection, to say the least of it, implies an abandonment of the most elementary principles of civil liberty. By the decrees of the Council of Trent it appears that girls of *sixteen*, and in some cases of *twelve*, years of age may become nuns; in other words, mere children may be entrapped into a vow of virginity, and swindled out of all the property they possess, or may ever acquire, by a dexterous abbess or a cunning priest. This is a point of great moment in the present controversy. In session 25, cap. 15, of that so-called infallible Council, it is said, "In no religious order whatever shall the profession, whether of men or women, be made before the age of *sixteen* years is completed." But in chap. 17 of the same session, we find the following,—"The Holy Synod having in view the freedom of the profession on the part of virgins who are to be dedicated to God, ordains and decrees, that if a girl being *more than twelve years* of age desire to take the religious habit, she shall not take that habit, neither shall she, nor any other, at a later period, make her profession until the bishop—or, if he be absent, or hindered, his vicar, or some one deputed thereunto by them, and at their expense—has carefully examined the inclination of the virgin whether she has been compelled or enticed thereunto, or knows what she is doing, and if her will be found to be pious and free, and she have the qualifications required by the rule of that convent or order, and if also the convent be a suitable one, *it shall be free for her to make her profession.*"* Now, we do not ask at present for what purpose a thing so manifestly contrary to the whole scope of nature and the Divine word is promoted at all by the unmarried priests of Rome. History sufficiently illustrates that point. But we may safely ask any reasonable man, whether girls so young can be influenced by a spontaneous love of seclusion, can judge properly at all of the

* We have taken these translations, to prevent cavilling, from a Popish version of the Canons and Decrees of Trent, by Priest Waterworth, dedicated to Dr. Wiseman. Dolman, 1848.

extraordinary step which they are thus encouraged to take, whether it is possible to doubt that many of them do afterwards repent and seek to escape from such an unnatural and ill understood obligation, and whether they should be left absolutely at the mercy of their priestly betrayers and their accomplices? And yet these girls of *sixteen*, and even *twelve*, are at present so left, and may not only, by the highest law of Rome, on a profession made in such circumstances, be incarcerated for life within high walls and iron gratings, but the service by which each of them is set apart embodies the following awful curse against all who shall in any way attempt to set them free. Having asked each of the poor creatures, "Do you promise to preserve your virginity for ever?" and they having each answered, "I promise," and the benediction being ended, the Pontiff, or presiding Bishop, sits down and pronounces the following curse :*—

"By the authority of Almighty God, and his holy apostles Peter and Paul,† we solemnly forbid under pain of anathema, that any one draw away these present virgins, or holy nuns, from the Divine service, to which they have devoted themselves under the banner of chastity; or that any one purloin their goods, or hinder their possessing them unmolested: but if any one shall dare to attempt such a thing, let him be accursed at home and abroad; accursed in the city, and in the field; accursed in waking and sleeping; accursed in eating and drinking; accursed in walking and sitting; cursed be his flesh and his bones, and from the sole of his foot to the crown of his head, let him have no soundness. Come upon him the malediction which, by Moses in the law, the Lord hath laid on the sons of iniquity. Be his name blotted out from the book of the living, and not be written with the righteous. His portion and inheritance be with Cain the fratricide, with Dathan and Abiram, with Ananias and Sapphira, with Simon the sorcerer, and with Judas the traitor; and with those who have said to God, Depart from us, we desire not the knowledge of thy ways. Let him perish in the day of judgment, and let everlasting fire devour him, with the devil and his angels,—unless he make restitution and come to amendment. *Fiat, Fiat.* So be it, so be it."

Turning again to the Council of Trent, we find, sess. 25, c. 5, an enactment as follows:—"The holy synod renewing the constitution of Boniface VIII., which begins *Periculoso*, enjoins on all Bishops, by the judgment of God to which it appeals, and under pain of eternal malediction, that by their ordinary authority in all monasteries subject to them, and in others by the authority of the Apostolic See, they make it their especial care that the enclosure of nuns be carefully restored wheresoever it has been violated, and that it be preserved wheresoever it has not been violated, repressing by ecclesiastical censures and other penalties, *without regarding any appeal whatsoever*, the disobedient and gainsayers, and calling in for this end, if need be, *the aid of the secular arm*. The holy synod exhorts Christian princes to furnish this aid, and enjoins, *under pain of excommunication*, to be *ipso facto* incurred, that it may be rendered by all civil magistrates," &c.

From this, the highest authority of the Popish Church, we cannot possibly be mistaken in drawing at least three inferences. First, That some of these poor girls, when they fairly come to understand what the priestly dungeon is into which they have been allured, repent of their vow, and wish to escape. The whole decree would be meaningless unless this were assumed. Secondly, That so far as priestly authority can prevent it, these poor dupes must never—however much they may change their minds—be suffered to escape from their loathsome and involuntary confinement. The emissaries of Rome clamour for cases of nuns confined against their wills. We shall give them cases by and bye, but meantime, their own so-called infallible Council assumes that the thing in question is not unfrequent, and actually legislates in the most

* See Pontificale Romanum.

† Where is any such "authority" to be found? It is a pure fabrication.

stringent way to secure it. And, thirdly, In addition to all this, it is plainly intimated that Rome would use the entire power of the civil magistrate in this country, and in all countries, if she could command it, to force those poor girls of twelve and sixteen to remain subject for life to her priestly tyranny, in spite of their repentance, and of the utmost after abhorrence of such restraint on their own part. The main elements of the question, therefore, do not require to be proved. They are admitted, nay, proclaimed in the plainest and most unmistakable way, and the issue is simply one of principle. Is this right or wrong? All their clamour about invading the privacy of "unprotected females," is just a cunning inversion of the real question at issue. For if by the "want of protection" they mean the absence of keen and unscrupulous priestly jailers, there is in fact no want of such protection. But if by the want of protection is meant the absence of some who shall see that these nuns enjoy the most ordinary privileges of British law, there is not only an utter want of such protection at present, but the Popish Church curses to the uttermost the idea that such protection should be allowed to exist in the case of any upon whose persons and property she has fixed her rapacious grasp. There is thus a complete issue between the principles of civil liberty, as understood in Britain, and the laws of Rome; and the question simply is, which shall go to the wall? In Popish countries, the case of nuns is, humanly speaking, hopeless, because the civil magistrate is there avowedly a mere servant to the priest. And unfortunately in this country, although the theory is different, the practice has hitherto been little better; because by allowing girls to come under such vows, and jails to exist within which nuns are immured, and into which no magistrate is permitted to enter to see whether they are there with or against their wills, we virtually connive at the same tyranny. It is high time that such questions as the following were settled, and settled conclusively:—Shall any priestly enclosure remain in Britain, at the threshold of which the civil magistrate may be set at defiance? Shall any subjects of the Queen, and especially helpless females, continue to be kept in the most degrading thralldom in defiance of British law, and often of their own wills? We are confident that the more this matter is understood, the more indignantly will both questions be answered in the negative, by the overwhelming voice of the millions of Britain, notwithstanding the hypocritical outcry of the emissaries of Rome, and the pitiful trimming of hollow politicians. It is in fact a crying disgrace to men like Lord John Russell and others, who support liberal principles, that they should be found even for a moment on the other side. It is just one of those facts which demonstrate that encouragement to Rome must be deadly enmity to liberty, except such liberty as the astonished slave-driver coveted, when he found the state of this country, and exclaimed, "A pretty free country this, where a man is not at liberty to flog his own nigger!"

The question might safely be left here, because we hold the above considerations to be conclusive. But if any one wishes to see a detail at full length of the actual purposes to which nunneries are applied, and of the violence and restraint to which the nuns are sometimes subjected, let him read "Nuns and Nunneries; Sketches Compiled entirely from Romish Authorities," lately published by Seeleys, London. Take only one sample:—

"A further instance of the tyranny practised in nunneries, is seen in a trial which took place at the Court of Assizes of Vienne in France, on the 18th of November 1843.

"Nine nuns and two novices were charged with ill treating and forcibly detaining a young woman named Genevieve in the Convent of the Good Shepherd.

"The nuns appeared in court in their convent-dress, an imposing garb, calculated to give them an appearance of sanctity in the eyes of those who would not willingly believe them guilty of the cruelty with which they were charged. Thus attired they appeared to be the meek and gentle followers of Jesus Christ, characterized by lives of extraordinary devotion, and by feelings of universal charity. As a further cloak to their real character, they gave in names, which some of them had blasphemously and most inconsistently assumed :—the Mother of the Saviour, the Mother of Mercy, the Mother of Matthew, the Mother of the Holy Spirit, the Mother of the Seraphim, and the Mother of Charity, &c.

"In the course of the trial, a number of respectable witnesses deposed that they had frequently heard agonizing cries of distress proceeding from the convent. And six witnesses, including a surgeon, bore testimony to the miserable condition in which they found Genevieve on her release from it. The latter deposed as follows :—' I attended Genevieve, who represented that she had been ill treated. She had bruises on her chest, and a sore on her side as large as the palm of my hand. She had fever, and complained of pains in her loins and abdomen.'

"She appeared in court supported by two attendants, being unable to stand alone ; and made, on her oath, the following statement :—' Not being able to bear the regulations of the convent, I often demanded to quit it. I was told that I must remain there a year at least. One day when I was very sick I wished to retire from the class. The Mother of the Saviour would not permit it.' The Mother of the Holy Spirit and the Mother of Charity dragged me by my hair, and the Mother of the Seraphim beat me. Another time, when I could not repeat my lesson, I was taken to a dungeon. I had then been three weeks in the convent, and I was told that I should never quit it. On the 25th of July, the Mother of the Saviour came to tell me that I must rise, and dragged off the bed-clothes. The Mother of the Saviour took me by the hair and severely kicked me. I was dragged by the arm from one end of the dormitory to the other. Many threw themselves on me, and I was dragged down to the dungeon. I know not what occurred as I was dragged along to the dungeon, for I fainted. When I recovered I found myself in the dungeon, having on only my shift and a petticoat. It was not till the next day that I received my shoes. The Mother of the Saviour and the Mother of St. Matthew tied my arms behind my back. The Mother of Mercy then kicked me several times. I continued in the dungeon from Tuesday morning until Thursday. I was afterwards taken to the convent-door, and left on the steps. I was unable to move. A woman who passed by had pity on me, and took me to the house of Madame Piat, who procured me admittance to the hospital, where I yet remain.'

"Several witnesses were examined in corroboration of this statement ; *the truth of which as to the forcible detention and other circumstances, was admitted by the Mother of the Saviour.*

"Besides the nuns themselves, the only witness called for the defence, and he could prove nothing, was the doctor in the pay of the nuns, and who should have been placed at the bar with them for infamously refusing to admit the victim of their cruelty to the hospital.

"The Popish jury handed in a verdict of ' NOT GUILTY' in favour of all the accused, with the exception of the Mother of Mercy, who was condemned to three months' imprisonment."

That similar scenes take place in Britain there is every reason to believe.

Meantime, let the Female Protestant Associations of Britain prosecute their noble object with unabated energy and earnest prayer. Sooner or later they must succeed, unless this country is to sink again under the thralldom of Rome. If it is said that few cases of unwilling restraint occur in Britain, the answer is, we shall see when the matter is investigated ; and, if it is so, the commissioners will have the less to do. If it is alleged that there may be a danger, by introducing a new principle, of invading the retirement of private families, the answer is, that no such restraint as the Bill contemplates should exist anywhere ; but that the idea of any such danger is purely visionary, for the priests are too jealous of their victims to allow them to live anywhere but in a prison. If hollow appeals are made to sympathy, let their highest sympathies be roused on behalf of their own sex, trampled upon and insulted by hypocritical professions, at the very time when they are drawn away from the highest objects of their being, and buried in a living grave—their noblest affections seared and blighted, and they shut out for ever from the innocent endearments of social life, and all opportunity of hearing the gospel of the blessed God.

THE PROPERTY OF NUNS—THE DUBLIN DECISION.

ONE of the manifest hypocrisies of the conventual system consists in making girls pretend to forsake the world, whilst they never lose sight for a moment of their temporal rights. Instead of casting them back, however, with scorn to the world which they leave, they eagerly clutch them towards the Church which they embrace. Popery, in fact, throughout, is a great system of worldly aggrandizement under the name of religion; and riches, or the prospect of them, is almost essential to a nun. The cunning managers of nunneries also are always ready to claim every farthing belonging to any of their dupes on their own behalf; and it would appear that the Lord Chancellor of Ireland reckons their claim good in law. The following is from the *Times* of June 11th:—

“THE LORETTO NUNS.—A case, involving a nice point of law as affecting conventual life, has been for some time before the Court of Chancery, the judgment of which has been looked for with no ordinary interest by the Roman Catholic public. It was a cause petition, presented under the Chancery Regulation Act, on behalf of Miss E. Blake, a professed nun in the convent of Loretto, Rathfarnham, and sister of the late Mr. James Henry Blake, the eminent Queen’s counsel. Mr. Blake having died intestate, Miss Blake, the petitioner, now seeks that an account be taken of the real and personal property of her deceased brother, and that the said property, when its amount shall be ascertained, shall be equally distributed between the petitioner and her sister, the other surviving representative of the deceased. The question now before the Court is, whether the petitioner, being a professed nun and a member of a monastic order of the Catholic Church, should, or should not, be considered in law civilly defunct and incapable of being an inheritress of property. A prodigious bar was arrayed at each side, and the arguments *pro* and *con*. occupied two whole days. The Chancellor, however, deferred judgment until yesterday, when his lordship, after a lucid review of all the circumstances of the case, proceeded to remark:

“It was perfectly clear that prior to the reign of Henry VIII., when conventual establishments, and other religious orders, founded by the See of Rome, existed in these countries, persons who entered them and took upon themselves the vows of poverty, celibacy, &c., were considered dead in law, and to have no civil existence known to the law. . . . He thought it was clear that the doctrine of profession was of a universal character, and applied to every religious order founded by the See of Rome. There could be no doubt that the disability he had spoken of, namely, death in law, existed in the time of Henry VIII. That there was no Act of Parliament taking away that disability was equally clear. Then the question arose, what was the condition of persons professing in a religious order at present? There being no Act of Parliament repealing the common law as to disability, the question should be determined by a reference to the course of legislation on the subject of religious societies in this country. The conclusion to be drawn from the whole series of Acts bearing on the subject was, that the recognition of those orders, as affecting the civil *status* of the inhabitants of England, depended on the canons and decrees of the Court of Rome. He thought the conclusion was that the Pope’s authority was no longer recognised in spiritual matters by the law of England, and that it could not be maintained by the recognition of those religious orders; but to give them any force or effect, as regarded the civil condition of the subjects of this realm, would be, in effect, recognising the authority and pre-eminence of the See of Rome, which was denied by the law. . . . On the whole of the case, he had come to the conclusion that he ought not to refuse the prayer of the present petition. The safer course, in his opinion, was to grant it, and leave it to the parties to seek relief at the ultimate tribunal if they were not satisfied.”

If this be good law, the question of the inspection of nunneries, to see that all is fair and straightforward, certainly acquires a fresh interest. But we trust the decision will be overturned. It is admitted to be the unrepealed law of the country and of Rome that a nun is “dead in law.” By her own oath she has voluntarily abandoned all earthly possessions, and denuded herself of all right of acting. Then why not keep her to this, say we? “O,” says the sleek and wily priest, stepping forward with a grin, “you are not aware of the whole theory. She abandoned all her earthly possessions, no doubt, but the Church claims them all still. It is very good for her to be poor, but it is equally

good for us to be rich. What was meant was a mere transference of her rights to us. We claim her money. She has made her will in our favour, and we are her heirs in law." In other words, the poor dupe is swindled out of her property, under pretence of "leaving the world," by those who instantly step into her shoes, and by her "dead hand" clutch up the very property which they have persuaded her to cast away; and the law of Britain is required not only to connive at this glaring swindle, but to confirm it. For this is the very effect of the decision recorded above. The money is to be handed over ostensibly to this nun, although it is known and proclaimed that she will never finger a penny of it, that others are at her back ready to grasp it at once; in other words, that not she, but the Popish Church, is the avowed party in the suit. And upon what ground is this obvious injustice to be sanctioned? Because, forsooth, says the Chancellor, to do anything else would be to recognise the "authority and pre-eminence of the See of Rome" in this country. Very odd logic, in our opinion, so long as the money is, after all, given to the priests. Our mode of reasoning would be the very reverse, and we suspect that such a practical acknowledgment as the Chancellor proposes will not only meet all the wishes of Rome, but be the most gratifying result that can be imagined. It is utterly idle to talk about forms of expression when substantial realities are conceded, and conceded in the face of an acknowledged principle of law, viz., that nuns are legally dead, and therefore cannot inherit. This principle of law, besides, is in notorious accordance with fact and reason, although no Pope had ever existed. We altogether dispute, besides, the distinction which has been set up. There is no necessary acknowledgment of the propriety of these vows, or of the "authority and pre-eminence of the See of Rome" in annulling the claims of nuns, which have no existence in fact, but which are in reality simply the claims of priests. The whole affair is an imposition to be resisted, for the law may be fully alive to a fact at the very time when it utterly repudiates and disowns the authority from which that fact has sprung. We disown any "authority and pre-eminence" on the part of ordinary swindlers at the very time when we see their plans and defeat their machinations. And why it should be otherwise with the obvious schemes of Popish impostors, who rob unsuspecting girls of their property on pretence of subjecting them to a wholesome spiritual ordeal, and who afterwards claim, in name of these same girls, money which they had forced them solemnly to renounce, and which now they are never to touch, we cannot for our lives imagine. They do not pretend that these girls have now changed their minds about the possession of property, or that any such thing would be tolerated, so far as they can prevent it. It is openly avowed that they can hold no property, have no wish to hold it, and that they do not claim it for themselves at all. And the real question is, shall a premium be held out to the "women stealers" of this country to entrap girls from wealthy families, by allowing these same men afterwards to claim, under a thin and hypocritical disguise, property which these girls themselves have at their instance solemnly and voluntarily renounced, and to which the managers of convents—the real parties now suing—have, of course, no conceivable title? Any such principle incorporated into our British law would be most unjust and injurious; and if the decision of the Irish Chancellor is not overturned by a higher court, we trust that the law will immediately be altered in accordance with justice and the safety of the empire. If the nuns choose to repudiate their vows, and reclaim their liberty, of course the case would be essentially different.

POPERY AND HEATHENISM.

THERE is a striking resemblance between Popery and heathenism, not merely in their idolatrous rites, but in the living features of their votaries.

When a Papist, upon conviction, renounces the errors of Popery, the treatment he receives at the hands of his friends is precisely that which the Hindoo convert experiences from his bigoted relatives.

We present, in parallel columns, the history of Edward Boden of Dublin, and Gauri Shankar of Benares. It will be seen that, in both cases, similar attempts to confine the converts were made, and that the same want of natural affection was displayed by nearest relatives, with this distinction, however, against Popery, that the tiger-like fury of the Irish Papist mother exceeded the violence of the old Hindoo grandparents.

TREATMENT OF EDWARD BODEN BY HIS PARENTS, IN DUBLIN.

"Dec. 18, 1852.—A curious and interesting case was brought before the magistrates to-day. A young man, named Edward Boden, who, for the last two years, has been well known in this city as one of the best defenders of Popery at the various controversial classes in Dublin, having recently abandoned the Church of Rome, was seized by his father and locked up in the Weigh-house at New Market on the Coombe. The young man contrived to send a note to the Rev. Camille Mapei, D.D., stating his circumstances, as follows:—

"REV. SIR,—Nothing can exceed the punishment which I am at present receiving on account of my religious belief; I am confined in the market-house, and the gates are kept locked. I understand they have circulated a false report that I have gone over to Romanism again; nothing can be more false.

EDWARD BODEN."

"P.S.—I hope there will be some effort made to release me from this inquisition."

"Dr. Mapei, on receipt of this letter, proceeded to the parents' house, and gave the following graphic description of his interview with them.

"Having gone to the market-house, I found the iron gates locked—the house having more the appearance of a prison than a dwelling. Having knocked once or twice at the gate, the father and mother came, and the son too. I would not relate all the offensive expressions used by the father and mother. The father and mother both abused me and their son; and when the son said, 'Give me my liberty,' the mother said, 'I would rather stab you,' and springing like a tiger against her son, she gave him a blow upon the chest."

We might carry on the parallel at greater length, but our limits forbid. The demeanour of the Celtic father in the Irish courts was certainly a specimen of Popery unmasked, such as its friends, not lost to shame, must have probably regretted; the falsehood, the violence, the fury, displayed by him, far outdid the conduct of Gauri Shankar's old grandfather, ignorant Hindoo and "bitter enemy of Christ" as he was.

Need we wonder, however, at this striking resemblance between the actions of Popery and heathenism? Having both sprung from the same father of lies, the similitude of their features proclaims the brotherhood of their blood.

TREATMENT OF GAURI SHANKAR BY HIS RELATIONS, IN BENARES.

Mr. Leuypolt, missionary, states, "a young Brahmin had come from Jay Narayani, and desired me to receive him as a candidate for baptism. He had heard us preach, he said, and wished to become a Christian. 'I cannot remain a Hindoo,' he continued, 'for what are my gods, wood and stone; the first four are beasts, the next a deceiver, the rest are destroyers, and the worst of all is Krishnu; but Christ is the Saviour of men, for He died for them.'

"The day after, his friends came in search of him; I allowed them to see him, but would not let them take him away by force. A few days after, two chaprasies brought a note from the thana (or native magistrate), ordering me to send the boy forthwith. Having my misgivings, I sent Mr. Broadway with him, and when he came out of the compound, he found about forty persons lying in wait to fall upon him and seize the boy, who was rescued with difficulty. Next day the boy's grandmother and mother-in-law came, they wept bitterly, threw themselves at his feet, knocked their heads on the ground. Next came his old grandfather, nearly 100 years of age, a bitter enemy of Christ, excessively proud and violent; he argued with the boy, flattered, scolded, cursed by turns, at last he flew into a passion, and said, 'You good-for-nothing young scoundrel, I thought you would one day burn my poor old bones, instead of which, you play me the trick of becoming a Christian.'" Gauri Shankar was afterwards obliged to be delivered up to his relatives, and was by them locked up like Edward Boden.



POPISH HATRED OF A FREE PRESS.

THAT Popery hates the freedom of the press is notorious. The recent impotent proceedings of Priest M'Lauchlan against the *Falkirk Herald* are a proof of it, and so is the following communication received by us from a friend in regard to our own publication:—

“On my return home after a walk, a few days ago, I was informed by my young sisters, that a friend, a Roman Catholic, had called during my absence, and seeing a copy of your most excellent and much admired work, the *Bulwark*, lying upon the table, she took it up and opened it, and it appears her eyes alighted on the engraving of the interview between the Rev. Mr. M'Guire and friends, with that most straightforward man, Dr. Cahill, (?) and after having looked at it for a few minutes, she threw it down upon the floor and stamped her foot upon it.

“From this small and seemingly trifling circumstance we may learn something of the truly unchristian spirit which we may expect to be manifested by them towards us should they ever become head of this nation, which God forbid, although they seem to be gaining ground daily. I am afraid the same spirit of persecution which prevailed at the Reformation and during the reign of Bloody Queen Mary will again be enacted.

“Should you think the above worthy of a comment I shall feel extremely obliged, and remain,” &c.

PRESENT DUTY.

THOSE who are alive to the dangers of Popery must feel, that in order to meet them aright, they must be provided with some defence more substantial than the mere name of Protestant, and have recourse to means more effective and practical than hearing the most eloquent addresses on the subject, or casting the most expressive glances of pity and contempt on the votaries of superstition. We would respectfully request attention for a few moments to some of the obligations which for this purpose seem to recommend themselves to us as a nation.

It seems almost too obvious for remark, that *prayer* should be resorted to as a principal means of defence; and yet strongly as this maxim may be insisted on, and readily as it may be assented to, is it in any adequate degree reduced to practice? Are there not many among us who see no danger, and fear no evil, who, like those of old, "put away the evil day," are little grieved for the affliction of Joseph? whose ears, lulled as it were with the murmur of summer breezes, regard not the moanings of the distant storm? Are there not many more who, while they feel that there is much to be done, and much to be apprehended, bestow but little of their time and attention on the affairs of the Church, and are far from giving to them that place in their prayers, whether private or public, of which they might well be deemed worthy?

With much respect we would give utterance to a doubt whether there is not too great reluctance, even amongst zealons and faithful clergymen, to bring into view the peculiar aspect of the times, owing, it may be, to a judicious fear, carried somewhat too far, of ministering to an unprofitable and pernicious excitement. This, indeed, is to be discouraged; still surely the ministrations of the pulpit afford opportunities which ought neither to be heedlessly neglected nor slightly improved, of engaging the sympathies of their people by earnest, solemn, and pointed allusions. They should aim at arousing them to the absolute necessity of personal, heartfelt, and scriptural religion as the means by which alone, each man for himself, must secure safety in the day of trial. This subject, habitually the theme of their ministrations as it may be, would be brought forward with peculiar force and advantage in connexion with the present state of affairs.

Let us consider the aspect under which the true Church of the living God is presented to us in Rev. xi. 3, &c. It is that of a small remnant struggling for the truth, and after a time crushed to appearance by their enemies, soon indeed to be gloriously reanimated. It may be asked, if the doom of the Church be thus fixed, and the circumstances through which it is to pass fore-ordained, where is the use of prayer? Consider again. A heroic Christian band and a hostile world are indeed predicted, but it is not foretold with equal certainty when these events shall occur, or what nations, far less what individuals, shall muster under the respective banners of these parties. With the exception of some very general intimations, we are not informed what provinces, Churches, or private Christians, boldly enlisting on the side of truth, and abundantly scattering the good seed, shall be the honoured instruments of God; neither are we certified as to those who, entering the ranks of infidelity, shall only enjoy that triumphing of the wicked which is short. Shall we then leave it to our own strength or wisdom to determine to which of these divisions we shall belong? Shall we build our hopes on the likelihood or possibility that we shall at last be found on the right side? Let us, on the contrary, lift up our voice with strength, and pray always that we may be

counted worthy to escape those spiritual evils which are coming on the earth, and that, as far as is consistent with the fulfilment of prophecy, we and our country may be kept in safety, in the "day of darkness and of gloominess, in the day of clouds, and of thick darkness, as a morning spread upon the mountains." Nor should our petitions refer merely to that portion of Christendom with which we are more immediately connected, but extend to all, the similarity of whose circumstances should excite our sympathy.

But there are other steps of a more practical nature to which we would briefly refer. It seems probable that the coming struggle may be in a great measure conducted by the rising generation, and that the notes of preparation which we hear at a distance, will in their day be changed for the fury of the onset and the cry of battle. To the state then of the rising generation let a very peculiar attention be extended, both by bringing every part of it under the influence of instruction, and by so regulating and modifying that instruction as to fit its subjects, as far as human agency can, to stand firm against the powers of darkness, against spiritual wickedness in high places. Let ministers and teachers unite with Christians in gathering in those who are wandering uninstructed and uncared for, along the highways and hedges, affording a too easy prey to those who, while they would compass sea and land to make one proselyte from amongst the learned, the noble, and the pious, will gladly avail themselves of the defenceless state of the poor and ignorant. Nor let those of higher rank be forgotten, of whom we might be apt rashly to conclude that they have little need of ministerial or scriptural instruction, but whom experience shews to be nearly as unfit as the others to withstand the seductions of Popery. While we see to it that in our juvenile instruction a due place is given to the Bible, let us with equal earnestness insist on the principle, that in order to make this available, it must not only be mechanically read and committed to memory, but brought home to the hearts and understandings of the young in a manner at once practical and interesting; and let us carefully instil into them a feeling of their own insufficiency unassisted by the Spirit of God, to imbibe nourishment for their souls, even from the fountains of living water.

To these simple and obvious expedients might be added some form of regular instruction in the doctrinal differences between Popery and Protestantism,* in the arguments which the former urges in support of her claims, and in the proper refutation of these arguments, that they may not be found unarmed and unprepared when assailed by their adversaries. And, while we thus train their minds, let us above all seek for them that they may be clothed in the whole armour of God, the armour of true religion, without which the keenly edged weapons of argument would be of little avail.

A more extended staff of parochial and city missionaries appear to be of the first importance in promoting the objects now in view, more especially in and around large towns, where it is evident that numbers run the risk of being totally neglected. But this is a subject so frequently insisted on that were it not one that can hardly be brought forward too often, it might well be thought officious to introduce it here. Should there be in our land any district particularly infected, any fountainhead of heresy, any spot exhibiting a more than ordinary resemblance to the valley of the shadow of death, thither in a particular measure let the channels of living water be directed, and the beams of heavenly light made to play.

The substance of the preceding remarks may appear commonplace. Still if

* See Bagot's Protestant Catechism, Prefatory remarks.

the suggestions contained in them were fully carried out, might not the most valuable results be anticipated? We cannot, indeed, there is reason to fear, expect that any efforts of ours will avert that temporary triumph of ungodliness which prophecy announces; but we *may* reasonably hope that earnest, well-directed, and pious exertions on our part, would go very far to secure for us the inestimable blessing of being preserved safe within the limits of the true Church, at the very time that her enemies are elated with the vain hope that they have crushed her for ever. What might we not expect from a system which, embracing alike high and low, young and old, penetrating into every dark abode, and gathering in every wanderer, should seek to diffuse amongst all ranks and in ample measure the knowledge that makes eternally wise, shielding every head with the helmet of salvation, and placing in every hand the sword of the Spirit, which is the word of God, while it directed every eye upward in devout aspiration for assistance from on high?

But who is sufficient for these things? Where are those to be found who, not totally engrossed with their fleeting interests and vanishing pleasures, have some leisure, some feeling left, for the welfare of Zion? Is it not for this, first of all, that our prayers should ascend, even for such communications of the life-giving Spirit of Grace as would imbue us with a heart-felt concern, an earnest affection, and a pious activity in the cause of religion. Meantime let every existing society and organization for the promotion of these objects receive our fervent support and earnest prayers.

THE POWRE OF PRAYER IN THE TIME OF NEEDE.

A HISTORICAL BALLADE OF THE SIXTEENTH CENTURY.

IN the summer of 1559 John Knox preached at St. Andrews, in consequence of which a great body of the people resolved to forsake Popery, and agreed that the gospel of Jesus Christ should be openly preached, superstitious observances relinquished, and the monuments of idolatry removed. The Bishop hastened to Falkland to inform the Queen Regent of the state of affairs at Cupar and St. Andrews, and instigated her to hasten without loss of time to quell the rebellion, as it was called, with a body of French troops, who were then kept in Scotland by the family of Guise, for the very purpose of suppressing the Reformation. In a few hours the Queen and her troops were on their way to Cupar under cover of night, and were drawn up in order of battle on a rising ground to the south of the river Eden, called the Garly Bank. The town was enveloped in the morning in a dense mist, so that its position could not be discerned by the besieging army. During the night the Reformers had been mustering their forces, and before the mist had cleared at noon had taken up their position on the north bank of the river, which now divided the two armies. The Queen and her party, who had expected to meet with no resistance, on perceiving a well-ordered body of troops drawn up to defend the town, hastily made a truce, and left the field without even offering to give battle. Whilst the Reformers, who had only taken arms to defend themselves and their friends, and were in no way anxious to shed blood, allowed them to go without molestation.

Now Scotland's Regent* holds her court
At Falkland's Palace faire,
And manie a noble knight and dame,
With Frenchman gaye are there.

But some haue forsaken that Regent Queene,
The pleasures of sinne to share,
For to join in her guileful and bloodie deeds
No longer do they dare.

* Mary of Guise, widow of James the Fifth.

And they haue gone forth the all Moses-like,
 Reproache and shame to beare,
 With the suffering folke of God in the realme
 Their doulours and ills to share.

"Tis the young Argyle and the good Lord James,*
 Who this noble part haue ta'en,
 With Ruthven's Lord and the Earle Menteith;
 All true and faithfull men.

And now they haue vowed to the God of
 Heaven,
 And they haue vowed each man to man,
 To help each other in the time of neede,
 And defend God's truthe as they can.

The Queene, she hath charged their returne,
 Their answer straighte was given—
 "We will sooner brave the wraathe of the Queene
 Than the ire of the King of Heaven."

The Bishop hath from Sanct Andrewes come
 In haiste and hote furie,
 An audience craves he of the Queene
 On matters grave and high.

That audience owre, "To arms, D'Ozell,†
 To arms," the Queene doth crie;
 The rede bloode mantling on her cheekes,
 Fire flashing from her eye.

"The Rebels! they forsake the masse,
 Nor to confessionne goe;
 They desecrate the sanctuaries,
 The images owrethrowe.

"These Cowper louns we must chastize,
 Sanct Andrewes folkes also;
 To ridde the realme of these heretickes,
 Then forward let us goe."

The Queene with her Frenchemen at armes
 All on the Garlie Brae,
 Are encamped ower against the toun
 Before the breake of day.

Readie to swoope like an eagle doune
 On a peor defencelesse prey,
 And satiate their Popish rage
 With deedes of crueltie.

The Cowper folkes all helpelesse were
 And in perplexitie;
 No battlements, no gates, no barres,
 Nor fighting men had they.

Still was there hope for them—in heaven—
 'Gainst their fierce ennemie,
 So in their straites they sett themselves
 Anon to faste and pray.

When word thereof is brought the Queene
 Thus was she heard to say,
 "I had rather fight ten thousand men
 Than folke that faste and pray."

The dawne hath loomed in heavily
 Yont Wemyss Ha' hill that day,
 For the sunne hath hid his beaming face
 In a vaile of gloomie grey.

As if he mourned owre a darksome land,
 Where the first faint dawning ray
 Of heavenly light will be quenched in bloode
 Ere the close of that summer day.

When the eager foe from the heights looked down
 No toun doth meete their gaze,
 For the Lord hath hid these praying folkes
 All in a cloud of haze.

But when at noon the sunne beames rent
 Apart the cloudy skreene,
 Then hostes on hostes of armed men
 By the Eden's bankes were seen.

It seemed as if the Lord by night
 From heaven had rained men down,
 For thousands had come with the morning light
 To the helpe of that helpelesse toun.

There's the good Lord James and the young Argyle
 With a goodlie companie,
 And Ruthven's Lord with a thousand horse:
 The back grounde holdeth he.

There are men from Mernes and Lothiane,
 Sanct Andrewes and Dundie;
 All stoute and faithfull spearmen bolde,
 To defende God's truthe come they.

And all unseene in the midst of that hoste,
 Called forth by the voyce of prayer,
 To the helpe of the weake bath a Strong One
 come—
 The Lord of hostes was there.

The Lord, He hath quelled the rage of the foe,
 He hath put their hearts in feare;
 Nor ere did they venture a bowe to draw,
 Nor so much as to cast a speare.

Now all in haste a truce they make,
 They signe it in feare and shame;
 Then Mary of Guise and her Papiste crewe
 Take the waye by which they came.

Now take ye hearte all faithlesse folke
 Who do this ballade reade,
 And rejoyce, for the Lord is still in heaven,
 To helpe in each time of neede.

WHAT KIND OF BIBLE WOULD SUIT ROMANISTS?

SIR GEORGE SINCLAIR, in his learned and witty letters to the Protestants of Scotland,‡ has given an amusing sample under the title of the "Epistle General of Boniface," of the kind of Bible which would suit the purposes of Rome. A few extracts will give an idea of this curious document. Amidst all her forgeries, it is wonderful that Popery has not invented some such substitute for the book of God.

"How easily shall a rich man enter into the kingdom of heaven! . . . Ye have heard that it hath been said by them of old time, Cursed is the man that maketh any graven image: But I say unto you, Ye shall make unto yourselves graven images, and the likeness of every thing that is in heaven above, and in earth beneath, and in the waters under the earth; ye shall bow down to them and worship them, and shall burn candles before them in streets and on bridges; and whosoever shall refuse to salute them

* The Lord James Stewart, natural son of James the Fifth, and half-brother to Mary the young Queen of Scots.

† D'Ozell, the French Ambassador, and Captain General of the French troops.

‡ Johnstone and Hunter, Edinburgh. 1852.

by the way, that soul shall be cut off from his people . . . Our beloved brother Paul, according to the wisdom given unto him, hath said, that all bishops and deacons must each be the husband of one wife : But I say unto you, that whatsoever bishop or deacon marry one wife, shall be degraded and deposed, and shall be more in danger of hell-fire, than if, like king Solomon the son of David, he loved many strange women . . .

"Now as touching the book of God, ye remember the words of the Lord Jesus, how he spake, Search the Scriptures, and again, What saith the Scripture ? how readest thou ? But it shall not be so with you, for, lo ! I have received the tiara adorned with three crowns, and am the father of princes and kings, the Governor of the world, on earth vicar of our Saviour Jesus Christ. And I command and exhort you, by the bowels of the Virgin Mother of God, that ye touch not, taste not, handle not the Word without a license from me or from the bishop, who taketh the oversight of you in my name. Be ye not therefore as the Bereans, who searched the Scriptures daily, neither do ye compare spiritual things with spiritual . . . And whereas there be certain men crept in unawares, which say they preach not themselves, but Christ Jesus the Lord, and determine to know nothing amongst you but Christ and him crucified ; and who, being presumptuous and self-willed, and not afraid to speak evil of dignities, maintain that an image is nothing at all in the world ; and that virtue doth not go forth from dead men's bones or shoe-latchets ; and that, when the sun rejoiceth as a giant to run his course, it availeth nothing to burn candles in churches ; and deny the perpetual virginity of God's mother, and bow not the knee before her shrine, and say, that she cannot make one hair white or black, and blasphemously bring her no present, and exclaim, Can this woman save us ? From such turn away. Moreover, when thou fastest, be not of a sad countenance, but anoint thy head and wash thy face, so that it may never enter into the heart of the stranger that is within thy gates to conceive that thou art fasting. Thou shalt on these days in nowise eat the flesh of bulls or of lambs, or of fatted calves, for by so doing thou shalt be even as Esau, who, for one morsel of meat, sold his birthright. But of every living creature that moveth, which the waters bring forth abundantly after their kind, thou shalt on fast days surely eat : To wit, great sturgeons and turbots, and salmon after their kind, and soles, and John d'Orys after their kind, and haddocks, and eels, and flounders, and lampreys, and char, and mullets, red and grey ; after their kind, and carp and lobsters, and cockles, and oysters . . . And every vegetable or herb yielding seed after his kind, to wit, artichokes and asparagus, and pease and beans, and cucumbers, after their kind, thou shalt eat on fast days. But thou shalt in no wise add ducks to thy green pease, or bacon to thy beans, or gravy to thy brocoli, for this is an abomination. And thou shalt moreover fast also upon peaches and apricots, and nectarines, and melons and pine-apples, and green-gages, and shalt make them into pies and puddings by the art of the confectionary ; and thou shalt add cream to thy strawberries, and custards to thy plums, that it may be well with thee . . .

"And thou shalt whisper in closets, into the ears of Hophni and Phinehas the things which thou wouldst hide from thy father, and from thy husband. And when the chaste virgin kneeleth at the feet of Hophni or of Phinehas, she shall commune with him of all that is, or ever has been, in her heart, and shall in no wise say, as Samson did unto his wife, Behold I have not told it my father nor my mother, and shall I tell it thee ? And when thou confessest thyself unto the man of God, out of thy mouth shall proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, if committed even in thine heart . . .

"And as touching baptism, also, they shall privily bring in damnable heresies, saying, that it sufficeth to be baptized with pure water, even as our Lord Jesus Christ was baptized in Jordan ; and they shall say, What is holy water more than Abana or Pharpar, rivers of Damascus, or than the waters that we drink at our own cistern ? and the making of the sign of the cross shall be to them foolishness, and the washings of cups, and pots, and tables, and the pix wherein is the show-wafer (which is called the sanctuary), and the pleasant pictures above the altars, overlaid round about with gold, shall to them, even to them, be rocks of offence. And they shall laugh to scorn the priest that breatheth three times in the face of the infant, and toucheth with his spittle its nostrils and its ears, and anointeth it on its breast, and back of the neck, and under the head, and placeth a lighted candle in its hand ; whose damnation is just. And they shall not discern the body of the Lord that bought them, in the wafer which we consecrate, or believe that he, as God and man, is eaten by 500 brethren at once, in diverse parts of the earth. And being men of perverse minds, they shall say, If the Lord's body and blood be altogether present in the bread, why did he also give his blood to be drunk in the cup ? and the cup of the New Testament, which the Lord hath given us, why should we not drink it as well as the priest, or he abstain from it as well as we ? Mine answer to every such an one is, Be still, and know that I am the Pope, and that thou dost not inquire wisely concerning this thing, prating against us with malicious words' . . . And ye shall load all such jumpers with chains of iron, and clogs of brass, and they shall be scattered over the face of the whole earth, being destitute, afflicted, tormented, and many shall be tortured, not accepting deliverance. And there shall arise Dominics, who shall condemn to the vengeance of temporal fire their tens of thousands, and Torquemadas, who shall burn their hundreds of thousands, and other thousands shall they starve in prisons, and put under saws, and under harrows of iron, and under axes of iron."

CELEBRATED JESUITS. By the Rev. W. H. Rule. London: Mason, City Road.

MR. RULE has already laid the Protestant community under great obligations by his learned, admirable, and seasonable works. His new publication, containing sketches of celebrated Jesuits, displays the same learning and intense appreciation of the danger to which our country is exposed. It ought to be added at once to all Protestant libraries, and we would earnestly recommend the Earl of Aberdeen, and all such, to read the history of "Garnet" and the Gunpowder Plot, that they may learn what excellent and loyal subjects Papists are.

THE ESSEX MARTYRS. By Abishai James Green. Sudbury: G. W. Fulcher. London: Wertheim & Co.

THE idea of this book is excellent, viz., to break down Fox's Book of Martyrs, and give each county, in a cheap form, a record of its own. This must tend very much to deepen the interest as well as to bring the facts within the reach of all. What is wanted in addition is some plan by which to put this interesting and valuable volume into every house and cottage in Essex. Here is admirable work for Protestant Alliances.

THEOLOGICAL COLLEGES AND THE UNIVERSITIES. By the Rev. Charles Herbert, M. A. Burslem: S. Bowering. Wertheim & Mackintosh, London.

THIS is a most able pamphlet, exposing the imminent danger to Protestant truth of the kind of training given to theological students at some of the new Theological Colleges in the more Tractarian Dioceses. Of this he gives startling specimens. The Protestants of England have great need to watch the higher kind of education as well as the lower.

NOTES AND NARRATIVE OF A SIX YEARS' MISSION AMONG THE DENS OF LONDON. By R. W. Vanderkiste. Third Edition. London: Nisbet & Co.

AN appalling exposure of the putrid heart of London, written in an admirable style, and with a fine spirit. Here, in our neglected masses, we see the great source of our danger as a nation, and it is deeply painful to think how very little the Christian Church is doing to remedy the mighty mischief. Mr. Vanderkiste's sketch of his experience amongst the ignorant Papists of London is most graphic.

A LETTER TO HIS GRACE THE ARCHBISHOP OF DUBLIN, ON THE NATURE, GOVERNMENT, AND TENDENCY OF MISS SELLON'S ESTABLISHMENT, &c. By the Rev. W. S. Cookesley, M.A. London: Ridgeway, Piccadilly.

A VERY able and effective exposure of Miss Sellon's proceedings, demonstrating her intention to be essentially Popish, and utterly inconsistent with scriptural truth and British freedom. If it be true besides, as is here affirmed, that "mesmeric agency is employed for the purpose of obtaining an undue influence" over the girls, it is high time the matter were considered by the civil magistrate.

EXPOSURE OF THE REV. DR. CAHILL'S REPLY. By William Anderson, LL.D. Glasgow: Robert Jackson.

WE formerly intimated, that Dr. Cahill, with his usual cowardice, refused to meet Dr. Anderson in debate. He satisfied himself with publishing a letter. This letter has been thoroughly demolished by Dr. Anderson, in his characteristic style. Any argument it contained is annihilated. The only thing we regret is, that he has obviously allowed himself to be a little hampered in his denunciation of obvious chicanery by a regard to the pretended oily courtesy of the priest.

GLEANINGS ABOUT NUNNERIES.

THE Nunnery question has been postponed in the House of Commons till the 10th of August, and there is an evident determination to evade it, if possible, altogether. The Preston and Taunton cases meantime strongly illustrate the absolute necessity of the movement, and we trust it will be prosecuted not only with unabated but with growing vigour. The Agitation has been carried on with great energy on both sides. Some of the petitions have been very numerously signed—one from Manchester, for example, in favour of Mr. Chambers's Bill, was, in a few days, subscribed by 15,286 names. Some of the Popish ones bring out curious particulars. For example, Lord E. Howard "presented one from Catholic ladies of England, who had been educated in convents, or had relations in such establishments. This petition was signed by between 300 and 400 ladies, peeresses, and others; and he might state that one of these ladies had *three sisters, two aunts, and fourteen cousins, nuns; another had two aunts and seventeen cousins, nuns; and a third, three daughters, two sisters, and fourteen nieces, who were also nuns.*"

The explanation of this we take to be, that every nun becomes an active canvasser and decoy amongst all her sisters and young female relations, and thus, the bachelor priests, getting into a family, are like eagles getting into a pigeon-house. There is something, however, very horrible in this, when one thinks of the actual purposes to which these covies of female relatives are turned by the bachelor priests, whilst it is a great warning to parents to watch the first approaches of such voracious sharks towards any of the members of their families. A correspondent of the *Dublin Weekly Telegraph* again, whose letter is quoted in the *Times*, July 11, throws some curious light upon the actual employment of these idle spinsters. Papists are always talking about their sanctity, their elevation above the world, and so forth. To hear them speak, one would imagine that they had laid aside flesh and blood, and took no interest in sublunary affairs. Sensible men of course laughed at this folly, especially in the case of persons kept in profound and melancholy ignorance of the true nature of gospel holiness; but it is not uninteresting to get a glimpse into the interior of a convent, and to find these poor creatures not reading their Bibles, which of course they never see, or even counting their beads, but as deeply immersed in worldly politics of the basest kind, as any Manchester mill girls. This correspondent says:—

"I had the honour of accompanying Dr. Fallon to the Ursuline Convent, near this town, when he proceeded there yesterday to announce to the reverend mother and the community, that Mr. Sadleir's return was secured, and the manner in which those sainted ladies received the announcement was such as should make the hon. member a proud man for the rest of his life. The nuns said that *they were delighted to hear of Mr. Sadleir's triumph, that they had prayed for it since his arrival in the town*, and that, as the young ladies who were boarders in the seminary attached to the convent had manifested an equal anxiety for the success of the hon. gentleman, they should communicate the good news to those patriotic pupils. In a minute after, the great bell of the school, and all the other bells in the establishment were heard ringing a merry peal, and thus, despite of the judgment which certain religious journalists have pronounced on Mr. Sadleir's Catholicity, his triumph here was first celebrated within the precincts of the Ursuline Convent of Sligo."

This seems greatly to increase the probability that some of these damsels might wish to get out into the actual world, in whose affairs they still take so deep an interest, and is thus an indirect argument in favour of Mr. Chambers's Bill, notwithstanding the protestations of their priestly jailors.

THE PROGRESS OF POPERY.

A SOLEMN WARNING IN 1830.

"Deep beneath your monument's proud base,
 In black oblivious kennel, shall be trod
 Their execrable names, who high in power
 And deep in guilt most ominously shine,
 Their country sell, sell all their fathers bought
 With funds exhausted and exhausted veins,
 To demons, by his Holiness ordained
 To propagate a gospel—penned at Rome,
 Hawked through the world with consecrated bulls;
 And how illustrated? By Smithfield flames."—YOUNG.

THE infatuated support given by our leading statesmen to Popery, and the defeat of all recent Protestant resistance, may well fill us with alarm, and brace us up to renewed and determined effort. The Ecclesiastical Titles Bill is a mere dead letter. The Maynooth agitation is virtually cushioned. An obvious attempt is being made to deal in a similar manner with the nunnery movement. Meantime there is a sad apathy, division, and even treachery among some of the more influential Protestants.

"Write to support a party in the Church! What party in the Church can a man support, who sits down to write with honesty upon her conduct to the Church of Rome—or rather, her conduct to the poor deluded, misguided, unhappy millions of our countrymen, who are bowed beneath the horrors of her superstition? Where were the guardians of the Christian faith? Where were the advocates of Christian truth? Where were those whom the sacred laws, which incorporated that truth with the British constitution, placed at the fountainhead of all legislative authority in the land—where were they, when the contemptible policy of base political expediency provided for the education of a superstitious priesthood, to suppress all Christian faith and truth in Ireland? Perhaps we shall be told they were at their post; but what can the spiritual peers effect against the overwhelming power of a British Government? It might be answered, that the members of a British Government ought to be better instructed by their bishops and clergy, than fall into an evil so at war with the first principles of Christian duty. But it may be affirmed with confidence, that if the bishops of the Church of England stood up to vindicate the principles of their religion and the glory of their God, on a question such as that, in which they were alike implicated and dishonoured—if the bishops and the clergy of the Church of England stood up with that mighty weight of spiritual and temporal authority which God has so signally entrusted to their hands, there never sat a Government in the British senate, there never sat a king since the Revolution on the British throne, that could stem the overwhelming torrent of their moral influence, and energy, and power. If it is not thus the evil is to be attributed in its origin, in its continuance, and in all the accumulated weight of awful consequences which that superstition has entailed on this miserable and benighted country (Ireland,) to them;—if any man will venture to answer, No; I ask again and again, What have we done for Roman Catholics? And if the very stones of Ireland had tongues and hands, they would rise and point to five millions of an ignorant and superstitious population—they would point to the College of Maynooth, and answer, 'NOTHING!—WORSE THAN NOTHING!'

"If it were my last dying testimony, and that I were called to bear it in the face of all the British senate—if I were called to utter it in the presence of all the Bishops of the Church of England, I would say, that no

man, who remembers that '*The Lord reigneth,*' can be surprised that a Protestant Government, which can so far forget the primary duties of the Christian religion as to maintain a college for the education of the Popish priesthood, should be made to shake and reel to its foundation with the political convulsions of Popish agitation; or that a succession of bishops, who can tamely permit such an insult to the religion of that God who has set them up as watchmen in the land, who can permit the education of men to teach this superstition to their country, and live and die without an effort to dispel it, should have their Church overwhelmed, and their religion trampled in the dust, by the persecuting spirit of Popish superstition. . . . I respect the talents, I admire the learning, and I do not presume individually to judge the motives of those who fill the sacred office at this day. I write not against persons, but principles. . . . I write, indeed, to advocate the cause of a party, but it is the party of my poor Roman Catholic countrymen. I trust that, though without the power of assisting them myself, I may be instrumental in urging it on some who are competent to the important work." *

Since the above powerful testimony was written in 1830, our rulers have, in their blind infatuation, been advancing the interest and power of Rome, till at length, in 1845, they had recourse to the desperate and destructive expediency of greatly increasing and perpetuating the Endowment of Maynooth. On which occasion we have the melancholy fact on record that, in addition to all the leading statesmen, one archbishop and five bishops actually voted for that fearful and guilty act of endowment, thus sanctioning the doctrines of the Jesuits, and that too in the face of 10,204 petitions which had been presented to the House of Commons against the measure, while only 90 were presented in its favour.

But we need not wonder at this overwhelming national protest, when it is remembered that Queen Victoria could not ascend the throne of these realms without first solemnly subscribing, "*in the presence of God,*" that she believed the Church of Rome to be "superstitious and idolatrous."

The House of Commons may resolve if it pleases, a hundred times, that its measures are wise, just, and beneficial; but the voice of truth will make answer, that its most important measure, the keystone of its religious policy in the last twenty years, has been foolish, wicked, and absurd—an affront to common sense, an offence to every honest and sincere Christian, the disgrace of England, the bane and curse of Ireland, and one of the foulest, most sordid, and most unprincipled expedients by which legislators, who still have the word principle on their lips, ever dishonoured the statute-book of a Christian people.

THE PUSEYITES DEALT WITH.

It cannot for a moment be doubted that the Romanizers in the Church of England have been greatly emboldened by the comparative impunity with which they have been allowed to carry on their operations. The question has been put on every side by those whose hearts "trembled for the ark of God,"

* Reflections on the Solemn Duties and Responsibilities of the Church of England, in reference to the Church of Rome, pp. 333-336. Hatchard, London; Tims, Dublin; Waugh and Innes, Edinburgh.

What are the bishops doing? In a tract, for example, now before us, the matter is pointedly put thus :—

“Surely there is something very wrong in the Church of England, when we see a host of Tractarian clergymen *allowed to remain within its pale*. In no other Church would the like be permitted. Can any one deny that very many clergymen teach doctrines and adopt practices quite opposed to the Thirty-Nine Articles which they have signed? And can anything be imagined more *dishonest and dishonourable than such conduct*? There either is the power to turn out such unworthy members, or there is not. If there be, why is it not exercised? if there be not, then is the Church defective, and the necessary power should be given. If the bishops having the power fail to exercise it, then they should be compelled to do so, or be deprived of their sees.

“What would we think if in the army every colonel of a regiment could dress and drill his men as he pleased, inculcating disloyalty, and holding up some foreign potentate as more worthy of being served than our own Queen, and all the time receiving his country’s pay? *yet this is just what we at present see in the Church of England!*”

These words were written by an earnest friend of the Church of England, and we have no doubt that similar reflections have passed through the minds of many of our readers. And in the same proportion in which they have been anxious on this subject must they rejoice in such an intimation as the following, copied from the *Times* of July 15, as the beginning, we trust, of better days :—

“SUSPENSION OF A CLERGYMAN.

“Much excitement has been caused in the diocese of Durham, in consequence of the suspension from priest’s orders of one of the prizemen of Durham University, who has been for some time past acting as curate in an important and populous district. The clergyman alluded to, who was in deacon’s orders, applied to be admitted to the priesthood at the bishop’s recent ordination, and all his necessary papers were lodged for that purpose. Just before the day appointed for the ceremony, some of the congregation of Tynemouth Church memorialized the bishop, stating that the Rev. J. H. Blunt, their curate, was in the habit of preaching the doctrine of the mass, had exaggerated the authority of the Church and her ministers, had insisted upon the evils resulting from the exercise of private judgment, the power of remission of sins vested in the clergy, and the doctrine of transubstantiation; and that, moreover, on one occasion he inculcated the practice of having the cross upon the altar and wearing it upon the person. They proceeded as follows :—‘The manner in which Mr. Blunt performs the services appears to us to be Romish. Previous to entering the reading-desk, Mr. Blunt makes a bow or genuflexion to the communion-table. He then takes his place, not at the south side of or near to the table, but remains at the lower step on the south side of the raised floor in front of the communion-table, where, prior to a short prayer, he makes another genuflexion, and while praying, he kneels with his back to the congregation, and on rising from the prayer he remains on the same spot, standing with his back to the congregation, never approaching the table, and only turning round while reading the epistle; and on the conclusion of the service he again bows to the table previous to leaving the church.’ Mr. Blunt denied having preached Romish doctrine, and submitted his sermons. The bishop acquitted him of this charge, but alleged that his language was ‘mystical and confused.’ The result was, that the bishop suspended the reverend gentleman from taking priest’s orders for the period of twelve months.”

In the diocese of Chichester also, there are hopeful symptoms of improvement. The odious practice of confession has there been openly introduced and defended; prayers for the dead have actually been offered. But a noble army of Protestants has also sprung up to vindicate the truth. At Brighton especially, there is a most energetic Protestant defence committee which publishes, in the *Brighton Gazette* of July 7, a series of resolutions in regard to the examination of a Puseyite school, not satisfactory in many respects, but containing an extract from the bishop’s letter which seems to hold out the promise of decided action. They say that they “consider it expedient to publish, without delay, the following extract of a letter from the Bishop of Chichester to their chairman, in order to convince the public that his lordship utterly repudiates confession, as now attempted to be introduced, and is determined, if possible, to put a stop to the practice of it in his diocese :”—

“Extract of letter dated Palace, Chichester, January 7, 1853. After speaking of a proposed letter to the Rev. A. Wagner, on Pictorial Crucifixes, which has since been pub-

lished, his lordship says, 'I purpose following it up immediately with another on Confession, in which I shall endeavour to shew, by a similar dissection of the process, that the practice really undermines instead of strengthening the conscience and the religious principles and feelings, besides being directly opposed to the mind and intentions of our Church, as well as Scripture. If Mr. Gresley does not in the meantime withdraw, I feel confident I shall, upon the publication of such a letter, be in a better position for inhibiting him from officiating in this diocese than I am at present.'"

Let the bishops only bestir themselves, and act with decision, and by the blessing of God we shall have some prospect that the "plague will be stayed;" and meantime let the people zealously persevere in their efforts and prayers.

A MEDITATION FOR MELROSE ABBEY.

"HE may say to himself, Here, on this very floor, under that elevated and decorated vault, in a 'dim religious light,' but with the darkness of the shadow of death in their souls, they prostrated themselves to their saints or their 'Queen of Heaven'—nay, to painted images and toys of wood and wax, to some ounce or two of bread and wine, to fragments of old bones, and rags of cast-off vestments. Hither they came when conscience, in looking back or pointing forward, dismayed them to purchase remission with money, or atoning penance, or to acquire the privilege of sinning with impunity, in a certain manner or for a certain time; and they went out at yonder door, in perfect confidence that the priest had secured in the one case the suspension, in the other the satisfaction of the Divine law. Here they solemnly believed, as they were taught, that by donations to the Church they delivered the souls of their departed sinful relations from their state of punishment; and they went out at that door resolved, such as had possessions, to bequeath some portion of them to operate in the same manner for themselves another day in the highly probable case of similar need. Here they were convened to listen in reverence to some representative emissary from the Man of Sin, with new dictates of blasphemy or iniquity promulgated in the name of the Almighty; or to witness the trickery of some detestable farce, devised to cheat or fright them out of whatever remainder the former impositions might have left them of sense, conscience, or property. Here, in fine, there was never presented to their understanding, from their childhood to their death, a comprehensive, honest declaration of the laws of duty and the pure doctrines of salvation. To think that they should have mistaken for the house of God, and the very gate of heaven, a place where the regent of the nether world had so short a way to come from his dominions, and his agents and purchased slaves so short a way to go thither! If we could imagine a momentary visit from Him who once entered a fabric of sacred denomination with a scourge, because it was made the resort of a common traffic—with what aspect and voice, with what infliction but the 'rebuke with flames of fire' would He have entered this mart of iniquity assuming the name of His sanctuary, where the traffic was in delusions, crimes, and the souls of men? It was even as if, to use the Prophet's language, the very 'stone cried out of the wall, and the beam out of the timber answered it,' in denunciation! for a portion of the means of building in the case of some of these edifices was obtained as the price of dispensations and pardons.*"

* Foster's Popular Ignorance, pp. 63-65. Third edition.



GAVAZZI AT QUEBEC.

THE GAVAZZI RIOTS IN CANADA.

THESE riots, with the particulars of which all our readers are familiar, are very illustrative of the true spirit of Popery. It has been gnashing its teeth all along, on both sides of the water, at the eloquent denunciations of Gavazzi; but, being as cowardly as it is cruel, it did not stir so long as he was in the midst of a Protestant population. London, Edinburgh, or New York would not have been suitable fields for an attempted murder of the gifted Barnabite. Quebec, however, which is one of the most priest-ridden towns in the world, seemed a promising theatre for this characteristic enterprise, and when we read of their swearing men on the crucifix—the emblem of salvation—to imbrue their hands in a brother's blood; when we hear of the Popish magistrate being conveniently out of the way, and of the Popish policemen looking calmly and complacently on, whilst their fellow Papists were attempting to execute their bloody purpose, we have a glimpse, in actual life, of the true nature of the Popish system, and understand, upon a small scale, out of what principles the Irish massacre and that of St. Bartholomew sprung.

Let us thank God who so signally defeated their diabolical plots on this occasion; but let not the lesson be lost. If Popery ever gains power in this land we know already what we may expect. And all the more because of the deep hypocrisy under which it is attempted to veil a system which has shed more blood than all the wars of Europe. We have been struck in reading the Popish papers with the affectation of pious horror with which some of the leading Papists profess to regard the Quebec riot now that *it has failed in its object*. The Popish Bishop of Toronto has even published a letter on the subject, of which the following is a characteristic extract:—

“The deplorable events of Quebec and Montreal compel us to impress upon your mind the necessity of often and strongly recommending to our people Christian forbearance.

“We are Christians by professing the doctrine of Jesus Christ.

“Now, the mildness of the lamb is both in the Prophets and the Evangelists one of the main features of Our Blessed Redeemer, and from His cradle in the stable to His cross on Calvary, has He not been, and from our tabernacles to the altar before God, is not Christ a lamb, the Lamb of God, the Lamb for our sins? How did He receive the kiss of Judas, the triple apostasy of Peter, the slaps, the spittle, the blows, the lies, the calumnies, and all the grossest outrages of his passion? and was not one of His last most sublime words—‘Father, forgive them, they know not what they do.’”—(St. Luke xxiii.)

This is indeed the “kiss of Judas;” for who does not know that the whole history of the “woman drunk with the blood of saints, and of the martyrs of Jesus,” has been in diametrical opposition to all such principles? “Speaking lies in hypocrisy,” however, is another infallible mark of the system, or as one has well said, “Its voice is the voice of Jacob, but its hands are the hands of Esau.” It is well, however, that its intended victim is in this case still alive.

 PAPISTS CLAIM THE BIBLE AS EXCLUSIVELY THEIR OWN.

IN a former notice of Dr. Wiseman's recent tract on “The Catholic Doctrine on the use of the Bible,” we confined ourselves to an examination of the leading statements it contains, bearing immediately upon the principal object it was intended to accomplish. We shewed then that Dr. Wiseman brings out the true doctrine and practice of the Church of Rome upon the use of the

Bible, more boldly and honestly than Popish controversialists have generally done of late in this country, but that he has entirely failed in defending them. Dr. Wiseman, however, has introduced into his tract some statements which, though bearing upon its leading object only indirectly and incidentally, are yet important in themselves, and require to be exposed.

We formerly (vol. i. pp. 169, 170) had occasion to explain that a certain class of Popish controversialists are accustomed, in discussing the Rule of Faith, to call upon their Protestant antagonists to prove the divine origin and authority of the Bible, to allege that this great first principle cannot be established on Protestant principles, and even sometimes to bring forward all the common infidel objections against it, and to challenge Protestants to answer them. We exposed then the injustice and unfairness of this mode of conducting the argument, and proved it to be a mere controversial trick, got up for the purpose of withdrawing men's attention from the real points in dispute, and involving the whole subject in obscurity and confusion. It is only the more reckless and disreputable of the Popish controversialists who have recourse to this artifice, and it is only the weaker and less skilful of the defenders of Protestantism who allow themselves to be misled by it into answering infidel objections when brought forward by Papists, and defending as against them the divine authority and inspiration of the Bible.

Dr. Wiseman, in the tract which we are considering, has distinctly and deliberately identified himself with those Popish controversialists who approve of, and adopt this mode of conducting the argument. He says, (p. 11,) "We must be prepared to take a much higher ground than this. The doctrine and practice of the Church *must not be allowed to be impugned* by those who have no claim at all to Scripture, and who can prove neither its canon, its inspiration, nor its primary doctrines, except through that very authority which they are questioning, and through treacherous inconsistency with the principles on which they are interrogating it. When, many years ago, this ground was boldly adopted, it was charged with being an attempt to throw Protestants into infidelity, and to sap the foundations of the Bible. Years of experience, and observation not superficial, have only strengthened our conviction, that this course must be fearlessly pursued. *We must deny to Protestantism any right to use the Bible, much more to interpret it.*" And again, (p. 18,) "We are not inclined to shrink from our duty in consequence of this accusation. We deem it necessary, because charitable and just, for Catholics to make a stand on their high principle, no matter to what conclusion it may lead others. *Protestants have no claim to the Bible*, they have no means of proving its inspiration, except by belying the very theory of which, against us, they make their boast. The more prominently this can be put forth, the shorter will be the strife, or rather let us say, the shorter the road to truth." These statements of Dr. Wiseman are certainly very bold and reckless, but we cannot admit that they are true and solid, or that they have any tendency to shorten the strife. On the contrary, we think it very easy to prove, that they are altogether unsound and fallacious, and that after they are refuted and disposed of, the whole strife between Protestantism and Popery still remains, to be settled according to the dictates of sound logic and common sense.

Dr. Wiseman's fundamental position here is, that Protestants have "no claim at all to Scripture," that they have no "right to use the Bible;" and the reason he assigns for maintaining this position is, that we cannot prove the divine authority of the Bible, "its canon, and its inspiration;" or, at

least, that we cannot prove them without conceding and adopting some of the peculiar principles of the Church of Rome.

Now, upon this process of reasoning, we have to remark in the first place, that there is no clear logical connexion between the premises and the conclusion. Even if we were to concede, for the sake of argument, what Papists commonly assert, viz., that we are indebted to the Church of Rome for having put us in possession of the Bible, and having afforded us materials for proving its divine origin and authority, it would not by any means follow, that we have no right to use it, to examine it, and to interpret it. If all this were granted, it would still be quite open to investigate, in the fair and rational use of all appropriate and competent materials, what purposes the Bible was intended to serve, and in what way it is to be used and employed in order that these purposes may be accomplished. In whatever way the Bible may have been brought within our reach, and by whatever process we may have come to be persuaded that it is the Word of God, no consideration derived merely from these sources, can affect our *primâ facie* right to examine this revelation from God, with the view of learning what He would have us to believe and to do. A conviction that the Bible is the Word of God, from whatever source this conviction may have been derived, carries with it, as an immediate and necessary consequence, an obligation to examine that divine communication if we have the opportunity, and to acquire as much knowledge of it as we can, *unless* this process of examination be expressly forbidden, either by the revelation itself, or by God's authority conveyed to us in some other way. Now, at this stage of the argument, the Papists have no right to settle this question by the mere authority of the Church. Because, even if we had been led to admit the divine authority of the Bible exclusively from the materials which the Church of Rome adduced to prove it, it would not by any means follow, that we were bound to receive implicitly whatever she might inculcate upon us, or to concede that she alone is entitled to use and to interpret God's revelation. If indeed, Papists could prove the infallibility of the Church of Rome *without the Bible*, or *before* they had established to our satisfaction its divine authority, or if they could shew that the very same arguments by which the Bible is proved to be the Word of God, equally prove that the Church of Rome is infallible, this no doubt would serve their purpose, and place us at their mercy. But they are utterly unable to produce anything that is possessed even of plausibility in support of any of these positions. And therefore, by whatever process they may have convinced us of the divine authority of the Bible, they must still condescend to prove to us *from the Bible itself*, that we have no right to use and examine it, and that the Church of Rome alone is entitled to interpret it.

Now, this state of things implies that, in the first instance at least, we are entitled to examine the Bible for ourselves, and to judge of its meaning. And when we do look into the Bible, which we have been led to regard as the Word of God, we find, not only the utter absence of all evidence in support of the exclusive claims of the Church of Rome, but conclusive proof, that God intended his written Word to be public property, and that he not only permits, but requires, all men who have access to it, to examine it for themselves, and to acquire as much knowledge of it as they can.

But while it is thus evident, that there is no logical connexion between the premises and the conclusion of Dr. Wiseman's argument, that, even if his premises were granted, his conclusion would not follow, we further deny altogether the truth of the premises themselves. We maintain that Protes-

tants can prove the divine origin and authority of the Bible, "its canon and its inspiration," and can do so without adopting any peculiarly Popish principles, or employing any position from which the Church of Rome can derive any advantage in supporting her peculiar claims. When we are called upon to consider, how the divine authority of the Bible is to be proved, and what are solid and satisfactory arguments in support of it, we must, of course, assume that we have to deal with heathens or infidels, who deny that the Bible is the Word of God, and we must see that we adduce arguments which, starting from principles held in common by both parties, conclusively establish the position controverted between us and them. We are not called upon to discuss the question of the divine authority of the Bible as against Papists, for this is not one of the points that are controverted between us. Both parties hold it in common, and in all fairness, they should start, in their controversial discussions, from this as a fixed point, admitted on both sides. When Papists are called to encounter infidels, they labour to establish the divine authority of the Bible by the very same arguments which we employ for this purpose. They do this, just because they know that there are no other arguments available for this purpose, and adapted to the actual circumstances of the case. When, therefore, Papists in discussion deny that Protestants can prove the divine authority of the Bible, and call upon us to produce our arguments in support of it, they are just trying a controversial artifice, for the purpose of diverting attention from the real points in dispute, and involving the whole matter in confusion. No intelligent defender of Protestantism will ever allow himself to be tempted by this barefaced trick, into an investigation of the whole subject of the canon and inspiration of Scripture, when engaged in argument with a Papist. When Papists inquire of us, what are the arguments by which we prove the divine authority of the Bible? it is quite sufficient to refer them to the works which Protestants have written upon this subject, and which neither infidels nor Papists are able to answer. Some of the more reckless and unprincipled Popish controversialists have not scrupled, when they had entrapped an unwary opponent into this line of argument, to take up openly infidel ground, and to try to refute the best, and indeed, the only, arguments by which unbelievers can be convinced that the Bible is the Word of God. They have thus given a deplorable evidence of their deadly hatred to the Scriptures, of their readiness to sacrifice anything, however sacred, to the interests of their own sect, and to betray the cause of Christianity into the hands of infidels.

Some Popish controversialists who have handled this topic, have had so much sense of decency as to abstain from openly taking infidel ground, and have confined themselves to a line of argument which, in its general character, is more fair and relevant, though, as can easily be proved, altogether erroneous and inconclusive, and still decidedly dangerous in its tendency.

There are, indeed, three different positions which have been taken by Popish controversialists upon this subject, all of them sophistical and dangerous, but marking somewhat curious gradations in point of audacity and recklessness. Some of them have maintained that the infallibility of the Church—that is, be it ever remembered, the infallibility of the Church of Rome, for it is the proof of *this alone* that can really serve any of their purposes in argument—can be proved without the Bible, and before the divine authority of the Bible is established; so that we are bound to receive implicitly from the Church of Rome, all that we are warranted to believe, as to what the Bible is, as to how it ought to be used, and as to what its different statements mean. This is

the ground taken by Dr. Wiseman, who does not scruple to embody it in the maxim, (p. 19,) "No infallible Church, no Bible." Now this, to speak plainly, is sheer blustering and impudence. It is intended merely to hoodwink and overawe Papists, who have subjected the exercise of their faculties to the control of their ecclesiastical superiors. Dr. Wiseman knows quite well that he cannot maintain this position in the face of an intelligent Protestant opponent. The idea on which his maxim is based, viz., that the infallibility of the Church of Rome can be established without the Bible, or before the divine authority of the Sacred Scriptures is proved, is an absurdity too monstrous to be entitled to a serious refutation, and ought to be scouted as an insult to men's understandings, and a shameless attempt to impose upon their credulity. It is evident that it is quite analogous, in point of logical truth and efficacy, to the theory of the Indian prince, who held that the earth was supported by a huge elephant, and the elephant by a huge tortoise, but who could carry the process of producing supports no further. This mode of reasoning, so absurd in itself, is also an open betrayal of the Bible into the hands of its enemies. And Dr. Wiseman, in this tract, gives another curious but melancholy indication of the class of controversialists to which he belongs, in the following statement, (p. 16):—"Electricity and mesmerism are every day furnishing new implements for the attempt to uproot two of the strongest foundations on which Anglicans build, not Christianity only, but the inspiration of Scripture—miracles and prophecy."

A second, and somewhat modified, view of the same general idea, has been put forth, by a less reckless class of Popish controversialists, in this form. They allege that the same arguments which are adduced by Protestants, and indeed by Papists too, to prove the divine authority of the Bible, *equally and at the same time* establish the claims of the Church of Rome. Nothing plausible has ever been adduced in support of this position, and it is equally liable with the preceding one to the fatal objection, of its assuming the possibility of establishing such claims as those which the Church of Rome puts forth, by something else than the explicit testimony of Scripture, by something short of the direct authority of God himself. The manifest tendency of this mode of arguing, is to lead men to reject Christianity and the Bible. For while it is professedly directed to the object of raising the proof of the claims of the Church of Rome up to the level of the proof for the divine authority of the Bible, its inevitable effect, in so far as it has any influence upon the minds of men of intelligence and education, must be, to sink the proof of the Bible down to the level of the proof for the Church of Rome. The prevalence of this mode of arguing is one of the many ways in which Popery tends to make men infidels, and it is one of the causes of the melancholy and notorious fact, that in countries where Christianity is known only under the form of Romanism, most men of education have renounced the belief of its divine origin.

There is a third, and still more modified, form in which Papists sometimes put the general idea which we are considering. It is this, that some of the arguments which Protestants employ in establishing the divine authority of the Bible, involve an admission of the truth of some of the peculiar principles of the Church of Rome. The instance they commonly select to give plausibility to this allegation, is that of tradition. They assert that Protestants concede the Popish doctrine of tradition, when they quote passages from ancient writers, to prove the early existence, the general reception, and the uncorrupted transmission of the books of the New Testament. But this is really nothing better than a quibble. The adoption by Protestants of this line of

argument, involves no appearance of recognising the peculiar doctrine of the Church of Rome in regard to tradition, as an authentic channel of conveying *directly and by itself* a divine revelation. Protestants do not profess to find in ancient uninspired authors any portion of divinely revealed truth. They merely make use of statements found in them as matters of fact to establish matters of fact; and they do this, in accordance with the ordinary recognised principles of evidence, which, independently of all claims to authority, must commend themselves to all rational men, and which are equally applicable to all ancient books as well as the Bible.

We have seen that Dr. Wiseman has adopted the most reckless and offensive mode of handling this subject, that which is at once the most absurd and preposterous in itself as a question of argument, and the best fitted, in so far as it may have any influence, to undermine men's faith in the truth of Christianity and the divine authority of the Bible. He assures us that he has adopted this line of argument deliberately and after full consideration: "Years of experience, and observation not superficial, have only strengthened our conviction that this course must be fearlessly pursued." The standard by which a thorough-going Papist judges of everything is, its bearing upon the external and secular interests of his own sect. Dr. Wiseman is well qualified to judge of what is best fitted to promote this object, but, in opposition to his authority, we venture to think, that the mode of argument which he "fearlessly pursues," is much better adapted to make Papists infidels, than to make Protestants Papists.

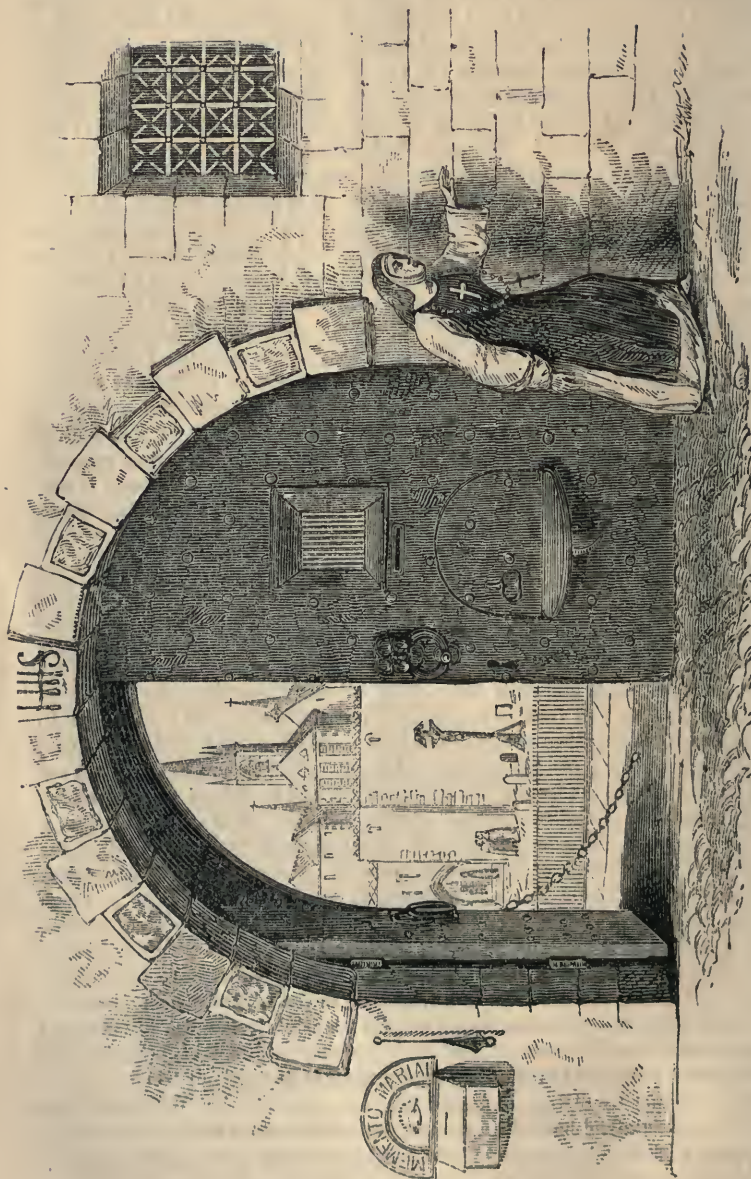
Let our readers notice too the haughty insolence with which "his Eminence" lays down the law upon this subject. "The doctrine and practice of the Church *must not be allowed* to be impugned by those who have no claim at all to Scripture." This interdict or prohibition may be understood either in a logical or a physical sense. Taking it logically, we meet it by asserting, that we are ready to encounter Dr. Wiseman on the field of fair argument, and to prove, that according to the rules of sound reasoning and common sense, we *have* a "claim to Scripture," and *are* entitled and able to "impugn the doctrine and practice of the Church." Taking it physically, we have only to express our gratitude that we are not dependent in this matter upon Dr. Wiseman's "allowance," and to suggest, that it would be more politic in him to avoid the use of such language, until *after* he has succeeded in establishing the authority of the canon law and of the tribunal of the Inquisition, upon the ruins of the British constitution, and has reduced this country to the degraded condition of Italy and Spain.

A PICTURE OF ITALIAN CONVENT LIFE.

"My father was a physician, and died leaving little fortune, and a widow and three daughters; my sister in the convent was the youngest and handsomest. We clung to our mother, and all laboured to assist her as we could. The family confessor visited us often, and gave us consolation and advice. We soon observed our young sister becoming more grave in her manner; then some hints were dropped of a convent, and the confessor spoke to my mother of the happiness of a monastic life. My mother declared she would never allow Maria to enter a convent; she could not afford to lose so dear a child. Again and again the subject was renewed and dropped. At length my sister said she could only be happy in a convent, and vowed, if she were not suffered

to become a nun, she would apply to be received as a servant to the sisters. The confessor strongly pressed the propriety of yielding to the girl's wish—she was evidently called to a holy life. My mother's scruples were overcome; 600 scudi were made up as the entrance-money of my sister, the convent generously abating 400 of their usual portion. She went in as a probationer the usual time, and then took the veil; and now, once in six months we are permitted to see her. My mother reckons the hours before that happy morning, then exclaims—'This is the day we again behold our beloved Maria; let us haste to the convent.' We carry food with us, and remain till evening; my sister appears at an inner grating, and near her sits a veiled nun during the whole period of our visit; a second grating separates us from the first, and thus we converse; but we cannot kiss her cheek, or touch her hand, till death has released her from this life. At first Maria continued in good health, but at the expiration of two years she grew ill, and is now worse; we scarcely know her writing, which is confused and straggling, but see her we cannot. The doctor who attends the convent will not and dare not tell a word of what passes within the walls." Here the good lady wept bitterly; I counselled her to address a petition to Pius IX., whose boast was to redress the wrongs of his people, and who read every petition with his own eyes. She answered, that would be perfectly useless; the laws of the convent were well known before the nun entered, and could not and would not be altered or relaxed. I inquired what the name of the convent might be, and was answered it was that of the Battisterie, attached to the church of St. Nicola di Tolentino, where there would take place the profession of a nun on the ensuing Sabbath. On expressing my surprise that the young and the beautiful could so eagerly renounce the enjoyments of life, and sacrifice the heart's best affections, this lady observed, "There was much to recommend the convent to young women in her class of life. Rome was not a wealthy or flourishing city; there was a difficulty in procuring a decent subsistence, a constant struggle with the evils of life and daily toil. From all those vexations the inmate of a convent is free, and lives in tranquillity and abundance. We have now to discharge to our mother not only our own duties, but those which belonged to our young sister; she has no care or labour." This agreed exactly with the statement made to me by the Florentine priest, and explained also something of the condition of the professional classes in Rome. But what a disclosure of the nature of the monastic system—what apology can be offered for the unnatural interdiction of intercourse between parent and child—what for teaching systematically that it is pollution for a professed nun even to touch her mother's hand or kiss her cheek? It is repugnant to the laws of nature, and cannot be acceptable to that God who planted these laws in our hearts. It is also opposed to the revealed law, which commands us to honour our father and mother, that our days may be long in the land which the Lord our God has given us. I never heard even a plausible argument in favour of these monastic institutions. I hail their downfall with delight, believing the principles of the great Leopold will finally triumph throughout Italy.

This melancholy picture of Italian life was related to Mr. Whiteside by a lady who maintained herself by reading Italian literature with English families, after incidentally mentioning the fading health of her youthful sister in accents of heartfelt grief.



THE ADDRESS RUSHING TO THE TIGER.

AN ABBESS PLUNGING INTO THE TIBER.

" But there are some establishments from which even this suspicion could never go forth. They are so closely kept, that mortal eye can never see the *intima penetralia*. The '*Sepulto vive*,' for example, i.e., 'the buried alive,' are establishments of this kind. The young creature, as a part of the ceremonial of admission, is laid alive in her coffin; and when once admitted, she is in fact as if dead and buried to her friends; for she is never allowed to see again father or mother, brother or sister! Once a year, on an appointed day, the parents of 'the buried alive' may attend at the nunnery; and the young creature within may hear their loved and familiar voices, but she must never see them; and as no kind of intercourse is ever permitted, she can never know whether they are living or dead, except as she hears or does not hear their voices on that day. If a parent has died during the year, the abbess assembles the nuns; she tells them that the parent of one of them is dead, and desires all to pray for the soul of the departed; but she never reveals the name of the dead, so that all the nuns are left in a state of intense and agonizing suspense; till the one day comes round, and all listen to catch the tone of their parents' voices, and the absence of the longed for voice tells the tale of the bereaved recluse! Such, at least, is the account the Romans give of these establishments: which thus seem the very climax of cruelty, rending and agonizing the hearts of the inmates under the pretence of a desire to wean them from the world. But that which concerns our present subject is the veil of secrecy that covers all within such establishments as these. There may be—I must not say that there is—there may possibly be the most frightful vice—there may be the most ruffian violence—there may be the veriest climax of profligacy—there may possibly be all this, and the public never know it. History has recorded the fact, that in the apartments of the Inquisitors of Spain, there were found sixty-two young women, who had been corrupted and ruined by the Inquisitors, and kept there where the public could never know it. The French soldiery flung open the Inquisition, and revealed the secret. There is no security in Italy against the same evil in a very large proportion of the nunneries; for every crime of earth and hell may possibly be rife throughout their cloisters, and the cry of injured innocence and outraged virtue, stifled within the walls, remain unheard by the world without. While we were at Rome, an abbess of one of the nunneries rushed forth frantically from the opened gates, plunged into the Tiber, and there sought in its deep waters to drown the memory and the remorse of the past! We were surprised at the pains taken to deny and conceal this fact, though known and witnessed by hundreds. The ecclesiastics could not bear to hear it mentioned."*

RECENT POPISH PERSECUTIONS.

" That persecuting priest, the Turk of Rome,
Whose foot obscene, though cloven, must be kissed."—DR. YOUNG.

THE ministers of the Gospel who labour in those districts in which God is pleased to magnify his grace in the conversion of Romanists, deserve the cordial sympathy and earnest prayers of all true Christians. The success of

* Pilgrimage to Rome, by the Rev. H. Seymour. Second edition, pp. 181, 182.

their efforts is as clearly evinced by the rabid hatred and violence of the priests, as by the open declarations of the converts. Dr. Armstrong of Bermondsey has lately announced a case of the actual murder of one of his converts, and that in London, the Protestant capital of the world. A furious letter has lately appeared in one of the Liverpool papers, threatening the Rev. W. F. Taylor, whose exertions are well known, with personal violence. And an exposure has just been made of the unblushing attempts made at Tuam in Ireland to put down the Reformation by force, and this by men who are always whining about Protestant intolerance. The Rev. Charles Seymour has been honourably distinguished as occupying the van in the great struggle for Protestant truth in that locality, and therefore is an object of especial abhorrence amongst the modern followers of Cain, who hated his brother "because his own deeds were wicked and his brother's righteous." Having made certain statements, in Dublin and Belfast, which were called in question by the Papists, Dr. Drew and the Rev. J. F. Miller of Belfast most properly went down to examine the matter on the spot. Notwithstanding a deliberate attempt to prevent the evidence from being fairly taken, the subject was fully investigated, and the statements of Mr. Seymour fully confirmed. It is almost incredible that in the British empire such cowardly proceedings should be tolerated for a moment. They ought not only to be put down, but a few examples should be made of the priests, who are obviously the real instigators of all the evil—who work by means of mobs or of the constituted authorities, just as it best suits their purposes. Let our readers carefully ponder the following report:—

"After attendance at Divine service at the Cathedral Church of Tuam, Mr. Miller and Dr. Drew met the Protestant parishioners. The meeting was large—a great number of the female parishioners were also present, and the utmost interest was manifested. A. N. Blake, Esq., of Killoghan House, was called to the chair. The meeting was opened with prayer by the Rev. Dr. Trench. The chairman read the churchwardens' invitation, and called on the Rev. Mr. Miller to address the meeting. Mr. Miller expressed his happiness at meeting the Protestant inhabitants, more especially as, at the meeting in the Town Hall, he and his colleagues, who had been invited here, had not been treated with that kindness and hospitable usage which they had conceived were in store for them; as they had been interrupted continually—as their proposals for examination of witnesses had been rejected—and as the Roman Catholic party proceeded to close the meeting without entering on the cases of persecution, such cases would now obtain a hearing.

"The Rev. Charles Seymour being called on, testified to the numerous insults offered to himself, his wife, and servants—he had been hooted, pelted, struck, &c. When the police had arrested an assailant, a Roman Catholic priest rescued the prisoner from the hands of the police. The chairman inquired if there were any persons present who could prove these facts? At once twelve persons stood up, and declared their being eye-witnesses to them.

"The Rev. W. Thynne, diocesan schoolmaster, was called on to give evidence concerning persecution. He regretted if what he was about to say could give offence, but he could not help speaking the truth. He has seen Mr. Seymour openly insulted, and has had to open his door to give him shelter from his assailants. He has seen fingers of lads held up to his eyes; seen an image dressed up with horns, to represent Mr. Seymour; that habits of violence were not natural to the people of this part of Ireland—nay, he believed they were more reluctant than people of other places to act outrageously; that if they had not been paid they would not have become rioters; the boys, who bring water, declare that they were paid; has seen priests encourage boys; priests have told boys, in his hearing, that 'they did not shout well'; boys have replied that they were hoarse from shouting; he has seen priests higgling with boys as to payments for shouting; has seen them in houses, evidently in the act of giving boys money; has heard Roman Catholics regret the conduct of priests, &c.; they did not deny that such was their practice; most of these rioters were not natives of Tuam; his own wife had been insulted.

"Charles F. Smith, Esq., being called on, stated he has seen persons attempt to trip up Mr. Seymour in the streets! He named a priest whom he has seen pressed by boys for money for shouting, and that the priest in his hearing promised to give it them by and by. He has often seen the bishop's daughters insulted!

"Dr. Drew inquired, was it the fact that persons in the shape of men insulted women, or encouraged others to do so? He was answered, it was; and he stated that all Pro-

testant Ireland would remember Tuam as synonymous with what was utterly vile, if this loathsome and infamous conduct was ever repeated again.

"The Rev. Mr. Fowler stated that, at the time of the death of the Rev. C. Seymour's brother, mobs followed Mr. Seymour singing ribald songs, and rejoicing to mock his affliction; the burden being—

"Billy Seymour's brother's dead,
Lying in Annadown!"

"The chairman being also called on, said, as he was called on he would say, he himself had seen both Mr. and Mrs. Seymour repeatedly insulted in public; and that he has seen these insults openly offered to Mr. and Mrs. Seymour when proceeding to church.

"This amount of evidence being deemed sufficient, Dr. Drew addressed the meeting. He expressed his full concurrence with his colleagues. He urged the Protestants, especially the converts, to cherish God's holy Word, which taught them to love Christ, and to bless those who persecuted them. Dr. Trench gave the benediction, and the proceedings closed.

T. F. MILLER.

THOMAS DREW.

"The following letter from the Rev. Dr. Drew and Rev. Mr. Miller has been addressed to Dr. Dwyer, the chairman of the Popish meeting in Tuam, at which the 'challenge' was given, and concludes this affair:—

"TUAM, June 24, 1853.

"SIR,—Having come to Tuam in compliance with the spirit of the resolutions passed at the public meeting held on the 12th instant, over which you presided, and having carefully and seriously entered into an examination of the charges preferred against the Rev. Mr. Seymour, we now deem it respectful to you, and just to him, (after taking every measure of a public nature 'for the purpose,' to use the words of your own resolution, of 'testing the amount of credit to be reposed in Mr. Seymour's statements in Dublin and Belfast.') to say, that, on the legal evidence of the Rev. Dr. Trench and the Rev. Mr. Fowler, we are fully satisfied as to the accuracy of the number of converts enumerated by Mr. Seymour, and that they reside *within the parish of Tuam alone*—the full number of converts stated by him.

"While endeavouring yesterday to arrive at fair and unprejudiced testimony, we had much reason to feel dissatisfied at the great interruption we received; as also at the *unwillingness of Mr. Seymour's accusers to produce any evidence whatever of a rebutting character*. More especially do we complain of the hasty termination of the proceedings, before we were allowed to enter into the matter of persecution, as complained of by Mr. Seymour. To help us, however, in 'the vindication of truth' on this point, we feel thankful for an opportunity afforded by an official requisition, signed by the churchwardens of the parish of Tuam, inviting us to attend a meeting to investigate evidence in support of Mr. Seymour's statement touching this matter. In deference to such a document, we felt bound to attend the meeting, which was numerously attended and *peaceably* conducted. Much to our pain and grief of heart, and much to the shame and disgrace of the degraded perpetrators, we heard from the mouths of eye-witnesses, clergymen and lay gentlemen, the fullest testimony in corroboration of the fact of a series of persecutions systematically exercised and dealt out against Mr. Seymour, *his wife!* and family; and to heighten our astonishment that such should be permitted in a free country, we were shocked to hear *that persons were actually paid* to take part in this persecution.

"Need we say that to be obliged to indite these facts is to us truly painful? but you asked us to come and judge for ourselves, and in honesty and sincerity, we feel constrained to give you the result.

"We cannot now conclude without a word of fair and impartial eulogy on the locality in which it is our privilege to minister. *There* a kind and friendly feeling is exercised towards the Roman Catholics, few comparatively speaking, in the midst of a vast Protestant population. *There* no finger of scorn or contempt is directed against the Roman Catholic priest. *There* he may go on his rounds, unprotected and unoffended. It is, therefore, natural that we should desire to see in Tuam a like spirit of forbearance and true liberality; and we trust our visit here may lead, under the Divine blessing, to a kindlier feeling towards those who have dared to exercise the right of conscience.—We are, sir, your obedient servants,

(Signed)

J. F. MILLER.

THOS. DREW, D.D.

"To Dr. Dwyer, Tuam."

The July number of the *Evangelical Christendom* contains an excellent Protestant sermon, by Dr. Heinrich of Langefeld, on the anniversary of the Reformation, for the publication of which he was sentenced to two weeks' imprisonment, the printer to one week, whilst all the copies that could be seized were ordered to be destroyed. This occurred in March of this present year, and is a striking proof of the unchangeable malignity and daring of Popery, at whose instance and on whose behalf these things were done, even in the so-called Protestant country of Prussia. A deputation from the London

Protestant Alliance waited on the Chevalier Bunsen on the 8th of June, and the following is part of their statement, and its result:—

"From a sentence of the Royal District Court of Hagen, in the public sitting of the 3d of March 1853, it appears that the accused, Pastor Heinrich, by his own statement, preached a sermon on the 31st of October 1852, the anniversary of the Reformation, and afterwards had it printed and circulated. That the contents of the sermon aimed at shewing that certain doctrines, institutions, and customs of the Roman Catholic Church, are erroneous and objectionable; and several passages from the sermon are adduced, to shew that, by the way of representing such doctrines, institutions, and customs, they are held up to hatred and contempt. The accused Pastor Heinrich was consequently declared guilty, on account of the sermon, of having derided doctrines, institutions, and customs of the Roman Catholic religion, and representing them in a way which exposes them to hatred and contempt, not having done it in self-defence. By the sentence pronounced, the sermon was ordered to be destroyed, and the Pastor Heinrich, for transgressing the 135th article of the penal code, was sentenced to imprisonment for two weeks. A copy of the sermon in question is in the possession of the committee of the Protestant Alliance.

"His Excellency said, that he felt obliged to the Protestant Alliance for calling his attention to the case; and that, on carefully considering the particulars connected with it, and the sermon of Dr. Heinrich, he felt bound to express his great regret that such proceedings could occur under the Prussian law. He observed, however, that the clause in the code, which renders such persecution possible, had been inadvertently included, and from the known desire of the government and people of Prussia to favour and advance religious liberty, he believed it probable that, on the assembling of the States-General, propositions would be entertained for adding such explanatory clauses to the code as would render the repetition of those severities impossible for the future."

THE CONVERSION OF ROMANISTS.

BRITISH REFORMATION SOCIETY.

THE grand object at which Protestants should aim is, after all, the conversion of Romanists from their degrading superstition and idolatry to the "obedience of faith." In a spirit of earnest love and persevering prayer they ought to prosecute this holy object with devoted energy, and rejoice in every indication of success. In this spirit we rejoice to read the following extract from the *Malta Times* of 14th June:—

"On Thursday the 9th instant, the Rev. E. Borelli, lately a monk of the Order of the Passionists, delivered a discourse in the church belonging to the Free Church of Scotland, in which he publicly renounced his connexion with the Church of Rome. His remarks were delivered with a simplicity and precision that proved he has well weighed the subject, and his intimate acquaintance with the whole system of Romanism enabled him to enter into details which had had much influence on his mind in coming to the decision he has formed. The discourse was received with much satisfaction by a numerous auditory, not a few of whom were from his own country, Italy, and who acknowledged the propriety of what he advanced.

"Signor Borelli, for more than twenty years, belonged to the Order of Passionists, for about fifteen years was a confessor, for about eight years a teacher of theology, for several years a preacher, and for about six years was head of the convent at Recanati."

For the same reason we have read with thankfulness to God the last annual report of the "British Society for Promoting the Principles of the Reformation," which contains some most encouraging indications of progress, and of what might be done, by the blessing of God, if all Protestants were thoroughly in earnest, instead of being to such a large extent sunk in torpor. The following, for example, is very gratifying:—

"BERMONDSEY.

"In this district your society employs a missionary and a reader, under the superintendence of the Rev. Dr. Armstrong, whose zeal and successful labours in the cause of Protestant truth are well known. The Rev. Dr. Butler (formerly a Roman Catholic priest) has been labouring as a Protestant missionary in the parish where once he exercised his vocation of priest; the success which has attended his exertions, especially amongst the better educated of his former flock, has been very great. Many have openly renounced Romanism; others have been deeply impressed, and are evidently awakening to a sense of their danger; while, with very few exceptions, the visits of your missionary are well received, and his lectures listened to with the deepest attention. The following is an extract from Dr. Butler's journal:—

" Tuesday, Dec. 20, 1852.—I began to speak at half-past seven, and came to a conclusion at a quarter past nine. No one objected, but several Roman Catholics, before I left the room, made known their intention of joining the Church of England. Amongst others,—1st, R——, of whom I have already spoken; 2d, a blind man, S——, eighty years of age, who on a former occasion was sent by the priest of Dockhead to disturb the meeting, and was actually, on that very occasion, owing to his conduct, obliged by the audience to leave the place of meeting; and 3dly, the priest Donovan's chief witness in evidence on his trial, a Mrs. H——. She it was who took the bed from under the poor woman M——; on the trial she did what she could to save the priest. She says she even perjured herself, and for so doing, she can have no peace of mind since, so she is determined to remain no longer a Roman Catholic.

" Thursday.—Visited Bermondsey. Nothing particular occurred, only that the people, especially the poor, are anxious that I should be seen there officiating as a clergyman. Visited, among others, during the day, a man of the name of C——, of whom I have made mention before, and found him also disposed to become a Protestant. He has assured me that there is something very extraordinary taking place amongst his countrymen, that even the very poor, who understand and speak *only Irish*, are anxious, exceedingly anxious to hear the truth, and that it is of no use for the priests to attempt to say that they will prevent them from attending our lectures. 'Oh, sir,' says he, 'that day was, but will never return.'

This also is most encouraging :—

" APPLICATION FOR MISSIONARIES.

" Since the commencement of the 'Special Mission' your committee are in the constant receipt of appeals from clergymen and others interested in the work of the evangelization of Roman Catholics, praying for help to enable them to make known the 'unsearchable riches of Christ' to the thousands and tens of thousands of Romanists who inhabit the large towns of our country. Within the last few months applications have been received from Birkenhead, (Cheshire,) Stone, (Staffordshire,) Kensal Green, Newport, (Monmouthshire,) Bradford, (Yorkshire,) Leeds, Leamington, Birmingham, Northampton, Hull, &c. &c.

" The following extracts from letters from two of the above places will shew the importance of the work :—

" From a clergyman labouring in a town containing 20,000 Romanists—

" 'I do not know in all England a more important post for such an agency as —, its nearness to —, the head-quarters of Popery in the north, where also too sad an encouragement has been given, and is still given, by the Church of England clergy.

" 'We have there, in succession, Archbishop M'Hale, Dr. Newman, Dr. Pusey, and Dr. Cabill!! and unless some mighty effort be made, and that *promptly*, the overwhelming tide will spread throughout all our great manufacturing towns, and thus the north of England will become as *priest-ridden* as the darkest spots in poor Ireland.

" 'Do let me implore your committee to turn their serious attention to this alarming state of things, or the day will come (if the Protestants of this country continue wilfully blind to their dangerous position) when Ireland shall be evangelized, peaceful, and happy, and England—Protestant England—groan beneath the withering, blighting curse of Popery.

" 'The priests of Rome are doing all in their power to encourage immigration from Ireland, and this for a *double* purpose—first, to take them out of the way of the Church Missions there; and secondly, to swell the muster-roll in this country, and to furnish themselves with the materials for carrying into operation their *canon law*, which is now in full force, in spite of all the Acts of Parliament, and they wait only for sufficient strength of population to make the English Protestants *feel its force*.'

" From another clergyman in a large manufacturing town, comprising a population of 15,000 Romanists.

" 'I believe that on consideration of our circumstances, the committee will acknowledge that no place can have a stronger claim than —. There are here about 15,000 Roman Catholics, very many of them Irish speakers. They have now three chapels, and we are about to have a large well-endowed convent, for which several nuns have come, under the superintendence of Lady —, a pervert.'

" Your committee have engaged to open missions in most of the towns in the above list as soon as suitable men have been trained for the purpose. But in order that they may be enabled to fulfil this engagement a considerable accession of funds will be required."

It is pleasant to find a regular training school for agents established under the charge of the Rev. W. Clementson; but why should there be any want of funds for the promotion of an object which must be dear to the heart of every true Christian? The Papists in this shew us a noble example. In the case of Newman, they not only collected all that was necessary, but a surplus of £3600; and why should Protestants be less liberal for a truly Christian object? We long to see Missions for the conversion of Romanists established

in every important town and district in the empire, and to see this matter engage the earnest sympathy and prayers of all the ministers and people of Christ. For this reason we delight in all the existing efforts in Ireland, and we hail with joy the energetic plan of Dr. Steane, to send at once 100 additional ministers into the darker regions of that unhappy country, to preach 2000 gospel sermons. Such a sowing of good seed cannot fail to be blessed, and we believe it will be most useful to the men themselves. The true way to study Popery is in its living exhibitions; and when these 100 men return to Britain, they will probably be instrumental in greatly rousing the Protestant spirit on this side of the water. Meantime let prayer without ceasing be offered to God for their success, and that God would make all such heavenly agency a thousandfold stronger and more efficacious than it is.

POPISH IDOLATRY AND IMMORALITY.

NOTHING so effectually unmasks the imposture of Rome as a personal inspection of its proceedings in Italy—the land of the Pope. In this country it is kept in check; and to hear Papists speak one might be tempted to imagine that it was not so gross a system as the Scripture describes, and as those who are best acquainted with it affirm it to be. But the enchantment is entirely dispelled by a visit to Italy. The Rev. H. Seymour gave a lecture at Bristol lately, in which he gave the following details of Popish idolatry as witnessed by himself in Rome:—

“Mr. Seymour next referred to the impression produced on his mind by the image-worship of Italy. There he found Jupiter transformed into Peter, Mars into Paul, Juno into the Virgin Mary, and Venus into Mary Magdalene. He frequently when at Rome visited the Augustinian church in order to see a remarkable image, called the Madonna or Virgin Mary. The image was remarkable for nothing but its vulgarity and ugliness. It would in fact disgrace the figure-head of any collier or coaster. But this image was arrayed in velvet, silks, satins, and jewellery beyond all imagination; and it was covered with diamonds, rubies, and all kinds of precious stones. It had necklaces by the dozen, anklets, armlets, &c., and an immense number of rings on its fingers. He had, for curiosity sake, counted the number of these rings, and found that there were no less than 167 on its fingers, to say nothing of those on its arm, &c. In fact, its shrine had more the appearance of a jeweller's shop or picture dealer's establishment than anything else. The pictures were representations of houses on fire, shipwrecks, &c., denoting the dangers from which the votaries had been saved by the Virgin. But the image itself was the most striking object. The stomacher was one mass of brilliants, and upon its forehead was a tiara of the most splendid diamonds. The tale connected with this was most remarkable and amusing. It was said, that a lady being on, as she thought, her deathbed, gave these things as an offering to the blessed Virgin. Some time after the lady recovered, and found that she had been deranged, and that during her derangement she had given away the family jewels. Conscious of what she had done, and the family also being alive to the loss, she immediately made an application to the Augustines for the restoration of these diamonds. The application was received with the greatest courtesy, and the monks expressed their regret for what had taken place, and their willingness to restore them; but they were in this difficulty. The jewels had not been given to them but to the blessed Virgin, and as it would be sacrilege on their part to take them from her, they must await her permission to restore them. Accordingly the tiara of diamonds and the stomacher of brilliants still remained. But what was more important, though not so amusing, was the manner of their worship. At one end of the church was a great altar, upon which was placed the consecrated host, which they believed to be the Lord Jesus Christ. Precisely at the other end was the shrine of the image of the Virgin Mary, so that when a worshipper entered he had to make his choice; if he worshipped Christ, he must put his back to the Virgin; and if he worshipped the Virgin, he must turn his back to Christ. He had entered that church again, again, and yet again, and on every occasion, without exception, the vast majority of worshippers had their backs to Jesus and their faces towards the Virgin. The mode in which they worshipped the Virgin was this: they knelt devoutly before her, fixed their eyes upon her eyes, recited a certain prayer, which having finished they rose, reverently approached her, and placed a piece of money at her feet; having kissed her foot, and put their finger into a lamp of oil close by, they made the

sign of the cross upon their forehead, then bowed and retired. They might suppose the extent of the worship when he told them that the people had kissed away the foot, so that it had been obliged to have a brass stocking ; this brass stocking had also been worn through, and it was found necessary to put a patch of brass over it." The lecturer described a variety of other ceremonies that he had witnessed, and said, " I protest solemnly, before this meeting and before God, that the impression that these ceremonies left upon my mind was, that I had never read of any idolatry amongst the Hindoos, or amongst the Mussulmans, or amongst the ancient Greeks and Romans, which appeared to me to be more purely idolatrous than what I have thus witnessed."

A common pretence, also, on the part of Romanists is, that the evils of Ireland are in no degree to be traced to the prevalence of their unscriptural system, but to the misgovernment of Britain. A very slight examination, however, proves that the very same evils abound wherever the same system prevails, and in proportion to its prevalence. Hear Mr. Seymour again—

" The Church of Rome in this country could not walk in darkness, however much she might desire it ; she could not carry on her persecutions, however much she might wish it. She could not exhibit her native depravity, whatever might be her tendency, for the eyes of Protestants were upon her, and the light of Scripture was around her, and if she attempted to behave herself in any way immodest, they had the power to compel her to keep within bounds. The place to judge of the religion of Rome was not in England but in Italy. After quoting from the work of Count Fierri—a work deemed so important by Mr. Gladstone, the Chancellor of the Exchequer, as to induce him to translate it into English—the lecturer proceeded to contrast the moral and criminal state of England with that of Italy, as, by drawing a comparison between the two they would, in some measure, be able to form a judgment as to the effects of the religion of the Bible on the one hand, and the religion of Italy on the other. It must be borne in mind, however, that England rejoiced in the possession of a free press, and the consequence was, that any crime was immediately made known, and awakened a thrill of horror through all the fibres of our social system. But in Italy, as in all Roman Catholic countries, a free press was inconsistent with the sacerdotal system, and consequently a hundred murders might be perpetrated, and not one in ten be found in the public journals. Then, again, it must be borne in mind that the population of England was considerably larger than that of Italy, but yet, notwithstanding all these disadvantages, he proposed to contrast the statistics of crime in the respective countries. And first, he would take the highest class of crime, murders and assassinations. In England, the average number of crimes in this class for the last ten years had been eighteen per annum, a number infinitely too great considering the light they possessed, but very moderate as compared with the returns from the Italian states, which were as follows :—Piedmont, seven years' return, giving a yearly average of 102 ; Lombardy, the average of two years was 190 ; Tuscany, returns for nine years, giving a yearly average of 88 ; Rome, an average of 580 murders per annum ; and the Legations, as they were called, and which were connected with the Papal states, gave a yearly average of 146 more. In Naples, the yearly average amounted to the awful number of 1045 ; and in Sicily, to 175. Thus, then, there was in Italy, an average yearly number of 2326 murders, whilst in England, though the population was larger, there were only eighteen. The most brilliant imagination could scarcely conceive such an amount of depravity and savagery as this. He believed that amongst the Mohawks, Cherokees, the Kaffirs, or the Hottentots, there was nothing to be compared to it. Another species of crime was attempts at murder and assassination. The average for England was 65 ; the total number of those who had been injured in some way or other being 650 for ten years. In Italy, however, the number was so great as not only to surpass the number amongst the larger population of this land, but the number of all similar crimes in all the Protestant countries of the universal world. In Piedmont, the average yearly number, from a return of seven years, was 713 ; in Lombardy 741 stabbed, besides 4660 otherwise wounded ; in Tuscany, 519 stabbed and wounded ; in Rome and the Legations, 1340 ; in Naples, 782 stabbed, there being no return for the other species of crime. From Sicily there were no returns. These returns gave a total of 8775 ; but if the whole returns could be obtained, and comparing one point of Italy with another, there could be no doubt but that the number would exceed 12,000. It was difficult to give an adequate idea of the loss of life which thus yearly occurred in the Italian States ; but it would give them some notion of it when he told them that there were yearly killed and wounded on the plains of Italy as many lives as were sacrificed at the battle of Waterloo. The cause of the difference in the two countries appeared to be, that in England it was regarded as an awful thing to destroy the life of man, whilst in Italy it was regarded as a matter of no moment, since the soul only went into Purgatory, from which a few prayers would liberate it. Then, again, let them look at the immense amount of immorality which prevailed in Italy—an immorality which pervaded all classes, not excepting even that of the monks and friars. One confessor of a family, who acknowledged that he had ruined seven females in one house, was tried and convicted for the offence, and punished by being sent to live for the remainder of his life in one of the loveliest spots in the paradise of Italy."



THE DETECTED PRIEST IN CUSTODY.

POPISH EFFRONTERY.

THE following instance of effrontery, which will be found in the *Times'* report of the debates in Parliament, for June 24, is probably without a parallel in modern times. Those who know Popery best are prepared for much in the way of *brass*, but the following proceedings before a Committee of the House of Commons on the Sligo election, are probably as unique as they are eminently characteristic. And yet the Committee seem to have been anxious to hush up the matter as usual, although anything of the same kind done by a Protestant minister would convulse the kingdom.

"Mr. Vance said, this evidence had only been before the House forty-eight hours, and it was impossible, therefore, for them to determine whether it would be right to issue a commission. There was one remarkable omission in this evidence, in addition to the non-insertion of the letter complained of. He had been present at the sitting of the committee, who had ocular demonstration of the intimidation of the Roman Catholic priesthood, which was carried into the very committee-room. He observed a Roman Catholic priest place himself opposite to the witnesses while they were giving their evidence, and the counsel for the petitioners at last requested that this gentleman should be removed. The committee, however, could not believe that anybody in the garb of a gentleman, much less in that of a clergyman, could act in such a manner as that described. But the chairman at length perceived that, by threatening motions and other gesticulations, the witnesses were prevented by this person from giving their evidence, and then the chairman ordered him to be removed from the position he occupied."

BRITISH FEMALE SLAVES.

THE following lines were suggested by a statement made at the last meeting of the Congregational Union, held in London, in May. The Rev. Baldwin

Brown, addressing a coloured gentleman from America, who had once been a slave, said, "Of this we can assure you, there is not a slave in England."

Are there no slaves in Britain? Think again.
Hast thou shed tears over the cruel fate
Of some poor negro, or some fair quadroon
Torn from a parent's arms,

And joyed to think there were
None such in Britain? Then thou art deceived;
Yes, there are slaves in Britain, deeper sunk
In misery and sorrow even than those
Over whose fate you wept. Wilt thou set free
The African, and leave the English maid,
Friend of thy youth, and sister of thy blood,
To live in chains, to sigh for liberty?
No! strike the foul disgrace from England's name.

'Twas midnight. All the world was wrapp'd in
gloom,
And darkness covered all the peopled earth—
Darkness that might be felt.

No star appeared to shed
A ray of light upon the dismal scene.
But, strange to tell, the inhabitants of earth
Wished not for light, but revelled in the dull
And heavy atmosphere enshrouding them.
Wondering I stood, amazed at folly such
As man ne'er witnessed in the darkest hour
Of blackest heathenism. But as I stood,
And gazed in dumb astonishment, there rose
A hideous form before me. Part was like
A spotted pard; his feet were like a bear's;
His voice a lion's—monstrous, terrible.
Seven heads, ten horns had he, and on each horn
A glittering crown, sign of imperial power.
Back I recoiled with horror, when I heard
A voice from heaven, as 'twere an angel's voice,
"Fear not the beast, he is commissioned
By a mightier Power to hurt thee not;
But know that this is he which doth produce
This awful darkness; he doth cheat the eyes
Of all mankind, that seeing darkness they
Believe it light, and seeing light believe
It darkness." Then said I, "By what fell means
Doth he succeed in thus deluding men?"
The angel-voice replied, "Behold, and see!"
I looked, and lo! a multitude in haste. I asked,
"What meaneth this?"

"This day is fixed
For one of Eve's fair daughters to assume
The vestal vow—perpetual chastity.
This is the day! Friends and relations all
Flock to the place in high expectancy;
With eager haste they reach the house of prayer.
The house of prayer!—by Papal malice turned
Into a den of thieves, where souls are snared."
It ceased. I mingled with the hurrying throng,
Which bore me onward like a raging flood.
The temple's gates flew open, and the crowd
Rushed in impetuous, with straining eyes
To catch a glimpse of the devoted one.
The train appeared. Many were passing fair,
But none so fair as she, who, pale as death,
With faltering steps advanced to meet her fate.
Why did she falter? Was it not her own
Free choice? Was she compelled to take the vow?
Ah, yes! compelled by ausion's mystic power.
They stripp'd her of her snow-white robes, to shew
That she was pure no more; and clothed her limbs
In black funeral vestments, tokening
That now her soul was dark and desolate;
They then entombed her body, to denote
That she was evermore dead to the world.
Dead to the world! oh, cruel mockery!
For even they could not destroy the heart
Which beat in that fair bosom, nor efface
Those dear affections herited from heaven.
To tear a father's image from her heart,
To quench a mother's love within her breast,
To freeze the genial current of her soul,
They had not power. These heaven-implanted
things

Can never die, unless life's self be dead.
Dormant perhaps they lie, but soon they will
Burst forth again in all their energy.
And now before the world a nun professed
She stood, and was proclaimed the spouse of Christ.
The spouse of Christ! Unheard of blasphemy.
The spouse of Christ! The mistress of a monk!
The multitude dispersed, each to his home,
And I was left alone. Then there came one
And touched me lightly, a-king me the while
If I had noticed well. "Then go," said he,
"And thou shalt see e'en stranger things than
these."

I heard, and gladly turned my willing feet
To leave the cur'd place. The angel threw
Around my form a cloud, and clothed my limbs
In misty vapour, so that unperceived
By human eyes I might behold each scene
My heavenly guide directed. On we bent
Our hasty steps until we reached the gate
Through which the sister train had lately passed.
It led into a hall, which in its turn
Led to a chamber wide and elevate.
There, in the cornice hid, a ring we spied,
That yielded to the touch, and left exposed
To my admiring gaze a spiral stair,
Which we descended, in obscurity
Enveloped, hidden from the sight of all
That dwelt below, if any being could dwell
In such a place,—black, dark, and horrible,
From which there issued forth a noxious stream
Of pestilential vapours, breathing out
Mephitic odours. Into this foul place
We enter'd, not alone. There led the way
An oily monk, carrying a new born babe,
That nestled in his bosom, and anon
Uttering a feeble cry, as if for mercy,
Now smiling through its tears. Such a scene
Might melt a heart of stone, but could not move
His iron heart, or change his brutal will.
The monk still through the darkness groped his
way

To where the vaulted chamber felt its bound,
Then touch'd another spring, which as before
Obeyed the touch, the ground beneath gave way—
A chasm yawned below. Now fast we heard
A sound, as of a rushing, roaring stream.
I shuddered with dismay, conjecturing
Within myself what might the issue be
Of this adventure. The friar raised on high
The infant that he held, then dashed it down
Into the dread abyss! One feeble shriek,
And its young spirit was with God in heaven.
The chasm closed again, the monk retired,
We following close. Exultingly he sought
A room retired; with him we entered it.
It had one occupant. A female form
Lay stretched upon a couch wet with her tears:
She started up at his approach, her hair
Dishevelled, and her features madly wild,
And, writhing in her mental agony, she cried,
In rending tones, "Where hast thou put my child?
Say it doth live, and I will even bless thee—
I who ought now to curse thee, and invoke
The heaviest vengeance on thy guilty head—
I whom thou didst allure from a dear home,
A father's tenderness, a mother's love,
And from, alas!—from one who *once* was mine—
And this for what? In hopes of tasting here
Some of the joys of heaven—some of the bliss
Of saints in paradise. Instead of this,
My soul is tortured with the fire of hell,
Which, ere my time, consumes me. Oh, I curse
thee!

And curse thy Church, which suffers thee to live
Unpunished, and that suffers me to die
All unavenged,—oh, from my heart I curse thee!"
To whom the monk in bitter scorn replied,

"I thank thee, grateful lady, for thy wish,
Which can do me no harm, for Heaven forgets
To hear the harlot's prayer, even for justice.
I knew thou lovedst thy babe, and so to evince
My love for thee, gave it a free passage
To heaven. Nay, start not, lady; it is there,
Nor unbaptized—it was baptized in death."
The mother heard him not; her reason gone
For ever, she will linger out her life
A maniac, then die a maniac's death,
Without one beam of faith, one ray of hope.
I sicken'd at the sight. "Let us go hence,"
I said. The angel-voice replied, "We go."
"Will it be ever thus?" I keenly inquired.
"No," answered he; "but in the appointed time
The beast will be destroyed, and then shall cease
All these abominations, and all else
Which he doth propagate. Then all the world,
Reclaimed and purified, will be prepared
To hail its Master's universal reign."
When will this be? Even now the note of war
Bids all prepare; the shrill bugle hath given
The welcome signal—On! to the ramparts, on!
Fear not. The Lord of hosts is on thy side.
Who then against thee? See, the King has given
The foe into thy hand. Why linger then?

Wilt thou be in this great and glorious war
A base deserter from the ranks of him
Who gave his Son to ransom thee from hell?
No; loud ten thousand noble voices rise—
"Here are we ready; gladly we obey
The heavenly summons; all our armour on,
Our weapons whetted, and our sharpened steel
All glittering in the rising new-born beams
Of the Sun of Righteousness; the shield of faith
To guard our breasts, and quench the fiery darts
Of Satan and his fierce confederates;
The sword of the Spirit, even the sword of God."
Thus are we ready, or to scale the towers,
Or storm the citadel, or undermine
The triple walls of this great Babylon.
The breach is made; God and our right for ever!
The centre gained! On! my brave comrades, on!
The citadel is ours! Tear down yon flag,
The Devil's ensign! On the loftiest summit
Plant our great Captain's standard! Let it fly!
There! there! 'Tis o'er; the dreadful fight is past.
Hark! all the world re-echoes to the shout
Of "Victory!" The Lord himself descends
To crown the conquerors, and all the earth
Bursts forth in an eternal jubilee.

THE SINGULAR REVIVAL OF POPERY.

"No longer could be borne a power,
From heaven pretended; to deceive, to void
Each solemn tie, to plunder without bounds,
To curb the generous soul, to fool mankind,
And wild at last to plunge into a sea
Of blood and horror."—THOMSON.

"Who can refrain from wondering that the old mother of harlots and abominations of the earth should again lift up her head in this land, and that she should at this time of day meet with such kindly reception and entertainment among us! That ever Rome should have acquired such an ascendant over the nations, and enjoyed for so long a time universal influence and unrivalled dominion, making all sorts of people, without exception, to swallow blindfold her monstrous absurdities, and tamely bear her despotic pride and whimsical caprices, is one of the things in the history of mankind that astonishes. When the Apocalyptic divine saw her in the height of her power, and decked in all her splendour, he wondered with great admiration; but that this enchantress should, in the bloom of her meretricious beauty, dazzle and bewitch the nations, and make them drunk with the wine of her fornication, is not quite so marvellous as to behold her retaining the same power, and practising still the same arts, not altogether without success, even now in her extremest old age, when she stands tottering on the brink of her burning grave. That she should, in her present haggard worn-out form, pretend to new conquests; and that, in places where her cheats had been discovered, and her magic charm broken, she should again attract the kind looks of kings and courtiers towards her, and decoy and infatuate kingdoms, equals the most romantic tale which her lying legends have to tell. To see them admiring her wrinkled face, courting her blasted favours, and returning to her stale and unwholesome embraces, is an event so odd and unaccountable that it may well pass for a miracle, and is a demonstrative proof that these her lovers are fallen into a state of greater dotage than herself."—"Free Thoughts on the Toleration of Popery," by Professor Bruce, p. 19.

TRANSUBSTANTIATION.

"Père Coton, Confessor to Henry the Fourth of France, was wont to say, that 'he could do anything when he had his God in his hand and his King at his feet.'"—JER. TAYLOR.

MATTHEW XXVI. 26.—"This is my body."—Protestant and Douay versions. Note in Douay version:—"Verse 26. This is my body. He does not say, this is the figure of my body, but this is my body, (2. Council of Nice, Act vi.) Neither does he say in this, or with this, is my body; but absolutely, this is my body; which plainly implies transubstantiation."

The Romanists tell us, that Christ spoke literally here; that the bread was really His body. They assert that Christ spoke figuratively when He said, "I am the true vine," (John xv. 1,) "I am the door of the sheep," and "I am the door," (John x. 7, 9.) Whence did they derive this information? Does Christ say so? Does He say in the written Word that He spoke literally when He said, "This is my body," and figuratively when He said, "I am the true vine;" "I am the door of the sheep;" "I am the door?" If Christ has not said so, Protestants are fully justified in asserting that Christ spoke figuratively when He said, "This is my body." The verb substantive, "to be," is used freely and frequently in Scripture, in the sense, to represent, to signify, to mean. Were it used in any other sense it would often involve an absurdity. Passages in which it occurs,—Gen. xli. 26, 27, Douay version:—"The seven beautiful kine and the seven full ears are seven years of plenty," &c. Were the seven kine and seven ears of corn literally seven years of plenty, or did they only represent, signify, or mean, seven years of plenty? Exodus xii. 11, Douay version:—"For it is the phase (that is, the passage) of the Lord." Protestant version:—"It is the Lord's Passover." Are we to understand that the sprinkling of the blood of the lamb upon the side-posts and the upper door-posts of the houses in which the Israelites dwelt literally meant the Lord's passing over these houses, or, figuratively, that it was a sign thereof?

Daniel vii. 24, Douay version:—"And the ten horns of the same kingdom shall be ten kings." Protestant version:—"And the ten horns out of this kingdom are ten kings that shall arise." Are the ten horns to be converted into ten kings? Here is transubstantiation! A miracle of transubstantiation indeed! What would the Pope and College of Cardinals think of this transubstantiation? If we take the passage literally, the ten horns must be transubstantiated into ten kings. If we understand it figuratively, then the ten horns represent, signify, mean, ten kings that should arise.

Turn to the New Testament. 1 Cor. x. 4, Douay version:—"And all drank the same spiritual drink, (and they drank of the spiritual rock that followed them, and the rock was Christ.)" Did the Apostle mean literally that the rock was Christ? Certainly not. The Apostle never meant it to be understood literally, for this simple reason, that it was not literally true. The rock from which the water flowed was evidently an ordinary rock, a part of Mount Horeb, and all that this can mean is, that that rock, with the stream of water thus gushing from it, was a representation of the Messiah—Christ.

Revelation i. 20, Douay version:—"The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches, and the seven candlesticks are the seven churches." Literally understood, or taken, the seven stars were transubstantiated into the seven angels, or presiding ministers of the seven churches, and the seven candlesticks were likewise transubstantiated into the

seven churches. But if taken figuratively, then reason's blush will be spared, the meaning will be plain: the seven stars represent the seven churches, &c.

Revelation xix. 8, Douay version:—"For the fine linen are the justifications of saints." Protestant version:—"For the fine linen is the righteousness of saints." Literally taken, "the fine linen" is transubstantiated into "the righteousness of saints;" but if figuratively, then "the fine linen," on account of its whiteness, the emblem of purity, represents "the righteousness of saints."

From the above passages it is evident what our Lord meant when he said, "This is my body." It is also evident that His disciples understood in what sense Christ used these words; for they expressed no surprise when He held forth the bread, and said to them, "This is my body." They knew that Christ spoke figuratively:—"This represents my body." But if we are to understand the words in a literal sense, observe the absurdity involved. According to the doctrine of Rome, as soon as our Lord spoke the words, "This is my body," the bread was transubstantiated into "the body and blood of our Lord Jesus Christ, together with His soul and divinity, and consequently Christ entire;" therefore, there were present two Christs, and one Christ held the other Christ in his hands, and shewed him forth to His disciples. Now, which of these two Christs was the Son of the Virgin Mary? And which of these two Christs suffered on the cross? And which of these two Christs arose from the dead, and "was declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead." Besides, according to the same theory, Christ was crucified—his body was "broken," before he died, on the cross.

Is the glorious and exalted Being described in Revelation in such majestic language—the Christ—the Alpha and the Omega—He who hath the keys of death and hell, is this He who may be devoured by a mouse, blown away by the wind, disappear by chance, or, O disgusting blasphemy! be vomited from the priest's stomach?—*Vide Missale Romanum. De defectibus, &c.*

Will any priest or layman of the Romish Church kindly inform us what becomes of the keys of death and hell when Christ is contained, shut up, in the *pyx*, in the form of a wafer? Or even when He is lying on the altar, or swallowed by the superstitious recipient of the Eucharist? Are they still in His possession? If so, what becomes of them, if a mouse should happen to run away with the consecrated host? But if the priest should be nimble-footed enough to catch the mouse, and burn it, and so burn his Creator and his Saviour, who has been eaten by the mouse, what becomes of the keys of death and hell? Are they burned too? O Rome, Rome! Hear thy doom! "And a mighty angel took up a stone, as it were a great millstone, and cast it into the sea, saying, With such violence as this shall Babylon, that great city, be thrown down, and shall be found no more at all."—Revelation xviii. 21, Douay version. Therefore, ye sighing and burthened ones, who may be in Babylon the doomed, hearken to the voice of the Lord:—"Go out from her, my people; that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burned with the fire; because God is strong, who shall judge her."—Revelation xviii. 4, 5, 8, Douay version.

THE APOSTASY OF THE CHURCH OF ROME PREDICTED.

THE following is part of an excellent letter from an eminent clergyman of the Church of England :—

“ What saith the Scriptures with reference to the Church of Rome? It is worthy of being noticed, that in St. Paul's Epistle to that very Church, he has warned her of the errors into which she has fallen, and has foretold her destruction. The following, taken from the eleventh chapter, will be the proof of this. Instead of being the Mother Church—for Jerusalem was the Mother Church of believing Jews, and Antioch the Mother Church of believing Gentiles—St. Paul describes the Church of Rome as ‘ a wild olive grafted in.’ He then warns her, verse 18, ‘ not to boast against the Jews,’ or branches that were broken off: and, moreover, that as they were broken off because of unbelief, she also could only stand ‘ by faith,’ verse 20, and therefore was not to be ‘ high-minded, but fear.’ For, ‘ if God spared not the natural branches, neither would he spare her,’ if she departed from the faith, or, in other words, if she ‘ continued not’ in his goodness, as revealed in the Gospel, for then she also would ‘ be cut off,’ verse 22. St. Paul likewise admonishes her not to be ‘ wise in her own conceit ;’ and that there was reason to fear she would be ‘ concluded,’ or shut up ‘ in unbelief,’ verse 32. It is remarkable that she has failed in all these points. She has boasted against the poor Jews. She has been their great persecutor, and even in present times she imprisons 4000 of them in her Ghetto. When the Tiber overflows its banks, and deluges many of their wretched abodes, she does not allow them egress ; they must not sleep in the city. Moreover, they must not have Christian servants, or converse with Christian people. And with the greatest difficulty can any of them obtain a passport to travel into foreign countries. Moreover, they are obliged to pay a heavy tax to the Pope ; and as a terrible instance of her cruelty, if a Christian happen to baptize a Jewish child, the child is taken from the parent, and a register is kept of the family, that if any property come to the child, it may be seized by the Church of Rome. Instead of ‘ fearing,’ according to verse 20, who does not know that she calls herself the only true Church, against which the gates of hell cannot prevail? Instead of ‘ standing by faith,’ she openly proclaims the merit of works, and has the audacity to say, that some of her saints have done more than God commanded, and therefore their superabundant merits may be (for money, of course) imputed to others. She has departed, like some members of the Church of Galatia, from the Divine method of constituting guilty man righteous, and therefore ‘ Christ can profit her nothing.’ And, by her ceremonies, and confessional, and penances, and purgatory, she has entangled her members with the ‘ yoke of bondage.’ (Gal. v. 1, 2, 4.) She has been notoriously ‘ wise in her own conceit ;’ and the time of her being ‘ cut off ’ will arrive. Surely the prophetic spirit in the Apostle foresaw what history has proved to be a fact. If it be so, should not the present state of her members excite as much pity and compassion as that of the heathen? And does it not therefore become every man, who is worthy of the name of Protestant, to aid, in any way he can, in endeavouring to enlighten them, if, peradventure, some may be saved from such ‘ strong delusion,’ and no longer ‘ believe a lie?’ You are aiming at this by your publication, and I bid you God speed, in the name of the Lord.”

THE MAN OF SIN. By the Rev. W. F. Taylor, St. John's Church, Liverpool. London: A. Hall, Virtue & Co.

AMONGST many noble champions of Protestant truth in Liverpool, the author of this book is beginning to hold a distinguished place, and the Lord has honoured his labours with signal success. The book itself is very excellent, containing as it does an able and faithful exhibition of the Popish system as delineated by the pen of inspiration, and illustrated by history and daily observation. We trust it will have a large circulation.

POPERY IN THE BUD AND IN THE FLOWER. By the Rev. T. R. Birks, Rector of Kelshall, Hants.

THIS is a lecture delivered before the Clerkenwell Protestant Alliance—a most active and efficient body—by a man already known and esteemed in all the churches. The object is to prove that all the germs of Popery were developed in the Apostolic age, and in fact are deeply seated in corrupt human nature. This is a most important view, and it is very ably brought out and illustrated in the present lecture.

AN APPEAL TO THE LAY MEMBERS OF THE CHURCH OF ENGLAND, &c. By G. Atkinson, Esq., R.N., Torquay. London: W. H. Dalton, Cockspur Street.

MR. ATKINSON is known as a most active and zealous member of the Church of England, in the diocese of Exeter. He is naturally alarmed by the startling progress of Puseyism, and has published a most earnest appeal on the subject. That appeal we regard as most valuable, and we trust that his practical suggestions will be duly considered.

POPERY A SPIRITUAL TYRANNY.

JESUS AND THE MOTHER OF JESUS. London: Wertheim & Mackintosh.

Two interesting little tracts—one a reprint from an old Divine, by the Rev. R. Shepherd, Curate of Southgate, Middlesex; and the other, a Scriptural exhibition of the true doctrine of Scripture, in regard to the mother of Jesus. They are very suitable for distribution.

THE UNCERTAINTIES AND INCONSISTENCIES OF INFALLIBILITY; a Correspondence between the Rev. R. M'Guire and the Rev. Frederick Oakeley. London: J. H. Jackson.

A MOST characteristic publication, in which truth is brought to bear with most pointed effect against pretence and falsehood, and in which the priest shrinks from the test as from Ithuriel's spear. Nothing is more striking at present than the obvious consciousness on the part of Popish priests, that they cannot face the light of open discussion.

BALLYKILBEG PROTESTANT TRACTS, No. I.

A NEW set of Protestant tracts commenced by Wm. Johnston, Esq. of Ballykilheg House, Downpatrick. We hail his efforts, and are convinced that it is only by every form of appliance in all parts of the kingdom, that the great battle is to be successfully fought.

THE TWO BABYLONS: their Identity. By the Rev. Alex. Hislop, Free Church, Arbroath. Edinburgh: W. Whyte & Co.

A VERY able tract, embodying a great amount of curious and valuable information of great interest at the present moment.

THE LATE IRISH RIOTS.

"There is not an individual in this country, be his religious opinions what they may, be his position what it may, who is not interested in the maintenance of the Reformation. Not only our whole system of religion, but our whole system of religious toleration in which so many people in this country are interested, depends upon the laws on which the Reformation was founded."—DUKE OF WELLINGTON, *House of Lords*, March 18, 1844.

"What may be the ultimate effect of the efforts made by the adherents of the Church of Rome to propagate its tenets, aided by the apathy of the opposite party, it is not for us to conjecture. Certain it is, there never was a period when the members of the Papal community were so active and enterprising, or Protestants so torpid and indifferent."—ROBERT HALL.

"They will have it that Popery, that infernal pest, is now become (if ever it was otherwise) a very tolerably good and harmless thing, no intolerance or malignity about it now. . . . Now, my dear Sir, is not all this most infamous? Does any sensible man honestly doubt whether Popery be intrinsically of the very same spirit that it ever was? Does any mortal doubt whether if it were ever to regain an ascendancy of power, an unconquered dominion in this country, it would reveal the fiend and again revel in persecution?"—FOSTER'S *Letters*. *Life*, pp. 130, 131, vol. ii.

THE late riots in Ireland are surely eminently fitted to arouse Protestants to a sense of the true nature of the Popish system, and the imperative duty to which they are called. Popery is essentially a persecuting superstition; and it is startling to find that whilst we are allowed to preach the Gospel to the heathens of India, China, and Old Calabar, we should be absolutely prohibited from discharging this duty in Italy, Spain, and all Popish countries, and that by men who make the most extravagant claims to liberty to propagate their own superstition in Britain and all its colonies. But the case becomes a thousand times worse, when we find Popery making the most open aggressions in London, Liverpool, and Glasgow—its priests swarming in every direction—nay, its emissaries insinuating themselves into private families—whilst when the least attempt is made to disseminate the truth of God in Limerick and Tipperary, the priests instantly denounce them from their altars, thus stimulating their miserable victims to open violence, and a thirst for the very lives of the ministers of the Gospel—hire advocates to malign them and defend their assailants, and stir up the civil authorities virtually to abdicate their functions, by declaring themselves unable to keep the peace, and driving the missionaries beyond their bounds. This is Popery in the British dominions, and it is surely high time that Protestants were taking up the matter in earnest.

The real secret of the whole matter is, that the priests in Ireland are intensely alarmed lest their victims should by possibility hear the truth. Had they come forward like honest men to argue the question calmly with the missionaries, they might at least have got some credit for sincerity. But to skulk in the dark, and at the same time hound on their ignorant dupes to brutal violence, seems to imply at once a consciousness that their dogmas will not bear the light of truth, and a cowardice of which the heathen are ashamed. That dread of the progress of truth is their grand motive, may be gathered from the admissions which they have made in regard to the conversions which have already taken place in Ireland. The following are from the two leading Irish Popish newspapers, conducted by two Members of Parliament:—

"We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live."—*Tablet*, 8th November 1851

The latest testimony is in the *Nation*,—

"There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland.

"How is it to be met and counteracted? is the problem. How is it to be arrested? is a solemn question which priest and layman, which citizen and politician, should seriously consider. For our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church.

"Shall the soupers and tract-distributors accomplish the work which all the force of England, for 300 years, has been unable to effect?"—*Nation* of November 20, 1852.

Although the real cause, however, of the riots is the fear of the Popish priests lest their dupes should hear the truth, the *pretence* of course is somewhat different. The great complaint is that they preached the Gospel in the open air. The Popish advocate at the Limerick trial spoke as follows:—

"If they want to preach, no one will interfere with them so long as they confine themselves to their churches. Let them go to the Right Rev. Dr. Higgins for license for the cathedral, and nobody will utter a syllable against them, so long as they confine themselves to their places of worship. But to be coming here like a parcel of Exeter Hall bagmen to carry orders, is what can't be borne."

Now, apart from the consideration that this is a clear admission of the power of the priests over the mob—otherwise what security would any place of worship afford against 5000 infuriated men any more in this country than in Quebec? it is rather singular that the priests claim and exercise the very liberty to preach "in the open air" in London, which Protestants are refused in Limerick. In a letter to a Glasgow Popish paper, dated London, 19th July 1853, and published in the *Tablet*, July 30, we find the following passage:—

"Any one who recently may have had occasion to go down Gray's Inn-lane, and glance up the courts and alleys that branch off that thoroughfare, where so many poor Irish Catholics cluster in their poverty-stricken abodes, cannot fail to have been arrested at Tyndal's-buildings by the dense crowd thronging the way. Curiosity prompts the passer-by to enter the court. He perceives at once that the vast majority of the crowd consists of labouring Irish people. Two Catholic clergymen, regardless of the discomfort of the weather, heedless of the personal inconveniences to which they must necessarily be subject, having only in view the glory of God's Church and the salvation of poor sinners, stand in the open air and address, each at intervals, in the Irish language, that mass of people whose upturned faces glow with emotion as they listen with reverent enthusiasm to the truths of religion preached in the expressive accents of their native hills and valleys by the ministers of their venerated faith."

Here then we have open air preaching by Popish priests, "dense crowds" "thronging the way," and "arresting" the passengers in the very heart of London; nay, Dr. Wiseman himself so preached in one of the dense areas of London not long ago. This, therefore, is a mere pretence. And to prove that these operations are connected with zealous attempts to proselytize the Protestants of Britain, let the following sentence in the same letter be considered:—"Emigration, the increase of population, and the glorious diffusion of Catholicity, are daily rendering necessary the pastoral exertions of more clergymen." There is no attempt at riot, however, except amongst the Papists themselves. And yet when this very same thing is attempted at Limerick by Protestant ministers, the priests' advocate speaks as follows amidst the uproarious approbation of his ragged followers:—"These men may bless their stars that some of them have not received the crown of martyrdom—and that the long-net men are not dragging the river for their bodies this morning."

In truth, the extent to which this "one-sided reciprocity" is demanded by Papists in Britain is almost incredible. In a letter in the *Tablet*, August 6, in regard to the soldiers at Chatham, headed "Disgraceful treatment of the Catholic soldiers at Chatham," and signed "A Catholic Barrister," the pith of the complaint is stated as follows:—

"Who brings them to the chapel? A couple of Protestant officers; for, as I said, here are rarely Catholic officers there, and if there are, they all 'take their turn' of this duty. What do the Protestant officers do? Sit in the most conspicuous place with an offensive air of contempt during the celebration of the Sacred Mysteries; disturbing the friends of the poor priest and his congregation, and doing as much as possible to destroy the devotion of both. I speak of what I have myself seen. I was there last Sunday. There sat in the gallery, facing the altar, a couple of these epauletted — and — (for they must have been *both* to insult a defenceless priest and an humble congregation in the act of Divine worship; oh, I felt moved by the flesh to wait for them outside and thrash them); there they sat—sat during the reading of the Gospel, whether in English or Latin—during the Creed—during the Consecration, and throughout the celebration, even during such portions of the service as they would kneel or stand at in their own churches—there they sat, with the scoffing, scornful air of a couple of sceptics."

Now, here is the true spirit of Popery. Not satisfied that the Government should build chapels and pay priests for the Popish soldiers in Britain, and that Protestant officers should attend them to chapel, this "barrister" thinks it is "disgraceful" that these officers should not take part in the preposterous fooleries of Rome by "bowing down in the house of Rimmon," that in the usual Popish style, and with the usual Popish courage, he "feels moved" to "thrash them," and accordingly does it on paper by means of his letter. This is the amount of toleration that Popery demands from the compliant English Protestants, whilst when they propose in the most inoffensive way to preach the Gospel in Ireland, she instantly rages like a "bear robbed of her whelps," and never rests until she has driven them out of the country by sheer violence.

The question at issue presents itself in a twofold aspect, viz., civil and religious. In regard to the first, we may well ask whether there is toleration in this land—yea or nay? That there is ample toleration to Popery we have abundant evidence; nay, that execrable superstition is supported on all hands by the civil government, and its emissaries trained at the public expense. But is Protestantism tolerated when the civil authorities declare that they cannot keep the peace if the religion of the sovereign is proclaimed in some portions of Her Majesty's dominions? Is not this virtually an end of civil government, and the dominion of a mob led by priests? What if Protestants were in like manner to take the law into their hands when Dr. Wiseman makes his processions? Is this the issue to which our rulers wish to drive this country by their infatuated connivance at Popery? But there is also the religious aspect of this question. And in considering it we trust that our readers will cast out of view any idea which they may have formed in regard to this particular mission. Protestants must now make common cause if they are not prepared to be separately destroyed. And the time seems fully come when they must face the question, Shall their operations depend at all on the support or opposition of the civil authorities? Had any such considerations come into play, the Gospel never would have been preached in the world at all. The Apostle Paul preached to furious heathens in the open air, and knew "that in every city bonds and imprisonments awaited him, but none of these things moved him." But the Christian Church must rouse herself from her lethargy—manifest more enterprise, and brave more danger—if she would be a faithful witness for Christ, or retain the privileges which she at present enjoys.

We suspect that the heralds of the cross must learn the lesson, not only of the Apostles and first Reformers, and not waiting for lukewarm magistrates or human sanction, but falling back on His authority who hath "all power in heaven and on earth," must "go into all the world," including of course *all parts of the Popish world*, and seek to preach the Gospel to every creature, before God will fully own their efforts by a great harvest of souls, and make the very wrath of man to praise Him, restraining the remainder thereof. Meantime we trust that the men who have been in Ireland, will by holding public meetings rouse the people of England and Scotland to a sense of their duty and danger, and that a spirit of prayer and self-devotedness will be poured out on all the ministers of Christ.

The Scottish Reformation Society have sent a memorial to the Home Secretary, and a petition to both Houses of Parliament, demanding investigation into the conduct both of the priests and magistrates where these riots have taken place. They very properly remind the Government that rulers ought to be "a terror to evil doers." In some parts of Ireland the case seems to be precisely reversed, "evil doers" are a "terror" to them.

THE BULWARK IN THE HOUSE OF COMMONS.

In the second debate in the House of Commons on the subject of Nunneries, one of the Irish brigade, Mr. Ball, introduced our publication to the notice of the senators. The Scottish Reformation Society had previously sent one of our articles separately to every Member of Parliament, and we are probably indebted to this for such a prominent notice. Different reports of what was actually said are given in the daily papers of the following day. The following is abridged from the *Morning Herald* of July 21 :—

"The Hon. Member then proceeded to read several extracts from pamphlets alleged to be published by the authority of the Protestant Alliance, and other societies, in which Popery was in the strongest terms denounced. In some of these publications were lines written, calling upon the people of England to raze to the ground monasteries, convents, and other Roman Catholic institutions of a monastic character, because they were the houses of infamy and of crime. In one of them, a pamphlet entitled the *Bulwark*, it was stated that it was well known that the present ruler of France had been supported by the Roman Catholic clergy because he was in favour of Popery, and that it was perfectly manifest, from the proceedings of the Peace Society, that its members were in league with the Pope, and strenuous abettors of his policy. Now, was it desirable that the worst feelings of one portion of her Majesty's subjects should be excited against the other by imputations so foul and so unjust as those to which he had referred? He (Mr. J. Ball) would venture to say that in any other country pamphlets of a description such as those to which he had called the attention of the House would be suppressed by law, upon the ground that they would tend to excite animosity and ill-will amongst the various members of the community, and to disturb the peace and tranquillity of the State. He should not trouble the House at greater length upon the subject, but should merely state, that however much he condemned the bitterness of the feeling that gave occasion to the issue of publications fraught with so much bitterness of feeling, he felt convinced that truth would at length prevail over their rancour."

The following is an extract from the report of the *Morning Advertiser* of the same date :—

"There could be no doubt that, by the circulation of the atrocious libels and foul calumnies contained in the publications of these associations, the ignorance of the people of this country, and still more the ignorance of the people of Scotland, had been practised upon to a fearful extent. One of these publications, which appeared to be highly prized

by the enthusiasts of this movement, was entitled, 'Extremely cheap, well adapted to the necessities of the times, and singularly suited to the intelligence of the people.' This 'extremely cheap' publication contained a series of articles upon nunneries, which, for grossness, offensiveness, and abominable character, could not be surpassed by anything he had ever met with. It was rather by vile innuendos, easily understood, though perhaps easily explained away, than by any open and direct allegations, that the object of these persons was attempted to be achieved. What Hon. Member in that House would get up and say that these publications were not utterly disgraceful? He appealed to them whether, in the course they were now taking on this subject, they were not encouraging the feelings that had been excited and stimulated by the publications he had referred to. In one of those—the *Bulwark*—murder was said to be 'peculiarly Popish,' and Popery was stigmatized as 'a foe bound by no laws of conscience and honour, and never known to give mercy or quarter.' "

Now, we must say that we regard this as very satisfactory, as proving that whatever Protestants may think, our work is telling. It was a saying of Burke, "a man is on the highway to fame when he is worth abusing;" and the same thing we presume holds true of a publication, and especially when the persons abusing it are Papists, who are cunning enough to be aware that even abuse serves as an advertisement. David Hume knew human nature well in some of its phases. He tells us that he determined not to answer any attacks made on his books. "But," said he, "I did not fail to observe them, and I soon discovered by Warburton's railing that my book was getting into good company." We are very anxious to get "our book" into the House of Commons, and we are much obliged to Mr. Ball for helping us.

In regard to his attack, our readers will see that it is destitute of any attempt at argument, and that if the reporters are correct, some of his representations are flagrantly erroneous. Much as we detest convents and monasteries, we suggested no act of violence in regard to them, as our readers are well aware. In regard to nunneries, we certainly did indicate something of their true nature; but we defy Mr. Ball, with the assistance of all the priests and bishops, to disprove one of our statements. The truth is, that none of them have dared to challenge any of our facts on any one subject, during the two years of our existence; and that the great difficulty, as they well know, in exposing Popery, lies not in the want of materials, but in the very flagrancy of those facts which can be clearly established against this "mother of harlots and abominations of the earth." Popery is shielded by her very grossness like some animals that must not be handled, owing to the very foulness by which they are encircled. This is especially true of the Nunnery question, and hence their feverish sensitiveness on that subject.

No doubt, if they had us in what Mr. Ball calls "any other country," that is, any Popish country, they would, as he suggests, make short work with both us and our periodical. That is the kind of argument which Rome finds easiest and most congenial. But we have reason to bless God that in this free country we have still the liberty of the press, and that Rome must be contented in the meantime to have her true character exposed, both by speech and writing. O that Protestants were fully aware of this privilege, and would take full advantage of it whilst their day of grace and merciful visitation continues! If by their sinful torpor Popery ever obtains a supremacy in this land, they may rest assured that one of the first things it will do, as in France, Italy, and Spain, is to gag the press, and extinguish all liberty inconsistent with the unquestioned supremacy of her own baleful dominion.



PROCESSION OF VICTIMS OF THE ROMISH CHURCH.

THE BUTCHERIES OF ROME.

THE mere enumeration of Rome's butcheries would fill many pages—full details would fill many volumes.

In the persecution of the Waldenses by the Crusaders, &c., *one million* were murdered in about forty years. In the Bartholomew* massacre *one hundred thousand* were butchered in almost as many hours. In the Irish massacre of 1641, *one hundred thousand* more were slaughtered, with every form of atrocity. In the West Indies were put to death, in the name of Jesus, about FIFTEEN MILLIONS! Altogether, Rome is computed to have butchered no less than FORTY MILLIONS for conscience' sake, and to have shed more holy blood than all the scaffolds of all nations and ages have ever shed of felon blood. "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Dread prediction! Dread fulfilment!

Fearful as is the number of these butcheries, it is little to their fiendish atrocities. Think of God's dearest saints torn to pieces by instruments of torture such as Indians never dreamed of. Think of infants dashed to atoms before their mothers' eyes; females torn limb from limb on racks and wheels; old age and infirmity broiled alive on slow fires, or torn piecemeal with red-hot pincers, and their very groans the sport of their tormentors!

Reader! do you think Rome's spirit is changed? Then what mean her late persecutions in Madeira—her cruelties in Tahiti—her captives in Tuscany—her victims in the dungeons of Naples? And why was the Inquisition at Rome, which the Revolution of 1848 exposed to the gaze and execration of Europe, with its concealed traps, lime-pits, and dungeons of horror, restored so soon as the Pope returned from Gaëta?

This bloodthirsty "woman" has struck down the liberties of the Continent, and has now her malignant eye upon Britain. Her adherents openly preach intolerance in our Legislature—her priests as openly practise it wherever they dare, as in Ireland. And, reader! if you value "your faith and your fireside," if you would not see the days of Bonner and Beaton returning, if you would not see the fires of Smithfield and the Grassmarket rekindled, you will join in the present Anti-popish struggle.

Have you not just seen this moral monster, while heaping benedictions on the blood-stained usurper of France, holding in its fangs an humble courier and his wife for the crime of reading their Bible, and refusing to let them go till forced to it by the indignant execrations of Europe? And think you, reader, that you would fare better, did God in his awful providence permit another Mary to ascend the throne of England? Then join in the present struggle as you value the religion which your fathers wrung from Popery with their blood—as you prize your freedom, and would not have *your* homes invaded by midnight gendarmerie—as you value your life, and would not as others be in daily terror of being hurried off to the dungeons of the Inquisition, never more to be seen—as you value your own soul, and pity the millions whom it is cursing for both worlds, who would, if they could, fling off its chains, but whose chief hinderance to freedom is the guilty apathy of the Protestant world.

THE HARVEST OF DEATH; OR THE PAPAL GOVERNMENT THE WORST IN EUROPE.

BY AN EYE-WITNESS.

THE city of Rome stands in the midst of a vast wilderness. This is the famous Campagna Romana. In spring it is fresh and green; as summer advances it becomes a yellow, scorched, pestilential desert. From the sight-seer's climax, the summit of the glorious dome of St. Peter's, the sullen expanse is beheld stretching away on the one hand to the roots of the distant mountains, and on the other to the sea, which binds in the horizon as with a ribband of silver. On this vast treeless flat there is scarce a human habitation. Here and there, a round hut of reeds, like a great bee-hive, may be seen; or the traveller, coming upon the ruin of an ancient sepulchre, finds it to be inhabited. Long lines of broken arches, the ruins of the noble aqueducts of old Rome, span the waste with gaunt and skeleton stride. The surface of the plain is roughened by countless heaps of ruins. A few lean goats, or an occasional herd of ugly fierce looking buffaloes, are nearly the only living creatures to be seen in this dismal region. In roaming about, you frequently meet wild-looking figures in pointed hat and sheep-skin jacket, their limbs cased in shaggy goat-skin, a musket slung on the shoulders, and a long pike or goad in their hand. These figures ride about on lean, scraggy horses, the colour of rust. They are the herdsmen of the Campagna. Some of them, from the clayey pallor of their ghastly visages, look like mounted corpses. These are men who have suffered from the fearful malaria which lies in perpetual ambush in those wilds. The terrible pestilential fever, that appalling native of the region, has left its brand upon them for life.

Deadly as this scourge is, the highest authority on the subject of climate affirms it to be vincible by very simple means. Sir James Clarke, Physician to our Queen, says, in his book on climate, "A person may, I believe, sleep with perfect safety in the centre of the Pontine marshes, if he have his room kept well heated by a fire during the night." Sir James Clarke's book is well known at Rome. It is the *vade-mecum* of invalids sojourning in Italy.

The annual number of deaths in Rome exceeds the annual number of births, a phenomenon which no other great town in Europe presents. This is chiefly owing to the number of labourers who perish in the hospitals from malaria, caught in reaping the harvest in the district around the city. The reapers are the Highlanders from the mountains contiguous to the Campagna. These poor people come down in hundreds at the season when those portions of the plain on which tillage is attempted are ready for the sickle. All the year through they feel the gripe of hunger on their bleak uplands; and when harvest comes, eager for the wretched pittance they hope to earn, they hasten down to the deadly plain, where death reaps them faster than they reap the corn. They toil from dawn to sunset, and then lie down for the night on the bare chill ground. The hand of the destroyer is upon all the less robust within the first week. By the end of the harvest the larger part have suffered, and only a few reach their homes unharmed. *More than one half*, it is affirmed, of those who come down from the Highlands to the harvest work, die on the plain, or soon after their return. Yet want and hunger will compel the survivors to encounter the same horrible risk the very next season.

The lands where this harvest of death is annually reaped belong to the

Government, *i.e.*, to the Pope and Cardinals, to ecclesiastical bodies, and to a few lay proprietors. It would cost this absolute Government nothing but a word to procure the erection of suitable night shelter for the miserable reapers. The rudest barn, even a Forfarshire or Aberdeenshire *bothie*, would be to them an incalculable boon. Half the expense yearly thrown away to purchase the idle glitter of the illumination of St. Peter's on Easter Sunday evening, or to dazzle the multitude with the great show of fire-works which forms the grand *finale* to the religious ceremonies of Holy Week, would maintain sufficient fires to save the lives of hundreds of the toil-worn sleepers in the Campagna. But year after year the head of the Romish Church looks down from the cool paradise of Castel Gondolfo over the plain of the harvest of death. Year after year the dome of St. Peter's throws out its brief but costly brilliancy; year after year the fireworks of the *girandola* eclipse the stars with their gaudy glare; year after year plague-smitten wretches perish in hundreds on the Papal fields for want of a few live embers in the corner of a hut. Science has given forth its verdict in the hearing of all Europe, that it is really optional with the Papal Government whether these poor toiling creatures shall perish or live. That Government must be held guilty of giving for response, Let them perish! till it has at least begun to adopt the cheap and easy means which, as science affirms, would be effectual for their preservation. And the head of this inhuman and merciless Government claims to be the vicar of Him who said, "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way!"

THE CHANCELLOR'S DEFENCE OF PAPAL AGGRESSION.

MR. GLADSTONE's speech on the Ecclesiastical Titles Bill is, on that subject, a text-book for such *liberal* Members of Parliament as are incompetent to form an opinion of their own, and for some other clever worldly men who, being engaged in other avocations, take for granted that the Member for Oxford thoroughly understands the subject. It has been reprinted for extensive circulation, and, by the unusual amount of special pleading that characterizes it, is calculated to mislead superficial readers, though peculiarly vulnerable if exposed in a clear light to the test of history and common sense.

Mr. Gladstone gives a faithful account of the condition of our Romish fellow-subjects previous to the Pope's rescript, in the following words:—

"By what law are the Catholics at this moment governed, and what is the worst thing in canon law? Is it not that it gives too much power to the Pope, and does not introduce enough of the constitutional principle in the government of the Church of Rome? Well then, what is the present position of these men? Why, it is absolute mastery on the part of the Pope over their religious liberty without any stint or limitation. There is nothing which it cannot do. They have not one right of any kind whatever. Every bishop and every layman holds his office or benefice, or his position in the Church, and his access to the Sacraments of the Church, at the utterly uncontrolled and arbitrary will of the Pope of Rome. . . . In the Bulls of Boniface VIII. and Honorius IX., it is declared necessary for the salvation of every human being to hold himself in entire subjection to the Pope of Rome. There is nothing whatever now to defend the English Roman Catholic against the most extravagant doctrines. . . . But," says Mr. Gladstone, "the principle laid down by the canon law may be ever so oppressive, it may entail any amount of servitude. However unreasonable that law may be in its operation, I lay down this broad and clear principle,—that it is their affair and not ours."

This pseudo-principle, this declaration of passive obedience and non-inter-

ference, really means, that any Englishman, or number of Englishmen, may bind themselves and their children in servitude to the "absolute mastery of the Pope of Rome;" that he may give away his or their birthright, and become a slave amongst a free people, and that to interfere, by law, with his subjection to Popish law and a foreign despotism, is an attack on their "*religious liberty*." A strange application of the word liberty!

Of course if a resident British subject may bind himself in abject servitude to the Pope, the Pope may justly encroach to any extent, and hold in bondage as many free-born Englishmen as are traitors enough to acknowledge his power, the Parliament being utterly helpless. "*Have I not bought you, body and soul?*" said Legree to Uncle Tom. If we allow this, then are we more thoroughly enslaved than those Americans who passed an inhuman law for the seizure of runaway slaves in what are called the Free States. Nor can we consistently stop here. Mr. Gladstone must bring into the House of Commons a Bill to rescind the Act which prevents the employment of women and children in the mines, and the Factory Acts. Nay, more; he must go back to the eleventh century, and annul the law of 1015, that forbade parents selling their children. No man has a right to sell himself to slavery or to a foreign sovereign; and our Courts of Equity protect insane persons.

But the chief object of Mr. Gladstone's speech was to persuade the House of Commons that the appointment of diocesan bishops is a great advantage to our Popish fellow-subjects, and was, in fact, precisely what the Anglican, or constitutional party, have always called for in opposition to Papists of ultramontane tendency. He affirms that the recent aggression "will change their position from one of subjection to mere will, to one of subjection to canon law." Such canon law as he has described! In answer to this, it is enough to state that he affirms at the same time, with Lord John Russell, that "the constitutional portion of our Roman Catholics—those who cling to our national rights and usages—is now only of secondary influence, the ultramontane party prevailing." How, in face of this avowal, Mr. Gladstone could imagine that the wishes of that defeated and uninfluential party had prevailed, it is not easy to determine. But stranger still, after five pages of quotations and assertions in favour of the Pope's rescript, at page 24 of his speech, he acknowledges that "those bishops were formerly proposed to be elected by the clergy (of the diocese,) and they are now to be appointed by the Pope."

This ought to be conclusive, and the late usurpation of the Pope in cancelling and disregarding the diocesan election of his emissary at Armagh, contrary to the long established practice of the Irish Popish Church, must convince Mr. Gladstone of his error. He avows that he "should be better pleased if they (Popish bishops) were to be elected by the clergy;" but with incomprehensible perverseness he adds, "that to get diocesan bishops at all is a step towards the system of election,"—even when they are appointed by the mere will of the Pope, or in direct opposition to the wishes of the clergy. Is this a delusion or a fraud—"a pious fraud?"

We shall not stop to refute every mistake in the speech, such as the supposition that every Nuncio is a priest. The notable instance of Pandulph, who was not a priest at the time when he uncrowned King John, is one of many proofs to the contrary. But let us pass on to the other parts of the said speech. Mr. Gladstone avows that "legislation respecting charitable bequests, legislation in extension of the Acts of Mortmain, legislation for the supervision of religious houses, are questions of a practical nature and highly important, which, upon a case shewn, may fitly engage the attention of Parliament. . . .

All I say for the present is, . . . that they refer to the protection of temporal rights and interests, and do not, if required for such protection, involve any infringement of religious freedom." Having granted so much at page 5, he says at pages 14 and 15, "If Parliament should see that it (the appointment of the Pope's Hierarchy) is of a temporal character, then Parliament may interfere." "If it is a temporal act, extend the measure and take the appointment of bishops into the *hands of the Crown*."

We have only to say, that on the 25th of March 1851, when Mr. Gladstone opposed the Ecclesiastical Titles Bill, liberal-minded men, little knowing the true nature of Rome, might hesitate to declare the conduct of the Pope and of the Papists a gross violation of the laws of the country as well as of propriety. Men might then, in their simplicity, hope that the language of the rescript, though, to use Mr. Gladstone's own words, "not only unfortunate, but of a vaunting and boastful description," would not lead to the consequences anticipated by Lord John Russell, and were entitled to some sympathy. But at the close of 1852, we will ask Mr. Gladstone whether the conduct of Popish priests and other abettors of Papal influence and superstition does not more than realize those anticipations? Mr. Wyse's Act for evading the force and spirit of the Mortmain Act was a *temporal* aggression of which Popish priests have done all in their power to avail themselves without justice or mercy. Their opposition to the Irish colleges; their meddling with education in the resolutions of the Synod of Thurles; and still more, their corrupt and indecent coercion of voters in the late election of Members of Parliament; their exciting to personal hatred and animosity; their threats of excommunication for political or religious opinions, or renting of land; their combination for seizing Church property; the Synod of Oscot, where Italian, Spanish, and French Catholic prelates met English Catholic priests for the very purpose of making a code of laws for British subjects, under the authority and direction of a foreign potentate—the Pope of Rome, together with the "*councils of temporal administration*" of the Popish bishops,—an arbitrary Court that supersedes the national Courts,—are all of a temporal, and some of them of a treasonable character.* We trust therefore, that if not Mr. Gladstone, at least his dupes, will see on which side the attacks on civil and religious liberty lie, even without the collateral evidence of other countries where Popish oppression rears its unholy head in undisguised hideousness. Let him set an example of candour and usefulness to his followers and admirers, by supporting with all his energy the proposal for withdrawing all national support from such a monstrous system, for a proper "supervision of religious houses, the extension of the Acts of Mortmain," and such other legislative enactments as may be required to protect our civil and religious liberty against the grossest and most merciless despotism, and he will become a true benefactor to his country, and suitably follow up his exposure of the state of Naples under priestly tyranny.

* Whoever has acquired a knowledge of continental society, where the confessional and the Jesuits prevail, knows, or ought to know, that their interference is *both spiritual and temporal*. The system in use is, to change occasionally, and remove to a short distance a favourite confessor, and another being appointed in his stead for spiritual purposes, the predecessor becomes the lady's adviser and prompter in all *temporal* matters, often to the discomfiture of the husband or brothers; he is called *Her Director*.

THE REAL OBJECT OF THE POPE IN BRITAIN.

It is truly melancholy to observe the utter ignorance which reigns in many quarters, in regard to the actual purposes and claims of the Pope in regard to England. No single individual has done more to break this spell than the Rev. Pierce Connelly, lately a Romanist in the highest and most confidential position, but who has left the Popish Church in disgust. We could wish that his thrilling letters were circulated in tens of thousands among all our reading population. But, meantime, we avail ourselves of an intelligent abridgment of part of his startling revelations and expostulations, made by a writer in the *Lancashire Chronicle*, and earnestly commend it to the serious attention of our readers, asking them to say if it can be right to go to sleep in the face of such a formidable enemy, and if it can be aught short of national lunacy to pension and train the agents of such a system at the public expense.

"The subject of religious toleration, as concerns the Church of Rome, is not understood by the generality of the people of England, not even by those who have a vote in the election of members to the Parliament of Great Britain. I trust, therefore, you will allow me to present this subject in a compendious form, before the notice of those of them who may happen to read your journal, and I will do so by giving an extract from a letter of the Rev. Pierce Connelly, M.A., who was formerly the rector of a Roman Catholic church in America, and for fifteen years domestic chaplain to the Earl of Shrewsbury, but is now a convert to the Church of England. The letter has passed through not less than fifteen editions, and ought to be in the possession of every educated Protestant in England. He observes, 'Papal Rome, at least, is not ignorant that there is but one ground for her to stand upon; and she has never pretended that she will be, or that she can be, contented with toleration, or independence, or equality. Domination is the condition of her existence. The present Pope, Pius IX., in 1851, lays down among her religious rights, even in foreign countries, exclusive domination; and not merely exclusive domination, but the suppression of every form of religion except her own. Terms often act, and, of course, are often used as spells. As it were conventionally, they suspend the exercise of reason. They convey no well-defined idea, they only exercise an influence sensitively.' 'Religious liberty,' or 'liberty of conscience,' is one of these terms. . . . I cannot think that the toleration by law of the ecclesiastical system of the Church of Rome is a mere question of religious liberty. Human actions cannot be put in the same category (class) with human thought, the deeds of the body with the working of the spirit. And the question is, What power—a national or a foreign, a civil or a pontifical (priestly) one—shall control actions? Religious liberty, it is quite clear, ought not to imply any exemption from moral duties or political obligations. But Rome claims the right to dispense, and she does dispense from both. Religious toleration ought not to imply permission publicly to organize insubordination in a state, or to propagate 'a systematized philosophy' of perjury, cruelty, and violence. But Rome claims the right to do both, and she does both. Is it quite fair to hunt down the poor Irish Romanists for perjury or murder, while the one is a duty and the other a right according to his tolerated religion,' (which is, too, sanctioned by the British Legislature)? 'If to teach the obligation of perjury and the lawfulness of assassination be a part of religious liberty, and protected by the law, surely to practise perjury and assassination ought to be considered a part of religious liberty also!' (and so the poor Irish consider it.) Why may not the Mormon chief-priest of the 'holy city' of Nauvoo, upon his plea of *jure divino* jurisdiction (divine right), enjoin three wives upon his British deacons, as well as a Papal delegate forbid or annul a lawful English marriage? Why may not a Shaker-rabbi mutilate children as well as a Papal official forcibly confine women for life, with torture, under the name of Penance, inflicted at discretion? But I am far from conceding that, abstractedly speaking, independently of an immoral code, foreign jurisdiction is ever wisely tolerated in a Protestant country, under a pretence that it is a part of rightful religious liberty. By religious liberty, I understand, liberty for men to hold and teach what they believe to be dogmas (tenets) of faith, and to practise, without injury to the public, their peculiar form of worship. By jurisdiction, I understand, legal authority to enforce obedience in any way through the conscience or by the sword (pains and penalties). The confusion of ideas between spiritual and temporal jurisdiction, and the general misapprehension of what is the jurisdiction that Rome claims as a right, must excuse the following extracts:—
'II. Our Papal Governor is representative and delegate of Saint Peter, and the Pope in his supreme temporal jurisdiction, over Christendom the Continent of Europe the Pontifical jurisdiction is three-fold. First, the power of ordaining; secondly, of internal jurisdiction for the government of the Christian world in the court of conscience; thirdly, temporal jurisdiction for governing the Christian world

outwardly. In whom is this right or power vested? Wholly and solely in the Pope, and derived from him to other bishops. How far does this power extend? It extends to the disposing of all the temporal possessions of all Christians, of the crown and sceptre of a king, and the last penny of a beggar; to the disposing of their lives in this world, and of their sorrows in purgatory.' From these rights result duties. Hence 'devolves upon the Pope and his delegates the duty of compelling Christians, kings, and subjects to do what he commands, and not to do what he forbids.' Cardinal Bellarmine indignantly spurns the idea that 'Rome has ever, except from necessity, tolerated, or now tolerates, an heretic upon any throne in Christendom. Her weakness, not her will, consented to the reigning of Nero, Julian, Valens, or the like: physical force was wanting.' 'And now, as then, the duty and the will are both the same, and another sovereign would replace Victoria if Rome had but the power.' But, to conclude with authorities, one from a living legate, and one from a living Pope. Dr. Cullen says, 'our venerated hierarchy and clergy, in the fulfilment of their duties, will inculcate the strict and religious duty of selecting as representatives of the people (Ireland), those men who are best suited to support, in the imperial parliament, our religious (Roman Catholic) rights.' What is understood by 'our rights' let Pope Pius explain. In an address to the Cardinals of Rome in the same month and year (Sept. 1851) as Dr. Cullen's address to the Irish priesthood, he declares, 'that he hath taken this principle for a basis that the Catholic religion, with all its rights, ought to be exclusively dominant, in such sort that every other worship shall be banished and interdicted.' In the same address the Pope explains liberty to mean 'the free exercise of their proper Episcopal jurisdiction by the bishops. Now, the Council of Trent has decreed inviolably that this jurisdiction reaches to civil officers, "even though created by imperial or legal authority," that it may be exercised over cleric or laymen, by whatever dignity pre-eminent, be he emperor or king; that it includes the right, if it be judged expedient, to proceed against all persons whatsoever, by means of pecuniary fines, by distress upon the goods, or arrest of the person, and if there be contumacy (contempt), by smiting with the sword of anathema,' (which signifies death.) Now, therefore, Romanism is not merely a religion, a system of relations with the invisible world, a rule of faith and form of worship: it is an organized polity of this world, with its own visible head, its own laws, its own penalties, and its own instruments (often secret ones,) for the enforced regulation of men's actions in every relation, and in every imaginable contingency in this life.

"The moral code of Rome, personal, social, and political, is essentially a legislation, and it is practically carried into effect. This code is completely opposed to that of England, and to that of nature. Perjury, by the law of England and by the law of nature, is a crime. Perjury in a court of justice is a double crime. But Rome rules that a witness, interrogated upon oath by a court which she does not consider legitimately constituted (as the Archies or Judicial Committee of the Privy Council, and to which the Tractarians equally make an exception), is, without question, not bound to speak the truth. Nay, be the court ever so legitimately constituted, even according to the mind of Rome, she rules that a witness is bound to swear that he knows nothing of a murder which he has seen deliberately committed, provided the secret of the guilty man is otherwise secure! Assassination, by the law of England and the law of nature, is always a crime. But Rome rules, that thus to make away with a king, a father, or a husband, may occasionally be an undoubted right of any one, and this right may be exercised by deputy, provided the murder be done out of charity! And these 'decisions of the Church' of Rome, are not only a law to every true Roman Catholic, but if enjoined by a confessor, (and in a convent they may be enforced by torture,) they are often ten times more a law than any Act of Parliament."

THE BIBLE AGAINST ROME.

THE following fact is from a letter of the agent of the British and Foreign Bible Society in Tahiti, and lately published in their monthly notices:—

"At the close of our English service in the Bethel Chapel, a young Frenchman followed me to my house, and asked if I could furnish him with a Bible, as a shipmate of his had been drafted to another vessel, and as they had but one Bible between them, he had given it to him, hoping that he might be able to supply himself with another. I asked him how he came to have any knowledge of the Bible. He replied, 'My father was wounded during the war, and was taken prisoner. While he was at Portsmouth a gentleman made him a present of a Bible, which, when he obtained his liberty, he took home with him to Normandy. As soon as I could understand, he shewed me the book, and said, "When you can read, this book will tell you the true religion, and shew that our priests are wrong." I grew up, learned to read, and went to sea. We had a very disorderly priest on board, who was put off duty for intoxication. When I saw this I remembered my father's words; and afterwards, when I was in Paris, I obtained a Bible, and it opened my eyes to the truth, and, through the grace of God, I have kept it to this day.'

"What encouragement is here to go forward in the distribution of the divine word! 'Cast thy bread upon the waters, for thou shalt find it after many days.'"



QUEEN ELIZABETH IN THE CAMP AT TILBURY.

QUEEN ELIZABETH PREPARING FOR THE SPANISH ARMADA.

"THE more to excite the martial spirit of the nation, the Queen appeared on horseback in the camp at Tilbury; and riding through the lines, discovered a cheerful and animated countenance, exhorted the soldiers to remember their duty to their country and their religion, and professed her intention, though a woman, to lead them herself into the field against the enemy, and rather to perish in battle than to survive the ruin and slavery of her people. By this spirited behaviour she revived the tenderness and admiration of the soldiery; an attachment to her person became a kind of enthusiasm among them; and they asked one another whether it were possible that Englishmen could abandon this glorious cause, could display less fortitude than appeared in the female sex, or could ever by any dangers be induced to relinquish the defence of their heroic princess?"*

DR. WISEMAN'S ESSAYS—TRACTARIANISM.

IN accordance with a practice which has now become pretty general of late among our more distinguished contributors to periodical literature,* Dr. Wiseman has recently published, in three volumes, a work entitled, "Essays on various subjects," almost all of them having previously appeared as articles in the *Dublin Review*. The *Dublin Review* was established in 1836, under the auspices of Daniel O'Connell and Dr. Wiseman, and it has been conducted in such a way as to have contributed in no inconsiderable measure to the advancement of its avowed object, the promotion of Popery. It has been managed with a good deal of talent and skill. It has boldly met almost every topic of present interest, in which the character and the prosperity of the Church of Rome were concerned. It has laboured to improve the discussion of every sort of topic, literary, scientific, historical, æsthetic, and artistic, for the advancement of Romanism, and has in this respect set an example which Protestants would do well to imitate. Dr. Wiseman seems to have been the presiding genius of the *Dublin Review*, and appears to have done for it, by the amount and the quality of his contributions, very much what Lord Jeffrey did for the *Edinburgh*; and the fact of his devoting so much time and labour to this object, viewed in connexion with his official position and occupations, is a striking testimony to the high estimate which the Popish leaders have formed of the importance of the periodical press. The volumes recently published do not contain the whole of Dr. Wiseman's contributions to the *Dublin Review*. The first volume is occupied with articles or essays chiefly on theological subjects, and the third with discussions on topics connected with history and art. The second volume contains the articles which Dr. Wiseman published during a succession of years on the Oxford or Tractarian controversy, and to this portion of the Essays we mean at present to confine our remarks.

He has prefixed a special preface to this volume, in which he surveys with not unreasonable complacency the history and results of the Tractarian movement, and claims to himself no small share of the credit of directing it to its consummation, in the apostasy of many of its leading supporters to Popery. We have no doubt that Dr. Wiseman is fully entitled to the credit which he

* Hume's History of England, vol. v. pp. 338, 339. 1810.

claims to himself in this matter. There are some grounds for suspecting, that he had more to do with the progress and results of the Tractarian movement than he has yet claimed credit for. Many have suspected that some of the leading Tractarians, who ultimately joined the Church of Rome, had become converts to Popery long before they left the Church of England, and were acting in concert with Dr. Wiseman for the promotion of Popish objects, while they were enjoying status, influence, and emoluments, in a Protestant Church. The whole history of Popery shews, that there is no great antecedent improbability attaching to this suspicion, fearful as is the amount of iniquity which it implies, and a good deal has occurred in the history of Tractarianism to countenance it, in addition to Dr. Newman's famous confession, that he and his friends, while in the Church of England, were accustomed to speak against the Church of Rome, because it was necessary for their position. Dr. Wiseman speaks with much interest of a visit paid to him at Rome at a very early stage in the history of this matter, by Messrs. Froude and Newman. Of this visit an account is given in Froude's Remains, published by Mr. Newman, soon after his death, which occurred in 1836; and we find that Dr. Wiseman *now* speaks of it in the following terms:—

"In p. 307 of the Remains will be found an account of what remains marked, with gratitude in my mind, *as an epoch in my life*, the visit which Mr. Froude unexpectedly paid me in company with one who never afterwards departed from my thoughts, and whose eloquent pleadings for the faith have endeared him to every Catholic heart. From that hour I watched with intense interest and love the movement of which I then caught the first glimpse." (*Essays*, vol. ii. pp. 93, 94.) This, viewed in connexion with Newman's whole history, is very suspicious. But whatever amount of secret intercourse and of positive concert may have subsisted between Wiseman and Newman, while the latter was still in the Church of England, it is quite certain that the former, who, from the time of the visit to him at Rome, watched the Tractarian movement "with intense interest and love," exerted a guiding and controlling influence over its whole progress and ultimate results. It is impossible for any one to doubt this, who reads the series of articles now republished in this second volume of the *Essays*, and we never were so much impressed with the truth of this position as when we read through the whole series in continuous succession. From the time when the *Dublin Review* was started in 1836, down till the great crisis of 1845-46, when Newman and many of his followers openly joined the Church of Rome, Dr. Wiseman exhibited the "intense interest and love" with which he "watched the movement," by publishing a series of articles, in which the leading features and changing phases of Tractarianism were skilfully and ingeniously discussed. The general object of this series of articles was to shew, that Anglicanism, as developed in the *Tracts for the Times*, and in the other writings of the chief contributors to them, was a defective and incoherent system, and that the views which the Tractarians professed, required them to join the Church of Rome, where *alone* these views could be honestly and consistently maintained, and fairly and fully followed out. This is a position in the maintenance of which all honest and intelligent Protestants cordially concur with Dr. Wiseman. Its truth has been demonstrated in the series of articles, or volume of *Essays*, which we are at present considering, and it has also been demonstrated by Dr. Newman, since he joined the Church of Rome, in his "*Lectures on Anglican Difficulties*." But it has been just as conclusively established in a work of a very different character, and written with a very different object, viz.,

"Goode's Divine Rule of Faith and Practice." This work, published in 1842, is one of the highest value and importance, indeed the most valuable and important which the Tractarian controversy has produced. It presents a most conclusive exposure of the principles and the character of the leading Tractarians, that is, of Newman, Pusey, Keble, and Hook, establishes the substantial identity of their views with those of the Church of Rome, and is admirably fitted to impress the conviction, that these persons could not continue in the position they then occupied, but *must* either go back to honest Protestantism, or go forward to avowed Popery. And we have no doubt that in this way it co-operated with Wiseman's articles, in leading Newman and the more honest, or rather the less dishonest, portion of the Tractarians to join the Church of Rome.*

From the commencement of the publication of the *Tracts for the Times*, it was quite evident to all who were competently acquainted with those matters, that the views of their authors, who called themselves Anglicans or Anglo-Catholics, were decidedly Anti-Protestant, and identical in many important points with those of the Church of Rome. They continued, indeed, to express disapprobation of *some* tenets and practices of Popery, and occasionally spoke of the Church of Rome with severity. But they did that, as Dr. Newman afterwards confessed, because it was necessary to their position. And though some of them may at first have sincerely disapproved of some of the doctrines of Romanism, it was not the less evident that they had already embraced the fundamental and most characteristic principles of the Romish system, and that they could not consistently maintain and follow out what they had embraced, without being landed in entire subjection to the Pope and the Council of Trent. It is to the establishment of *this* position, that Dr. Wiseman's series of articles, published during a period of about ten years in the *Dublin Review*, and now collected in the second volume of his *Essays*, is directed, and there can be no reasonable doubt that he has established it. He "watched the movement with intense interest and love;" and on every favourable occasion, whenever the movement assumed a new phase, he came out with an ingenious exposure of the incoherence and inconclusiveness of "Church principles," or "Catholic principles," as held by Anglicans, and of the absolute necessity of their joining the Church of Rome, in order to being able to exhibit anything like either an intelligent knowledge, or an honest maintenance, of the views which they professed. Thus the poor Tractarians, upon the assumption that they were not concealed Papists from the first, were hunted "from post to pillar, and from pillar to post," until at length all those of them who had anything like a decent combination of intelligence, honesty, and courage, felt that they could no longer retain their position, and threw themselves into the arms of Dr. Wiseman and his master the Pope. The Puseys, the Kebles, *et hoc genus omne*, retained their livings, but they must have writhed under the withering and unanswerable exposure of the falsehood and dishonesty of their position, which they have since had to endure from their former leader, in his *Lectures on Anglican difficulties* formerly referred to.

Popery is too complete and well-compacted a system to admit of its being embraced by halves. It is true that it was formed and developed gradually, in a succession of ages. But it is true also, that one master mind, even the

* We rejoice to see that Mr. Goode's very able and learned work, which has been long out of print, has been recently republished, and is now again accessible to the community. It is a storehouse of rich materials of permanent value.

great adversary, the old serpent, presided over the whole process of its formation, and that now, when it has been fully developed, it is seen, upon a full and deliberate survey, to be so consistent and coherent, that men can scarcely embrace any of its leading characteristic principles without being led on to adopt the system as a whole. The Popish principles which the Tractarians from the first professed, and which are still held by those of them who continue in the Church of England, respected such important points as these,—the rule of faith, the properties and prerogatives of the Church, the nature and ground of a sinner's justification, the object and effect of the Sacraments, the characteristics and functions of the ministry. On all these important subjects, they had embraced views substantially the same as those of the Church of Rome. They believed in the binding authority of tradition or Catholic consent as an appointed channel for conveying the divine will, in the unity and supreme authority of the Church as an external organized society, in justification by baptism and by inherent righteousness, in a corporal presence and a real sacrifice in the Eucharist, in the *opus operatum*, or certain and invariable efficacy of external ordinances, in the proper priestly character of Christ's ministers, and the necessity in order to the validity and efficacy of their ministrations of an unbroken succession of ordinations by bishops from the hands of the Apostles. After having succeeded in swallowing all this, there was really not a great deal about Popery which they could decently boggle at; or rather, there was nothing about Popery which, with an ordinary measure of intelligence and candour, they could long hesitate to adopt. Of all these Popish notions, which they held as Tractarians, the one perhaps which exerted the most direct and powerful influence in carrying them across the narrow line into the Church of Rome, was that of the unity and authority of the Catholic Church, as one visible organized society. It is plain that this doctrine cannot be intelligently maintained and honestly and consistently followed out, without landing men in implicit submission to what Papists call the Church representative, that is, to general councils, and to what they call the Church virtual, that is, to the Pope. The true character and tendency of the Tractarian movement, which were apparent enough from the first, have been conclusively established by the fact, that the most intelligent, the most honest, and the most consistent among its supporters, have joined the Church of Rome.

Those men who had taken a prominent part in advocating Tractarian principles, but who still remain in the Protestant Church, are thus described by Archbishop Whately in his *Cautions for the Times*, p. 147:—

"Much more formidable are the leaders of the party who still remain in outward communion with us. They 'come to us in sheep's clothing,' professing to be loyal and devoted members of our Church, and therefore they find too often ready listeners. They may be compared to a *recruiting dépôt* for the Church of Rome, kept up among ourselves; and sooner or later the persons who fall under their influence, very generally become open converts to Rome. And their efforts are the more insidious because they for the most part begin by loudly declaring that they teach nothing but the recognised doctrines of the Established Church—that they are inculcating 'Church principles'—and that all who are opposed to them are little better than schismatics."

We conclude with an important passage from the new edition of the very valuable work of Mr. Goode, formerly referred to:—

"I cannot conclude this chapter without remarking, that it appears to me, that both the Roman and Tractarian systems are founded upon one and the same fundamental error, namely, that the true Church of Christ must be a body of individuals united together by external and visible bonds of union and communion, under the government of those ordained in succession from the Apostles as their bishops and pastors. From this primary false principle springs an abundant harvest of errors. Truth is sacrificed to unity. The 'Priesthood' are exalted to a place not belonging to them, and the ministry of *service* is

turned into a ministry of *lordly government*. Usurped power is sustained by the expedients to which usurpers are wont to resort, fictions and delusions of every kind fitted to place the minds of men under their yoke. And the spiritual kingdom of Christ, of which hearts are the subjects, and His Word and the unseen influences of His Spirit the ruling and directing authorities, is turned into an earthly kingdom, whose subjects are all those who submit themselves to certain human authorities, and hold themselves bound by certain human laws."—*Goode's Divine Rule of Faith and Practice*. 1853. Vol. i. p. 444.

POPISH INTOLERANCE IN MADEIRA.

WE lately referred to the new persecuting code of Portugal. It has now been published, and the following account of it is given in a letter by the Rev. J. D. Burns:—

"The code has appeared, and only waits the sanction of the Cortes, a mere matter of form, to pass into law. It includes some provisos which may well startle all Protestants living within the dominions of Her Most Faithful Majesty, and that press, of course, with tenfold rigour on those of her subjects who cannot conform to the dominant creed. The extracts I lay before you will shew how closely the Saldanha ministry—the 'men of progress'—are treading in the steps of their despotic predecessors, whose only misfortune was that they wanted to go back, and said so.

"Under the title of 'Crimes against the Religion of the Kingdom,' it is enacted as follows:—

"Article 130. 'Whosoever fails in respect to the religion of the kingdom, the Roman Catholic Apostolic, shall be condemned to imprisonment for one to three years, and a fine proportioned to his income, in each of the following cases:—

"1st, Injuring the said religion publicly in any dogma, act, or object of its worship, by deed, word, or publication, in any form.

"2d, Attempting by the said means to propagate doctrines contrary to the Catholic dogmas, as defined by the Church.

"3d, Attempting in any way to make proselytes or conversions to a different religion, or sect, condemned by the Church.

"4th, Celebrating public acts of a worship not that of the said Catholic religion.

"§ If the guilty person be a foreigner, the punishment, instead of fine or imprisonment, shall be expulsion from the kingdom."

"Article 135. 'Every Portuguese subject who, professing the religion of the kingdom, shall fail in respect to the said religion, apostatizing, or publicly denouncing it, shall be condemned to the loss of his political rights.' This privation stretches much farther than would be supposed. As defined by a previous article, it amounts to a civil excommunication, by which the person is incapacitated for acting as tutor, guardian, procurator, or witness, &c.

"In ominous coincidence with these arbitrary enactments, a decree has appeared in the *Diário do Governo*, regulating the erection of Ecclesiastical Courts in the three Metropolitan Sees of Portugal, in terms of a concordat with the Holy See. In these courts, all cases which fall under the head of crimes against religion are to be tried. No penal process can be commenced before the secular tribunal, without the previous decision of the ecclesiastical power, to which alone it belongs to inflict 'canonical penalties.' The criminal is then handed over to the civil tribunal, in order to suffer the 'temporal penalties' to which he is liable. 'These penal regulations,' (I quote the words of the decree,) 'were adopted by Her Majesty the Queen, not only for the interests of public peace, of good order, and the morality of the people whom Providence and the laws have placed under her rule, but also in favour of the holy religion which we profess, and of the sacred canons whose observance and respect it belongs to Her Majesty as a Catholic sovereign, the Most Faithful Daughter of the Church, zealously to maintain, protect, and defend.'

"Thus has Portugal, under a 'Progressista' ministry, fallen back a century at a single stride. Pombal expelled the Jesuits eighty years ago; the present Government gives a new edge to the spiritual sword, or places a whole nation under the yoke of canon law. The language of these iniquitous decrees revives the worst memories of the Inquisition. They borrow the antiquated formulas of the Holy Office, which did not burn heretics with its own hand, but only delivered over its erring children to 'the secular arm,' to be burned, as though it loved them. Every 'offender against religion'—an elastic phrase—must henceforward run the gauntlet of both tribunals, and, between the two, he has a poor chance of escape."

THE LATE SESSION OF PARLIAMENT.

THE Session of Parliament is now closed, and it must be admitted that its proceedings have been little fitted to give satisfaction to true Protestants. The union of Papists with Protestants in the Government has been palpably felt, and every proposal of the more earnest friends of truth has been quashed or evaded. The Maynooth Commission is pretty evidently a mere device to gain time; and the Nunnery question has been deliberately voted out of the House. Still there are many tokens for good, for which we ought to be thankful to Him "who has the hearts of all men in His hands." Several members have spoken out boldly. Mr. Spooner, the Hon. Arthur Kinnaird, Mr. Chambers, Mr. Cowan, Mr. Dunlop, Mr. Newdegate, Mr. Phinn, Mr. Drummond, and others, with more or less soundness and firmness, have stood by the Protestant cause. What is wanted is more union and concert amongst them, and a great reinforcement of their ranks by a large addition of Protestant Members of Parliament. The country is being gradually roused. It must however be roused with far greater determination, and far more extensively, by the circulation of information, by means of publications, lectures, public meetings, solemn addresses from the pulpit, and otherwise. This work is going on earnestly and systematically in Scotland, under the zealous and able management of Dr. Dill. England ought to be divided immediately into a number of districts, and thoroughly roused by the efforts of living agents acting as the secretaries of Protestant Alliances. There is a great mass of torpid ignorance to be overcome, and of prejudice to be removed. But by the blessing of God on active efforts and fervent prayer, the work can be done effectually, and then we shall have both a sound public opinion and a Protestant Parliament, but not till then. Let all Protestant Alliances then, and Reformation Societies, be up and doing, and be ready to act with renewed energy as soon as the Parliament reassembles.

THE PROTESTANT'S SONG.

Up, brethren, up! From far and near the hostile trumpets sound,
Rome's countless hosts are mustering fast, and on a vantage ground;
Our watchmen had been long remiss, and we had heedless grown,
But up like men, and at them now, and make the field our own!

Our weapons are not carnal ones, the Spirit's sword we wield,
'Twill cleave the helm of Antichrist, and rend his triple shield;
Its point is sharp, its temper high, o'er earthly glave and arrow,
It pierces to the sinner's soul, and severs joint and marrow!

Up, brethren, up! From England's plains, the fertile and the free;
Up, up, ye sons of Caledon, from glen and mount and lea;
Up, Erin's sons, forget your feuds, lay all your discords down,
We strike for altar and for hearth, we strike for Jesus' crown.

'Tis now the day which prophets saw, where in Judea's clime
The Lord unrolled before their eyes the distant march of time;
'Tis now the day which John beheld in Patmos' seagirt towers;
The conflict may be sharp indeed, but conquest will be ours.

They come, they come, in serried ranks, in phalanx firm and deep;
Ye seed of the Reformers, wake, like giants from your sleep,
Asunder burst the bands of sloth, your fathers' courage show,—
Who, who is on Jehovah's side? On, on, to meet the foe!

Up, brethren, up! The fight begins, the hostile trumpets sound;
Advance like soldiers of the Cross, dispute each inch of ground;
Our watchmen had been long remiss, and we had heedless grown,
But up like men, and at them now, and victory's our own!

JOHN KNOX ON WAFER WORSHIP.*

"THE obvious truth is, that there never was in the world a more evident and degrading form of idolatry than is the wafer-worship of the Church of Rome. It is vain to say, in reply to this, that they think that wafer to be Christ. So did the old heathens think their wood and stone to be deities, but this was their very guilt, that they had such degrading ideas of the Godhead, as to believe anything so palpably and grossly false. And so we find the great Reformers boldly smiting this modern Dagon. It may give our readers, and especially our modern sentimentalists, some idea of the kind of discourses which God honoured in bringing about the Reformation, if we give a sample of the tremendous blows struck against this image of falsehood and idolatry by our own lion-hearted Reformer, John Knox.

"The prophet in his description of the vanity of the idols, maketh these degrees : The earth bringeth forth the tree ; it groweth by moisture ; it is cut down by the hand of the hewer ; a part thereof is burnt ; a part spent in uses necessary to man ; another part chosen to be an idol. This is formed to the likeness of man or woman, and then set up and worshipped as a God. All these and some more shall we find to assist and concur in making the GREAT GOD OF BREAD. The wheat is sown and nourished in the earth ; rain, dew, and heat bring it to maturity ; the reaper cutteth it down ; the cart or sledge drawn by horse, or some other beast, draweth it to the barn or barn-yard ; the tasker or the foot of the ox treadeth it out ; the fan delivereth it from the chaff ; the miller or millstones, by the help of wind or water, make it to be meal ; the smith maketh the irons that give to that god his length and breadth, his likeness and form ; the fine substance of that god is neither wood, gold, nor silver, but water and meal made in the manner of a drammock [paste] ; and then must the workmen take good heed to their hands ; for if the fire be too hot, that god's skin must be burnt ; if the irons be evil dight, his face will be blackened ; if in making the roundness the ring be broken, then must another of his fellow-cakes receive that honour to be made a god, and the crazed or cracked miserable cake, that once was in hope to be made a god, must be given to a baby to play him withal. And yet is not all the danger past ; for if there be not an anointed priest to play his part aright, all the former artificers have lost their labour, for without him that god cannot be made ; yea, if he have not *intention*, the fashioned god remaineth bread, and so the blind people commit idolatry.

"These are the artificers and workmen that travail in making of this god : I think as many in number as the Prophet reciteth to have travailed in making of the idols. And if the power of both be compared, I think they shall be found in all things equal ; except that the god of bread is subject unto more dangers than were the idols of the Gentiles. Men made *them* ; men make *it* : *they* were deaf and dumb ; *it* cannot speak, hear, nor see. Briefly, in infirmity they wholly agree ; except, as I have said, the poor god of bread is most miserable of all other idols : for, according to that matter whereof *they* are made, they will remain without corruption for many years ; but within one year that god will putrify, and then he must be burnt : they can abide the inclemency of the wind, frost, or snow ; but the wind will blow that god to the sea, the rain or snow will make it dough again ; yea, which is most of all to be feared, that god is a prey, if he be not well kept, to rats and mice ; for they will desire no better dinner than white round gods enow. But oh, then, what becometh of Christ's natural body ? By miracle it flies to heaven again, if the Papists teach truly ; for so soon soever as the mouse takes hold, so soon flieth Christ away, and lets her gnaw the bread. A bold puissant mouse ! but a feeble and miserable god ! Yet would I ask a question : Whether hath the priest or the mouse greater power ? By his word it is made a god ; by her teeth it ceaseth to be God : let them advise, and then answer.

"If any think that I ought not to mock that which the world so long hath holden, and great princes yet hold, in so great veneration, I answer, that not only I, but also all the godly, ought not only to mock, *but also to curse and detest whatsoever is not God, and yet usurpeth the name, power, and honour of God* ; and also, that we ought both to mock, gain-say, and abhor all religion obtruded on the people without assurance of God and his word, having neither respect to antiquity, to multitude, to authority, nor estimation of them that maintain the same."

* Handbook of Popery, pp. 258-260. Edinburgh : Johnstone & Hunter.

POPERY THE DEADLY ENEMY OF THE GOSPEL.

LET us not judge the Church of Rome by the worst specimens of those who are under its influence, nor test its doctrines as they may be exhibited in the crude essays or bungling controversies of any of its ignorant or stupid advocates; rather let us judge of it by its accredited saints, and take its doctrines as they appear in the canons of its General Councils. Let any one read the sketches given of Simon Stylites, Anthony the Abbot, St. Benedict, St. Francis, St. Dominick the founder of the Inquisition, St. Francis Xavierius, St. Lewis Gonzaga, &c., and let him say if the great prevailing feature of the system which nurtured such men is not ignorance of God, and of Jesus Christ whom he hath sent. Romish saints are not under grace, but under the law, whilst Christians "are not under the law, but under grace." In a little work called "Four Maxims of Christian Philosophy," by John Baptiste Mann, of the Society of Jesus, we find the following statements (the Illustration is copied from a Romish Mass Book):—

"It would be tedious here to relate the many strange punishments which many great saints and servants of God have undertaken to prevent offending God as others have done



**L'Anima Cristiana
fa la penitēza.**

to satisfy for offences committed against God; amongst many, note these few. Lift up your eyes to the top of a pillar thirty feet high; there you shall see that miracle of Christian austerity, Simon Stylites, fasting, without any manner of food, twenty-eight Lents, in imitation of Christ; having no shelter against the storms of winter, or heat of summer, but his constancy; his body covered with a rude hair-cloth, his bed but the bare top of the pillar, and his flesh battered daily with disciplines to bloodshed. Look upon Anthony the Abbot, shut up in a cave for the space of twenty years, feeding on bread and water, sleeping on the bare ground, clad with beasts' skins, and searching all occasions of mortifying his flesh. Consider St. Benedict and St. Francis, the one wallowing himself in thorny bushes, the other in heaps of snow, for to overcome impure thoughts which assaulted them. Look on St. Francis Xavierius in the hospital washing the ulcers and sores of the sick, and drinking the water where-with he had washed them, to check the loathsomeness which his body conceived at that filth.

. It would not be amiss (continues the same writer) to set here before your eyes some circumstances of the admirable austerity and rigour of certain penitents whom St. John Climachus found in a monastery, which this holy man, as eye-witness, relates almost in the following words, 'There might one have seen these holy penitents, full of sorrow, and bowing down to the earth, who, condemning all care of their flesh, mingled their bread with ashes, and their drink with tears. There were heard amongst them no words but such as these, Wo, wo be

to us, wretches as we are, 'tis with justice, O God, 'tis with justice. Pardon us, if thou pleasest, O Lord, pardon us. Many of them had their tongues hanging out of their mouths like wearied dogs, through the extremity of thirst that tormented them. Some there were that, in the height of summer, stood parching in the sun's most violent heat; and others, on the contrary, in the depth of winter, suffered themselves to freeze with cold. There were some who, beating their breasts as fiercely as if they were knocking at the gates of heaven, said, O Judge, full of compassion, open to us by thy mercy that gate which our sins have shut against us. Another said, Shew thyself, O Lord, to those wretches that sit in darkness and in the shadow of death. They had always death present before their eyes, and speaking to one another they said, What shall

befall us at the last hour, and what shall our end be ! Shall our prayers have had force enough to ascend even to the throne of the Divine majesty ? Shall they be found worthy to be there received ? Shall they have advantaged us, *and by what merit shall they be applied to us ?* Who can tell whether our good angels, to whose custody God has committed us, are here about us, or whether the stench of our sins has driven them away ? And others answered their demands, saying, Who knows, brethren, as heretofore the Ninevites said, whether our Lord will not pardon us, for he is merciful, *and our tears and labours will appease him ?*

“ This is what these true penitents said, and the exterior state of their bodies no less expressed the interior sorrow of their souls. These blessed criminals besought their superior, who might indeed be considered as an angel amongst men, that he would load their necks and hands with chains, that he would put irons on their feet, and let them remain in this condition until the day they should be laid in the grave, of which also they thought themselves unworthy.

“ But when the last hour of any of these penitents approached, 'twas a far more dreadful spectacle to see the actions of their companions at that instant ; for they encompassed him on all sides, and with hanging down heads, and mournful looks and words, said to him, How dost thou find thyself, dear brother ? what are thy thoughts ? what dost thou say ? what is thy hope ? what dost thou think will become of thee ? hast thou obtained what thou soughtest with so many labours ? Some answered to these demands, Blessed be the Lord, who has not suffered us to be a prey to the teeth of our enemies. Others answered with more sorrow and grief, Wo be to the soul which has not faithfully kept the vows of her holy profession. I confess, that having heard and seen all these things, and compared my sluggishness with their sufferings, I wanted little of falling into despair ; for what, think you, is the situation and structure of this monastery ? 'tis nothing but obscurity, poverty, and misery ; all is here hideous and loathsome. Thus it is not without reason called a prison and an abode of criminals, since one cannot so much as look on it without weeping and entering into the thoughts of true penance The horror they had of themselves grew so great, that they begged of God he would send them, during this life, all the torments in the world, to be revenged on their bodies for the evils they were the cause of. Some desired of him violent diseases ; others to be deprived of their sight, and become objects of misery to the eyes of the world ; and others to be struck with the palsy, which should render all their limbs lame and useless, that they might, by the present miseries, escape those future ones they apprehended.’ St. Climachus tells not this on the report of another, (says the writer,) he faithfully represents the things he saw with his own eyes ; and though this relation be a little too long, I thought myself obliged not to omit anything in it, as well for your benefit as for several other reasons.”

Is not the foregoing picture, drawn by St. Climachus, as he is called, a striking fulfilment of the prophecy contained in the forty-second chapter of Isaiah, seventeenth verse ? “ They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods. Hear, ye deaf ; and look, ye blind, that ye may see,” &c. “ The Lord is well pleased for his righteousness’ sake ; he will magnify the law, and make it honourable. *But this is a people robbed and spoiled ; they are all of them snared in holes, and they are hid in prison-houses : they are for a prey, and none delivereth ; for a spoil, and none saith, Restore.*” Are the words of the Apostle not applicable to the saints of Rome, for they, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God ? “ For he is merciful, and our tears and labours will appease him.” Let us now glance at two of the canons of the Council of Trent, and compare them with the doctrines of Christ, as contained in the New Testament, and judge if there be any agreement between them. Canon XI., Session 6th,—“ If any man shall say that the grace by which we are justified is only the favour of God, let him be anathema.” Canon XII., “ If any man shall say that justifying faith is nought else but confidence in the Divine mercy which remits sins for Christ’s sake, let him be anathema,” that is, accursed. Against whom does this General Council of Trent hurl its anathema ? Against him who hath said, “ As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up ; that whosoever believeth on him should not perish, but have everlasting life.” Against him who said, “ God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life." "He that believeth on me, though he were dead, yet shall he live: and whosoever liveth, and believeth in me, shall never die." This anathema is also hurled at the Apostle Paul, who said, "Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." And who, when the trembling jailer at Philippi said, "Sirs, what must I do to be saved?" replied, "Believe on the Lord Jesus Christ, and thou shalt be saved." And again, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." "It is by faith, that it might be by grace." It is against the Lord Jesus Christ, then, and his Apostles, and all who have received their testimony, that this infallible Church hurls its anathemas, and that not in a corner, but before the whole world, under the assumed name of an Œcumenical Council of the Catholic Church.

They grievously err, then, who speak of the Church of Rome as a section of the Church of Christ. Such it was at one time, no doubt; but having departed from the faith, its path was downwards, until it thus proclaimed publicly these anathemas against the doctrines of God's word. It is evidently impossible for any soul to be saved who really and fully understands and maintains them. The Church of Rome is not the bride of Christ, but the harlot of Babylon. No longer gold become dim, but brass gilt; no longer Christianity corrupted, but infidelity bedecked with the outward symbols of Christianity. This system, under the assumed name of the Catholic Church, has proved itself to be the most inveterate enemy to pure and undefiled religion that has ever appeared in the world, and the fiercest persecutor of the saints of the Most High. It has been computed, that from the commencement of the thirteenth to the close of the eighteenth century, a period of 600 years, at an average, 80,000 annually fell victims to this dreadful system, amounting in all to the enormous number of fifty millions. The Church of Rome is a conspiracy against the civil and religious liberty of the human race: it is infidelity in the most bitter and relentless form. Well is it described in God's word "The mystery of iniquity." Little do they understand the hellish wickedness of the system who are not coming in contact with those who are thoroughly imbued with its principles.

The writer of this heard a woman declare the other day, that she would give all she had in the world to prevent the circulation of the Irish Scriptures, and she is one who is constantly resorting to the confessional and the mass. Is not this the work of the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped?

The Lord came down poor fallen man to save;
 Rome compasseth the world, his spirit to enslave.
 The Lord poured out for man his precious blood;
 Rome sheds the blood of those who spurn her rod:
 Six centuries beheld her cruel sway,
 And 80,000 annually were swept away.
 Her wicked priests all civil powers constrain,
 To pile the fagot and to forge the chain.
 The tongue and pen of truth are under ban,
 And man enslaves and robs his fellow-man.
 Hasten, O Lord, this monster to consume,
 And save the souls whilst systems meet their doom!
 Break every yoke, and let the oppressed go free;
 Let the whole earth enjoy thy jubilee.

A GLIMPSE INTO A BRITISH NUNNERY.

THE following extraordinary case, illustrative of the bondage in which the inhabitants of nunneries are held, has just occurred. We quote an account of it, with slight abridgment, from the *Western Times*, an Exeter paper of July 2:—

“There is a painful nunnery case now under discussion of the Catholics of this district the facts of which are as follows:—Miss Eliza Knight was daughter of Henry Knight, Esq. of Axminster, a Catholic gentleman of high respectability in this county. In 1830, being then twenty years of age, she entered the convent of Franciscan Nuns at Taunton. Miss Knight had an aunt in the convent at the time, who had attended the Society in their migrations from Belgium. The relations of the family were rather intimate with the convent—three other daughters of Mr. and Mrs. Knight having also been educated there. Sister Knight ‘pursued her vocation with apparent cheerfulness and ardour, and lived in the commendation and esteem of the community up to the present year.’ Her constitution required out-door exercise and occupation, and these she enjoyed till some seven or eight years since, when she fell, and dislocated her knee-cap. The real nature of the injury was not known for several days, and consequently the proper remedies were not applied till after the lapse of many days; but no blame is imputed to any one for this omission. She suffered acute pain, and was necessarily confined to the house for months. Her health, not strong before, gave way under this confinement, and she became the victim of dyspepsia. Eminent medical advice was obtained for her in vain. At length the superioress apparently saw the necessity of restoring her to active occupation. She received an active post, became better in health, but unfortunately soon fell again, and broke her other knee-cap. Confinement necessarily followed. With her constitution weakened and her frame debilitated, monotonous confinement, and the painful position to which she was subjected through the accident, seriously affected her health; and in the beginning of February her family received information that the poor nun’s health was becoming seriously worse, followed with intimations, to their horror and astonishment, that she was becoming insane—a hopeless lunatic, in fact. This news horrified her family, and was a great shock to her aged parents, from 73 to 74 years old, the more especially as no symptom of this dreadful malady had ever been known in any branch of the family within reach of tradition. Miss Jerningham, the superioress of the convent, now intimated her intention to send the unhappy lady out of the country, to an asylum in Belgium; whereupon her brother actively interfered. At length Dr. O’Brien visited Miss Knight on the 27th of March. He found her at the convent, in a small room, where she had been for the last month or five weeks. Her general health was very bad; she was weak and feeble in body, for want of sufficient nutrition and absence of daily exercise in the open air. Mentally, her case was one of melancholic monomania, with a disposition to suicide; she was endeavouring to starve herself. Dr. O’Brien appears to have considered that the state of the mind was closely allied to the functional derangement of the organs, which he thought easily removable by the aid of daily exercise in the air, proper diet and medicine, with change of residence and air. He recommended her removal, first, because they could not retain her, for want of proper accommodation in the convent, and because the continuance there would, he feared, confirm the mental disease. He suggested that she should be removed to Bristol; and if, after a time, no marked improvement was noticed, she could then be removed to the convent of the Abbé Maes, near Bruges, in Belgium, and not to that of Menin, where she would only mix with the nuns insane like herself. He considered the case had already been too long without proper treatment. On the 30th March, Mr. Knight wrote to Miss Jerningham, stating Dr. O’Brien’s opinions on the case, and expressing the desire of the parents and the whole family that the poor lady should receive a few weeks’ medical treatment under his care, in some convent in Bristol, previous to her final removal to Belgium, for they were all thoroughly convinced that insanity had been produced by physical illness. On the day following, Miss Jerningham wrote, saying, ‘I am perfectly satisfied that Dr. O’Brien’s visit was not sufficiently sanctioned, on a presumed belief that I should agree. . . . I am quite justified in refusing his further interference. The bishop was here on Tuesday, as I told you, and when he saw the state your sister was in, he told me that he gave me full leave to remove her wherever I considered best. I mentioned a religious house of Benedictines at Menin, in Belgium, and he approved, which was the place I had fixed upon, in case we should find ourselves obliged to remove her. It is not very likely the bishop should have given any sanction to her removal to Bristol, of all places, when his lordship remarked to me, how important it was the matter should be kept secret in Bristol and Clifton, on account of a rev. brother being on the spot. In such a case as this, no doctor has any power to fix what place a patient has to be removed to. It rests solely with the superioress, and I have fixed on Menin as a place most appropriate.’ This lady abhors then goes on to state, that the establishment is known to Father Jenkins, who had taken patients there, and a Mrs. Gandolfi, one of the community, ‘who has read the whole system, which is everything that can be desired for a religious person in the state your poor sister is in.’ She then coolly says—‘If Mr. Knight cannot go with his sister, accompanied by a lay

sister, Father Jenkins had offered to go.' The lady abess adds—'I shall wait the doctor's visit on Friday, when they will tell me how much longer we may retain her with us. You say you will come over when the matter is definitely settled; you may, therefore, consider *that it is settled*; that if your sister is removed it will be to Menin, and not to any other place.' The family were anxious to secure to the poor lady what appeared to them the only chance that remained of recovery, and to secure to themselves the consolation of the consciousness of having afforded it. This absolute letter paralyzed them. They determined to supplicate the bishop to stay the hand of the imperious lady; and Mr. Knight wrote to Miss Jerningham of his intention. He started the next day. She sent a special messenger to the bishop to anticipate his arrival, and Father Jenkins was sent to Taunton to stop him on his road. The father was frantic with importunity. He almost commanded Mr. Knight to stop, and first see the abess. Mr. Knight persevered, and said that one great object of his visit was to prevent the case coming before the public; at least, as a controverted question. Father Jenkins exclaimed, that he dared publicity—that he had two doctors against his one—that the best way to treat his doctor was to knock him down—that he would do it himself—that, had he been at home, Dr. O'Brien should never have seen his sister—that his father was no longer a man, &c., &c. Mr. Knight, however, still persevered—went to Bristol—saw Bishop Burgess—urged upon him reasons for the change; first, prudence as regarded the community itself; second, the higher ground of humanity to his poor sister and his parents—to console them during their declining life with the reflection, that their daughter had not been torn finally away and placed in an insane asylum in Belgium, until at least some trial of treatment had been made here. . . . It seemed a small boon to remove her—first, to some convent near Bristol, for a few weeks' treatment, previous to her removal, as desired and intended by the nuns, to Belgium, the family paying all expenses. From a letter of Mr. Knight, recapitulating the facts, it appears that the bishop accompanied him to Taunton, and fortified his case with his presence, influence, and arguments.

"The following is an extract from Mr. Knight's private pamphlet:—

"'It was vain, indeed, for, as they said themselves, we spoke to "stones." Authority and power alone remained, and at this juncture the superioress informed me that if your lordship exercised your authority as spiritual superior and bishop, and commanded, she and the community would not obey until an appeal had been made to Rome. She affirmed this again before your lordship, who said that at least she was to obey, pending the appeal. I looked to her for an assent, or, at least, an answer. She made none, but held down her head, indicating still refusal. Thus spiritual force was paralyzed, because delay in this case was ruinous; and driven from this, I threw out hints as to the civil power residing still in my parents, but, as your lordship knows, in the least direct and least offensive manner. In reply, the superioress said, "If your father, regarding his child as now returned, as it were, to the state of infancy, chooses to exercise over her those *civil* rights, which the laws of the country give to him, we will not oppose, for we do not wish to resist the laws of the country." Your lordship, upon this, added, "*I have given my consent to the removal of your sister, and I will not retract it; and this being so, I say, speaking as a clergyman, that, if your father choose to exercise these civil powers in this case, he can do so without any reproach to his own conscience.*"

"Mr. Knight joyfully embraced this solution of the difficulty, hastened with Dr. Brindle to his father to get the required authority, then returned, called on Miss Jerningham, by her own imperative desire, and she promised, at his order, to provide clothes for his sister; but she came to the determination to tell the poor insane lady that he was about to remove her by force, against the will of the community. Thus harassed, with his feelings cruelly lacerated, he nevertheless persevered, and on Monday the 17th, at noon, he arrived at the convent. Fathers Jenkins and M'Mullen met him at the door, and attempted, by spiritual threats and censures, to terrify and take from him the nurse whom he had brought to attend on his sister. They were 'highly excited,' provoking him by short and battering answers. Nevertheless, he proceeded to the apartment of his sister with the feelings of a man on consecrated ground, and in the presence of God's minister. He found his sister dressed in lay costume. She said, 'I will not go, Alexander!' and seized the bed-curtains. He and the nurse loosed them, and taking her in his left arm, proceeded partly down stairs with her, when he heard the nurse and some nuns say, 'Mother abess says the veil must be taken off.' He waited till this was done. He was further insulted by a layman, who certainly ought not to have been in that place. He kept his temper, however, and the Rev. Messrs. Jenkins and M'Mullen followed him out, and made a display of language and gestures before the cabman. He carried his sister off, wrote with a sad, contrite, and humble heart, to the lady abess to inform her of his proceedings. In the abess of the Taunton convent, he expected the courtesy of a lady and the meekness of a Christian. She returned his letter unopened. 'Since then, my lord, every engine for bringing opprobrium, injury, and insult upon me, our family, our aged parents, and the few Catholic friends who may be left to us, has been put in active operation. We are delivered over to the bitterness of religious hatred and mortified pride; old ties are broken for ever; and we get insult where we should get sympathy. Even direct falsehood, as I can and will yet prove on *oath*, has been invented or imagined between the nuns and their warmest champion.'

"From a letter which Miss Jerningham wrote to the aged father, it would appear, that

the object of removing the poor lady to Belgium was to get her beyond the lawful control of the parents. She intimates to them the peril which, as Catholics, they would run in attempting to take their daughter out of the control of the Church by the aid of the civil law; and that non-concurrence in her removal was a matter of conscience on her (the mother abbess's) part: and in this letter of the 10th of April, she intimates in what part of the house the patient will be found; and she, though washing her spiritual hands of the responsibility of the deed, seems to acquiesce in the determination of Mr. Alexander Knight, to remove his sister—for she might have interposed the maledictions of the Church, and stayed his hand. He, however, proceeds to the execution of his task—finds his sister, who is provided with *lay* clothes for her retreat, and, having been allowed to take her away, he is followed by the most bitter misrepresentations, and the whole family are persecuted by the public opinion of the Catholic world."

POPISH SUPERSTITION IN SCOTLAND.

It would appear that Popery is making decided efforts and some progress at Glasgow. We observe from a letter in the *Tablet* of July 30, that the Papists there have purchased "the fine house and beautiful grounds of Dalbeth" for a nunnery. "The property is freehold, and in possession of the nuns," say they. This, however, is not what we intended chiefly to point out, although such a fact may well alarm us and rebuke the supineness of Protestants. But the following passage in the same letter is specially notable:—

"The nuns being in possession of a *small piece of the stone on which the Blessed Virgin sat at La Salette*, brought over from France by a sister who has lately entered the Order at Dalbeth, purpose putting it under the altar of the new church. The stone from which it was broken having, as soon as the certainty of the apparition was ascertained, &c., &c., by order of his Holiness, been covered and sealed, the very few persons who are in possession of portions of it justly consider them as *precious relics*!"

Where are those now who maintained that Popery could never assume its grosser features amidst the intelligence of the nineteenth century? Here we have an open return to its grossest and most revolting superstitions, and that, too, in the heart of Scotland, and the whole affair unblushingly countenanced by the present Pope and the leading Popish authorities of this country. The next thing, of course, will be pilgrimages to Dalbeth,—a crowd of dupes and a large harvest of money. What a poor degraded thing is human nature apart from the grace of God, and how much do the dupes of Rome deserve our sympathy and prayers!

BELGIAN SUPERSTITION.

EXTRACT from the journal of a young lady at present travelling on the Continent, dated Brussels, 23d July 1853.

"Visited Cathedral of St. Gudule—building majestic, and the works of art very fine—particularly beautiful tapestry, which is only hung up on occasion of festivals. At present is the annual festival of the 'Miraculous Wafers.' The legend of these wafers is, that towards the close of the fourteenth century certain Jews stole them from the altar, on a Good Friday, and having pierced them with knives blood issued from the wounds, and by a second miracle the sacrilegious Jews were struck senseless. They afterwards suffered at the stake. The wafers themselves are exhibited to the superstitious multitude at this festival. We this day saw a vast crowd of worshippers in the Cathedral—some of them appeared devout, if we could judge from their grimaces—all appeared very ignorant. There was a numerous retinue of white robed priests going through the mummary of the ritual. There were hung up at various places within the walls, printed notices in French and German, intimating the

number of indulgences which good Catholics might procure by attention to proscribed formalities; for taking part in the procession, saying prayers, and attending vespers, indulgences of 400 days are granted; for taking the Sacrament, and performing special acts, indulgences for four or five years are bestowed. Special merit is declared to be attached to *prayers for the extirpation of heretics!!* Is it not melancholy to witness such scenes in the middle of the nineteenth century, and in the capital of a country boasting of its intelligence, and having for its sovereign a professed Protestant?"

MARY WORSHIP.

THE following excellent and pointed remarks on Popish idolatry are found in a handbill which has been dispersed in Ireland, and taken from the *Secession Christian Magazine* of 3d October 1808:—

"I was reading the other day in 'The Vade-Mecum, or Manual of Spiritual Exercises and Select Devotions, by Dr. Challoner, and other Eminent Divines,' and was much struck by the following question, in that part of the book which is called 'An Examination of Conscience upon the Ten Commandments,' &c., (page 227,) 'Have you been guilty of idolatry, or of giving divine honour to any created thing?' Good Dr. Challoner, is the Virgin Mary a 'created thing,' or is she not? If she is not, then she is the Creator! for that which is not a creature must be the Creator; but if she is a 'created thing,' then to give her divine honour must be idolatry, because idolatry is 'giving divine honour to any created thing.' Now, Doctor, I would learn wherein this 'giving divine honour' consisteth: if, when I profess to be worshipping I address praise and pour out solemn prayer to a 'created thing,' is this 'giving that thing divine honour,' or is it not? If it is not, how can the sin be committed at all? and then, why make it a matter of examination? But if it is, thy Manual, Dr. Challoner, is full of idolatry; and all that make use of it are idolaters; for such 'divine honour' is given to that 'created thing' the Virgin Mary! To Mary you confess; to Mary you pray; and Mary's praise you sing, in a hymn addressed to her, consisting of three verses, four lines in the verse.

"Consider these things, my fellow-men. Compare your manual-worship with the Word of God and with the worship recommended there. Use the reasoning powers which God hath given you, and be no longer duped by designing men. 'To the law and to the testimony, if they speak not according to this word, it is because there is no light in them,' Isa. viii. 20. Hear what the Scriptures testify of Jesus: believe in him, and be saved by virtue of his death alone; and this know, that 'if any man be in him he is a new creature,'—'Old things are passed away, and behold all things are become new;' and 'If any man saith, I know him, and keepeth not his commandments, he is a liar, and the truth is not in him,' 1 John ii. 4: 'But the leaders of this people cause them to err, and they that are led of them are destroyed,' Isa. ix. 16."

THE MADIAT: A NARRATIVE OF THE
RECENT PERSECUTIONS IN TUSCANY.
By the Rev. Edward Steane, D.D.
Published by the Protestant Alliance.
1853.

THIS little work embodies in a very interesting way an authentic account of the case of the Madiat, including the conversion, the imprisonment, the trial, and the liberation of these well-known victims of Popish cruelty, with many of the most important documents connected with it. The case of the Madiat ought to be universally known, and ought to be kept in perpetual remembrance. Everything

about it is most thoroughly honourable to the sufferers, and most thoroughly disgraceful to the Church of Rome. Dr. Steane, by compiling this narrative, at the request of the Protestant Alliance, has added another to the many important services he has rendered to the cause of Evangelical and Protestant truth. The profits of this publication are to be added to the fund now collecting for the support and benefit of the Madiat; and we have no doubt that this will furnish an additional reason to very many of our readers to provide themselves with a copy of it.

THE LATEST MOVE OF ROME—PRIESTS FOR JAILS AND THE ARMY.

"Gloomily retired,
The villain spider lives cunning and fierce.
Mixture abhorred! Amid a mangled heap
Of carcasses, in eager watch he sits,
O'erlooking all his waving snares around."

THOMSON.

THE steady march of Rome to influence in this country must strike all but the hopelessly careless or the wilfully blind. Of the latter class we suspect there are very many who, although struck with the rapid conversion to Popery of persons of influence—the multiplication of convents and chapels—the insolence of Wiseman, Cullen, and Cahill—the undisguised schemes of the Vatican, and the treacherous connivance of our own Government, are actually afraid to look the evil in the face, and seek an excuse for their own shameful supineness in pretended incredulity. In the meantime the priests and their agents are proceeding with wonderful activity and cunning. Lately their attention was chiefly directed to the British colonies, where their successes did not excite much suspicion amongst Protestants at home. And now, although Britain itself is the main object of attack, they find it necessary to proceed with caution. The immediate endowment of the priesthood of Ireland would, they find, be too much to ask. They have, therefore, begun with demanding the endowment of priests for the whole jails of Britain, and for the entire British army, and, strange to say, not only has Lord Palmerston intimated the cordial acquiescence of the Government in this startling proposal, but scarcely a whisper of opposition has arisen as yet from the Protestantism of the empire against it, whilst the Papists over the whole world are wild with delight at their success. The truth is, that Protestants are so sadly jealous of one another, and the Popish movements come in such quick succession, that they are in no circumstances, we fear, in a case like this, to present a bold front to the common foe. The matter, besides, as we have already said, has been managed with considerable address. Mr. Lucas gives the following instructive account in the *Tablet*, August 13, of the way in which he dealt privately on the subject with Lord Palmerston, proving that an ordinary politician, even of high talent, is no match for a Popish emissary. Says he,—

"I therefore thought that it would be *most prudent* not to rely wholly upon a discussion in the House of Commons, but rather to lay the case which I had to press upon the House before Lord Palmerston *in private*, and to secure, if possible, his favourable consideration of the claim I was prepared to urge. Accordingly, about three weeks ago, I waited upon his lordship, explained to him the grounds of complaint, and the nature of the redress we sought. Nothing could be more frank or courteous than the reception which the noble Lord gave me. He listened with the greatest attention to my statements, took every pains to make himself master of the case, and then at once, and without any circumlocution, assured me that he considered we had a grievance to complain of, and that what I proposed was the proper and legitimate remedy. I told his lordship that neither on this question nor on any similar question did I wish to raise needlessly a discussion in the House of Commons; that my sole anxiety was to procure redress for the grievances under which we labour; that I was willing to take the redress of grievances as quietly as possible, and that if he wished it, and promised redress, I would not say a word about it in Parliament. My reason for saying this was, because I know there is in many minds a feeling of aversion, or rather a nervous sensitiveness about any public discussion involving the question of justice to the Catholics of this empire; and if Lord Palmerston has any of this sensitiveness, I certainly wished not to offend it unnecessarily. His lordship, however, soon put me at ease on that score. He adopted the less timid, and, as I think, the more rational view of the case. He told me that he had no sort of objection to the question being mooted in the House of Commons, and that if I chose to make in the House such a

statement as I had made to him, either briefly or in more detail, as I should judge best, he would be perfectly prepared to express in public the sentiments and the determination which he had privately conveyed to myself. On this head I spoke last night. I stated with as much brevity as I could command, in order to be explicit, the case of grievance and the nature of the remedy. What I stated will be found in substance in another page, where also will be found Lord Palmerston's very explicit, just, manly, and honourable reply. As far as I could judge of the temper of the House, *both my statement and Lord Palmerston's expression of assent to it were received with unanimous favour*. At all events, there was no token of dissent; and when Lord Palmerston, at the conclusion of his speech, expressed a hope that his explanation was satisfactory to the House at large, it struck me that the cheering which greeted this intimation was very general on both sides of the House. The question, therefore, may now be considered as settled."

That similar traffickings have taken place with the War Office is perfectly plain, from the following passage in the same paper:—

"The chapel accommodation for the Catholics is not one-tenth part of what is requisite, while even that miserable fraction is provided at the expense of the Catholic priest and his poor congregation, and in part by the soldiers themselves. It is proper to have it known that the authorities of the War Office are not obstinately maintaining this gross injustice; and I venture to say it, with great respect but with the greatest possible certainty, that if any grievance of this kind continues from this time forward, *the fault will lie, not with the War Office, but with ourselves, with our own neglect to use the obvious means which are in our hands for procuring redress.*"

Here, then, is the prospect before us, nay, as the Papists think, here is the matter settled, unless the Protestant community is roused to instant resistance. An army of five or six hundred Popish priests are immediately to be saddled upon the country, and to perform all their detestable mummeries in our jails and to our army, at the public expense, upon pretence of communicating religious instruction to soldiers and criminals. At present the priests have free access to all the jails and barracks of Britain, whilst not only is any similar liberty scornfully denied to Protestants in all Popish countries, the very bodies of their dead are treated with ignominy. That the present liberty granted to Popish priests should be continued is one thing; that the British Government should endow them all at the public expense is something very different. It involves the whole question of endowing the priesthood generally; for if it is right to pay priests for teaching men after they become criminals, it must be equally right to pay them for teaching men before, and in order to prevent their sinking into crime. The Papists are thoroughly aware of this necessary result, and will press home this argument with irresistible effect so soon as the point of their lever is fairly fixed. Where, then, were all our true Protestants, and other foes of priestly endowment, when Mr. Lucas and Lord Palmerston were so coolly making free with the public money? And why, apart from this, was there no one to ask whether priests are not in fact the great makers of criminals by breaking down the moral principles of the people, and by keeping them in darkness? Some returns on this subject would be wholesome. It would be well to see to what extent the criminals of Ireland and Britain are in fact Papists, and how far, besides, the principles of Rome introduced into the British army are not essentially principles of rebellion. On every ground we deprecate to the uttermost the success of this new and specious movement, and we trust it will meet with an active and uncompromising resistance on the part of all Protestants and Protestant alliances. Now is the only time when it can be resisted with success, for we are now about definitely to cross the line of principle. It does fill us with extreme astonishment to witness the torpid indifference with which the members of both Houses of Parliament, including the Bishops, contemplate a movement which they must know to be pregnant with the most sweeping results, and to strike at the very foundation of our civil and religious liberties. But let the people look to themselves.

And now for a contrast. If anything could rouse our slumbering politicians to a sense of their inordinate folly, it would be the recent conduct of the Popish Government of Spain, and the high approbation of that conduct by the minions of Rome in this country. It has been with the greatest difficulty that the English people have secured a burial-place in Spain at all, and now that it is obtained it is clogged with the following outrageous conditions :—

“No church, chapel, or any other sign of a temple or of public or private worship, will be allowed to be built in the aforesaid cemetery.

“All acts which can give any indication of the performance of any Divine service whatsoever are prohibited.

“In the conveyance of the dead bodies to the burial-ground any sort of pomp or publicity shall be avoided.”

Now, this very man Lucas, who has been glozing so successfully into the ear of Lord Palmerston about the endowment of Popish priests in Britain, highly approves of all this, and encourages the Spanish Government to persevere in its infamous conduct towards his own country,—towards a people by whose treasure and blood Spain was rescued from the iron grasp of the first Napoleon, proving that if he had the power the Protestants of Europe would not only be denied all liberty of worship, but even liberty of burial. And yet this is the man to demand, and, unless we arouse ourselves, successfully to demand, that the Protestants of Britain should pension swarms of the very priests of this execrable superstition which has degraded Spain, and thus pave the way for their own degradation. Why are such facts not openly exposed in the House of Commons? Here are the very words of Lucas, from the *Tablet*, September 3, when writing expressly of these Spanish regulations,—

“The Church, the society, and the Government of Spain, have of late years made extraordinary progress in laying anew the foundations of Catholic faith and order which generations of revolutions had overturned. The public feeling, which the Spanish Government does not dare to resist, is a most encouraging proof that Spain is yet Catholic to its heart's core; and we sincerely trust that *no concessions will be made* to demands urged in the bullying spirit Lord Howden has thought proper to display, and that the Spanish Government *will adhere to their wise principle* of not allowing the powerful and active enemies of their religion the small end of the wedge.”

FOREIGN PAPISTS AMAZED AT ENGLISH POLITICIANS. 3

In a French paper, the *Gazette de Lyon*, we have a very instructive article, proving that the Papists of France are well aware that the governmental support of Popery in Britain is carried forward in the face of the opinion of the masses of the people. It is singular that the people of this country themselves should not be aroused to united and indignant resistance to a course of policy which is as transparent to foreigners, as it will soon prove most disastrous to us. A few sentences will give an idea of the scope of the article, which illustrates very clearly the unfair bias of the Government :—

“The internal politics of England offers in our days a most instructive spectacle to one who wishes to follow and to study the sudden changes therein. Without speaking to-day of that manifest transformation which the manners, ideas, and usages in all classes of society are undergoing, it is curious to observe the new phases into which the religious questions begin to enter.

“Hatred and prejudice against Catholicism has lost nothing of its fierceness among the masses. The aggressive propositions revived incessantly in the House of Commons are a too evident proof of that.

“But, on the other hand, the politicians into whose hands the destinies of the state are confided seem to perceive for some time past that it might be dangerous to permit this spirit of injustice and of persecution to display itself in full liberty. From boldly declared adversaries they are suddenly changed almost into kindly-disposed protectors. It is thus

that we have seen Lord John Russell, the author of the famous letter to the Bishop of Durham, energetically take up the defence of the Catholics in the question of the convents, retracting publicly some imprudent words with which the Catholic members of the House had shewn themselves justly hurt, and, spite of excited passions, obtained by the influence which his governmental position gives him a majority of votes in favour of justice and of liberty.

"In a circumstance more recent still, Lord John Russell has given an incontestable proof of the spirit of moderation and of tolerance which animates him for the moment.

"By a provision of the English law, bequests made by Catholics for the purpose of having Masses said are regarded as acts of superstition, and in consequence are null and void. Lord John Russell has not hesitated to speak in the House of Commons in favour of the repeal of that law, and of placing British subjects professing the Catholic religion under shelter from the persecution and ill-will to which they may be exposed on the part of intolerant functionaries.

"On his side Lord Palmerston, who, when these debates were discussed in the House of Commons, replied to a deputation of fanatics that, as a private individual, his sympathies were entirely with them. Lord Palmerston has just given within the last few days a manifest proof of the spirit of moderation and of justice which seems to have become the word of command of the men of the Government.

"The honourable member for Meath, Mr. Lucas, the most intrepid champion of the Catholic cause in the House of Commons, having made an appeal in favour of the Catholic prisoners, deprived, down to the present, of all spiritual succour, and abandoned without aid, in virtue of one of those injustices so common in the English laws, to the seductions and to the oppression of the Protestant chaplains and employés, Lord Palmerston replied to that claim in terms full of courtesy. His speech, impressed with sentiments of justice and humanity, made such a sensation on both the Ministerial and opposition benches of the House, that now it is permitted to hope that that injustice will be promptly repaired."

LORD CAMPBELL IN IRELAND.

THE Protestant cause is somewhat indebted to Lord Campbell; but to know a man thoroughly, one requires to place him in circumstances in which his duty and interest are opposed to each other. For a statesman in England to make Protestant speeches, does not necessarily imply more than a love of popularity, as the masses of the people there have as yet an instinctive hatred of Rome. For the same man, however, to speak the honest truth in Galway, implies a much larger measure of moral honesty, whilst to change his tune when he changes his sphere, has a priest at his elbow and a mob of Papists before him, implies a peculiarity of character which we cannot envy. That Lord Campbell is well aware of the true nature and practical results of Popery all who have read his "Lives of the Chancellors," and watched his recent proceedings in England, will readily believe. That he knows the turbulent nature of Romish priests, and the practical intolerance of the whole system, it were mere silliness to deny. But he has now become an Irish landlord, and it has struck him as wise policy to keep on good terms with the priests, for the twofold purpose of avoiding assassination and getting his rents duly paid. His northern penetration, therefore, has suggested the propriety of joining a little unscrupulous blarney to his other Irish acquisitions. Accordingly, at the Moycullen dinner he begins by crying up the Popish people and the priests thus:—"I hope that you are all loyal, that you are all attached to the British constitution; but as to party politics, make your own choice, and I know my reverend friend will never improperly interfere. It has been said that Roman Catholic priests have interfered improperly in politics. I am convinced my reverend friend, your respected pastor, never will." He returns to this favourite subject again; and at the very time when furious mobs, stirred up by the priests, were pelting inoffensive missionaries at Limerick and Clonmel, and exhibiting an intolerance of bigotry which puts heathenism to shame,

the Chief-Justice of England actually has the face to utter the following extraordinary assertion:—"Since I came to Ireland it afforded me sincere pleasure to find the great mass of the people sound and reasonable in their views. *They are not bigoted, they are not intolerant*, but appear willing to live in peace and harmony with all persuasions."

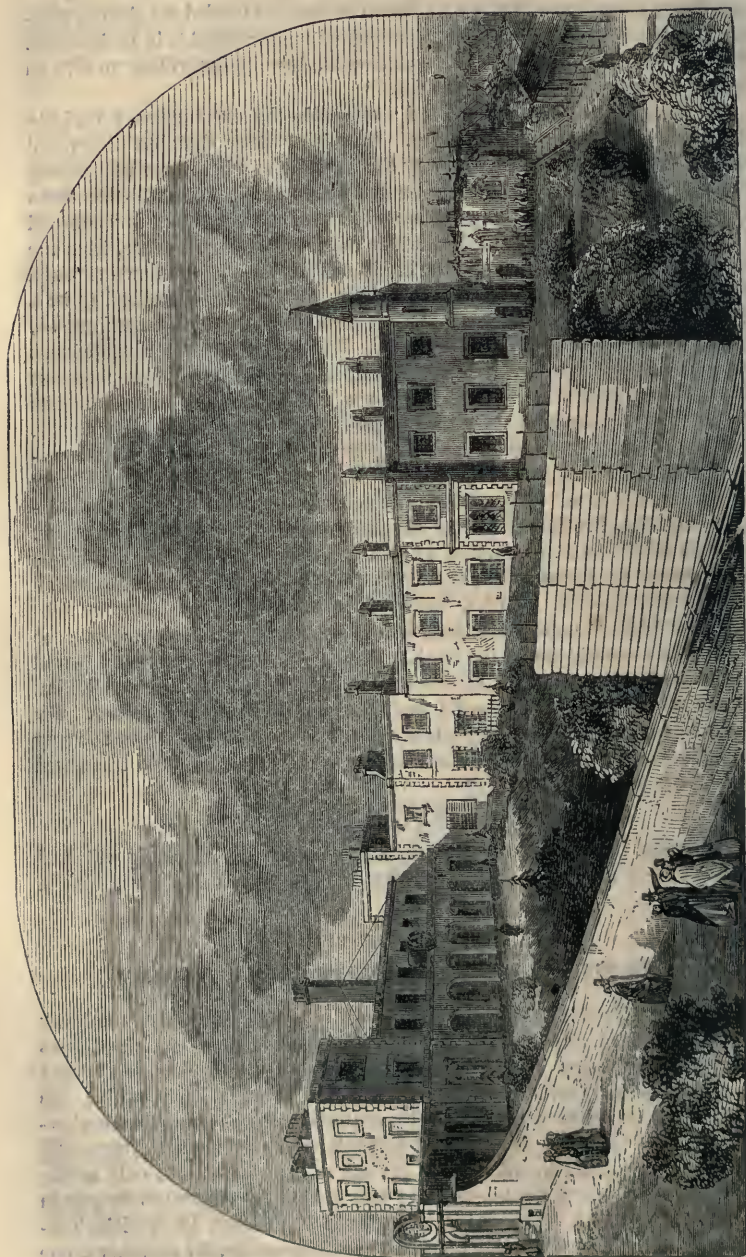
One thing is peculiar about Lord Campbell—the extraordinary rapidity with which he makes his discoveries. In two or three days he discovered that the state of Ireland was precisely the opposite of what it was notoriously known to be, and in one short hour he discovered that a Pope who has been beyond all doubt guilty of the greatest atrocities of modern times, is "adorned with every Christian virtue." The whole fabric of Rome, therefore, from the man of sin, "sitting Belshazzar-like in his sacrilegious pomp," down through all the ranks of priests and people, is discovered by Lord Campbell to be a most interesting and valuable system, and we presume it will continue so, so long as he is proprietor of Moycullen. We observe that at a subsequent dinner at Barrow, Priest Daly tells the audience that "Lord Campbell put himself in communication with him," from which it would seem that he has been currying favour with the whole priesthood of the district. We do not know what his old father the minister of Cupar would have said to this extraordinary coquetting with the "mother of harlots," but to us it is very melancholy, and is not in the least improved by Lord Campbell's cold reference to his own Protestantism and affected horror of Ultramontane Popery. It is such miserable Protestantism as this that is now endangering the whole institutions of the country, and is rebuked by the superior consistency of all the adherents of Rome. If Lord Campbell had said nothing at all on the subject, we could have understood him, but if he thought it right to speak, he should have manfully stated the truth. If he had been as clear and sound upon Protestantism as upon his own rents, we could have respected him. There is no ambiguity there:—"I have certain rights as a landlord. My tenants have contracted to pay certain rents to me, and those rents I expect to be paid." Here is the pith of the whole speech, which has been translated thus,—

"For modes of faith let senseless bigots fight,
He can't be wrong whose rents are paid aright."

We suspect, however, that like many another man his Lordship will find ere long that "honesty is the best policy." The priests are more than a match for him.

THE NEW PENAL CODE IN TUSCANY INTOLERANT AND OPPRESSIVE.

THE Duke of Tuscany seems determined to signalize himself, not only by occasional deeds of intolerance, but by the establishment of a code of laws framed with the design of most effectually crushing all freedom of thought and action in his Tuscan dominions. The new criminal code, which has recently been issued under the authority of the Grand Duke, stamps his character as one of the most bigoted and despotic rulers of modern times. By this latest attack upon the liberties of his subjects, he strikes not only at native Protestants, but at foreigners also; and if this iniquitous law be put in operation at any time, every British Protestant who resides in or visits Tuscany will incur the risk of being consigned to the Bargello, for no other crime than the open profession of the Protestant faith, and even imaginary opposition to the Popish error.



NUNNERY OF ST. LEONARD.—RESIDENCE OF MRS. CONNELLY.

CASE OF THE REV. PIERCE CONNELLY.

THE case of the Rev. Pierce Connelly, for some time a distinguished Popish priest, but now one of the most able antagonists of the Popish system, is already familiar to most of our readers. By the most extraordinary violation of the ordinary principles of British law, he is prevented from having free access to his wife, who is, it seems, the inmate of a Popish establishment at St. Leonards-on-the-Sea. He has been carrying on a most ruinous litigation on the subject with no success, but we are now delighted to find that a very influential committee of noblemen and gentlemen have stepped forward to assist him. Popery has taken the alarm, and in a letter by Mr. Bowyer, M.P., one of its creatures, to the Duke of Manchester, it has been attempted to deny the facts. These, however, have been established beyond a doubt by Mr. Connelly in a correspondence which has lately appeared in the *Morning Herald*. The whole case throws much light on the awfully wicked policy of the Man of Sin, on the system of Nunneries, and the need of their inspection. We trust that the following eloquent appeal on this subject by Canon Stowell of Manchester, will be cordially and liberally responded to.

"Fellow-Protestants,—As you prize your civil and religious liberties—as you resent oppression and sympathize with the oppressed—as you value and would vindicate the sacredness of your homes—as you love the wives of your bosoms and cherish the children of your hearts—let me challenge your sympathy and succour on behalf of the Rev. Pierce Connelly.

"He came as a stranger to our shores, and in his case the rights of hospitality have been outraged: he came amongst us as a husband and a father, and in his case the laws of God and man have been trampled under foot. Beneath the vaunted ægis of British rule he has been bereft of his wife's society, and his daughter of her mother's care. In vain have they sought an interview with one whom Popish stratagem betrayed, and Popish artifice keeps enthralled. In vain has an appeal been made to our laws. Expenses which he cannot meet block up the way to justice, and as yet the canon law holds the English law in abeyance.

"But shall it be so any longer, Protestant brethren? His cause is our cause—his rights are our rights—his wrongs our wrongs. Fair play demands that the question shall be brought to an issue. Our own honour and security demand that it shall not be stifled.

"Nor let it be disregarded, that the prosecution of this cause promises to make a practicable breach into those barred and battlemented dungeons, with which, under the name of cloistered nunneries, Rome is darkening our land. We have waged war against these sanctimonious prison-houses, and whatever will serve to batter the gates, in order that we may 'proclaim liberty to the captives,' is most opportune.

"Do not be prejudiced against Mr. C. because he was in early life beguiled into the abyss of Popery. So was the noble Chillingworth; and as the former made, so has the latter made, the best reparation that can be made for apostasy—a disclosure of the horrors of the pit into which they fell, as only they can disclose them who have emerged out of its depths.

"Do not lend an ear to the base whisperings of Jesuitical malignity. The vilest motives and most sinister ends are sure to be imputed to one for whom Rome, had she but the power, would 'heat the furnace seven times more than it was wont to be heated.' Her invariable policy is to overwhelm with slander those who burst her chains. Ought it not to be ours to shelter and defend them? How unsullied must have been Mr. Connelly's conduct when, with all her effrontery, she has not dared either to impugn his integrity or asperse his moral character.

"That you may substantiate the allegations of this appeal, read a short pamphlet just published by Hatchard, entitled *The Case of the Rev. Pierce Connelly*. Clear, dispassionate, and conclusive, it more than bears out all that I have stated. I know that those statements have been thoroughly sifted. I have myself sifted them, and you may rely on their accuracy. The excellent and distinguished individuals who have formed themselves into a committee for the purpose of furthering the ends of truth and justice, furnish a powerful guarantee for the authenticity of the facts which have roused their indignation and evoked their sympathy. For myself, I have longed for this opportunity of appealing to the Protestantism of the nation on behalf of one for whose writings I am deeply grateful, for whose character and talents I have sincere respect, and whose wrongs and griefs have filled me with indignant compassion.

"Surely, surely, the Christians of this great empire will not hesitate to contribute two or three thousand pounds for a purpose so just, so patriotic, and so Protestant. The devotees of the Vatican spare no cost, and shrink from no effort to enslave us. What efforts then, what sacrifices, ought not we to make in order to avert the hateful yoke?"

"SPEAKING LIES IN HYPOCRISY."

A CHARACTERISTIC FEATURE OF POPERY AND HER YOUNGER SISTER TRACTARIANISM.

To the Editor of the Bulwark.

DEAR SIR,—In your number of the *Bulwark* for this month you say, that "many have suspected that some of the leading Tractarians who ultimately joined the Church of Rome, had become converts to Popery long before they left the Church of England, and were acting in concert with Dr. Wiseman for the promotion of Popish objects, while they were enjoying status, influence, and emoluments in a Protestant Church."

It is not at all surprising that such suspicions should have been entertained by many, and I could wish that we had no grounds for suspecting, yea, believing, that some who have not yet left our communion are living in a state of illicit connexion with the Mother of Abominations.

Such practices are not new,—the times of Laud could furnish many parallels, all tending to illustrate that which the Newmans and Wilberforces of our own day have convincingly proved to us, viz., the intimate connexion between Tractarianism and moral dishonesty.

Those men who commenced with teaching a dishonest concealment of the Gospel from the people, who advanced to the doctrines of Tract number ninety, whereof the tenants of Newgate prison might be ashamed, have completed their career by playing an under-hand game for the Church of Rome, all the while speaking lies in hypocrisy, and doing what injury they could to the Church whose bread they eat, and to whose doctrines they had sworn allegiance. But this dishonesty is no new thing under the sun, and would seem to be a judgment on those who wantonly trample under foot the Word of God.

My object is to draw your attention to a striking case of Tractarian dishonesty on record in former days, which, I think, your readers will admit bears a very close resemblance to the conduct of a celebrated Professor in Oxford at the present day, whose teaching has long been essentially Romish, and whose influence has produced many perverts.

In Wood's *Athenæ Oxonienses*, a work of high character and repute, there is a notice of Abraham Woodhead, who graduated at Oxford, and became fellow of University College in 1633. He afterwards visited Rome, where he resided for some time, under the patronage of the Duke of Buckingham, where it seems he imbibed the corrupt principles of Popery. After the restoration of Charles the Second he recovered his fellowship, of which he had been deprived by the Parliament, and the remainder of his history I will give you in the words of our author:—"In 1660 he was restored to his fellowship by his Majesty's Commissioners, and remained in his College for some time; but his opinion as to religion being then altered, (as it had been since he was at Rome, which he always very warily concealed,) he got leave of the master and society to be absent, as intending again to travel, with the allowance of £20 per annum, so that retiring to London he afterwards settled at Hoxton, where he lived very obscurely, upon that allowance that the College made to him as a traveller, all therein except one not knowing to the contrary but that he was beyond the seas. There, I say, being settled, he not only caused youths to be trained up in the Roman Catholic religion, (of which certain members of Parliament did openly make mention in the House, after the Popish Plot was discovered,) but also wrote and published divers books in vindication of the Church of Rome."

It would thus appear to be no new thing for "persons to become converts to Popery long before they left the Church of England," nor "to be enjoying the emoluments of a Protestant Church whilst in concert with Papists." Our Tractarians in these dishonest practices have only followed the example of the school of Land; and the very knavish practices of Abraham Woodhead are but the prototypes of many now in the bosom of Rome, and of some who still eat the bread of dishonesty and fraud in our Protestant and Evangelical Church.

It is highly important that the standard of morals should be upheld in our country, and therefore I conceive it the duty of every one to hold up to the scorn and execration of mankind the dishonest practices to which Tractarianism has given rise. It is much to be desired that straightforward honesty and truthfulness of character should be maintained and had in respect amongst us, and equally desirable that everything which savours of Italian Jesuitry, or tricky subterfuge, should be utterly scouted and denounced; for if such practices be patiently tolerated, it must taint the moral atmosphere and transform the national character. Old Wood himself appears to have been influenced by his predilections for Romanizing theology, for he does not utter one word of censure upon the conduct of the unworthy wight whose "knavish tricks" he narrates, but proceeds to speak in highest terms of him as an author and a man of talent, and says, that "his learning and great worth gave him a just and fair claim to preferment."

So easily may the standard of morals be lowered, so important is it to vindicate their purity!—I remain, yours truly,

G. T. Fox.

Durham, 1st September 1853.

THE POPISH DUCHESS OF HAMILTON.

THE extent to which our nobility are going over to Rome is certainly one of the most ominous signs of the times. The latest and most notable instance of this kind is that of the Duchess of Hamilton, wife of the Premier Duke of Scotland. Her adherence to Popery had been rumoured for some time, and with much probability in connexion with her proceedings at the Court of France, but the report had been contradicted. The matter, however, is now placed beyond a doubt by the following paragraph from the Glasgow organ of Romanism, the *Free Press*:—

"On Sunday last her Grace the Duchess of Hamilton assisted at Mass in the Hamilton Catholic Church, which was fitted up in magnificent style by means of gifts furnished by her Grace on the preceding evening. The Rev. M. Condon acknowledges, with gratitude, the following princely presents from her Grace, viz.:—A statue, Madonna and child; one set of altar charts; six vases, with flowers; one magnificent altar cross of solid silver; six large candlesticks, do.; two cruet stands and cruets, also of silver; one silver bell; a silver ciborium, monstrance, thurible, and incense-boat and spoon. Her Grace has also presented the Hamilton Catholic Church with some superb suits of vestments, including twelve amices; four albs, four chasubles, four stoles, three maniples, three burses, four palls, six corporals, twelve purificatories, twelve finger towels, two under altar cloths, two over do.; besides a humeral veil and cope for benediction, &c., &c.—all of the richest material and workmanship. Her Grace was met at the church door by the Rev. Mr. Condon, and conducted to her pew in front of the altar; and, after Mass, the choir, with organ, poured forth a *Te Deum* of thanks for the conversion of this princely benefactress of the Hamilton mission."

In some respects this is the most remarkable event that has occurred in Britain since the Reformation, and may well give rise to grave reflections, both in regard to the past and the future. The late Duke of Hamilton, with

some amiable points, was not supposed to have much religion of any kind. His manners were very much Frenchified, and the latter years of his life were devoted to the erection of a splendid and costly mausoleum, under which his bones now lie. Antecedents of this kind are very favourable to the growth of Popery. Indifferentism in the next generation is apt to spawn into superstition, and so it has been in the present instance. In regard to the future we may rest assured that no stone will be left unturned by Rome to make the utmost of her victory. The immense presents with which the perversion of the Duchess has been signalized are only the first-fruits of a great harvest. We understand that the present Duke is not likely to form any barrier in the way of the priests, if he does not actively assist them, and we may rest assured that the cleverest priests that Rome can command will probably be now found about Hamilton. The whole of Lanarkshire, in which the influence of this princely family is great, will now be besieged by Romish emissaries. Popery will now become genteel amidst a rather supine population. An invitation to the palace, at which a retinue of Jesuits will probably ply their craft, will now be a great temptation for the smaller landlords with their wives and families. The tide, unless stoutly resisted, will set in in the direction of Rome. We all know how much mischief has been accomplished already by one Lanarkshire proprietor, by means of this very process. And if the charms of a mansion-house can do so much under Jesuit management, what may not a palace be expected to do? Besides, the ample pecuniary resources of the Duke of Hamilton in Linlithgowshire and Arran, as well as in Lanarkshire, may be expected to be brought to bear on the promotion of the interests of Rome, and we may expect to see priests, chapels, and proselytizing schools rising in every direction. Of course, if this proceeds far, nothing will tend in the first instance to make such a gulf of separation between the proprietor and the tenantry, and perhaps even to raise some delicate questions about the rights of property, if wealth given originally to men as supporters of the Reformation is to be handed back wholesale to the Popish Church. But we have indicated the obvious tendencies, and the practical question at present is, What are our friends in Lanarkshire about to do to meet this new and alarming state of matters? Is it not their duty immediately to arouse the people by sermons, public meetings, and the broad-cast circulation of information in regard to their actual danger and duty? We shall watch the result with deep anxiety, and if such an event passes without the adoption of adequate practical measures of self-defence, we shall regard it as only another striking evidence that God has given over our country to infatuation, that in the approaching loss of our privileges we may be effectually punished for our shameful neglect of them. We observe since that the Hon. Mrs. Petre has handed over to a Popish convent £270,000.

MISS SELLON'S DOINGS.

THE Rev. W. G. Cookesley, who is doing great service to the Protestant cause, has published a letter to Dr. Pusey, in answer to an attack on part of his former pamphlet, in which, amongst other things, he gives the following sample of the proceedings of Miss Sellon:—

“I have more means of knowing the truth of the facts stated in my pamphlet than you appear to suspect. I might have added largely to my account of Miss Sellon's doings, if I had thought fit. Let me give you an instance. One of the ‘Sisters’ was one day employed in the menial office of lacing Miss Sellon's boots. Whilst she was thus employed with one of the ‘Lady Superior's’ feet, that dignitary thought fit to bestow her other foot

on the head of the stooping 'Sister.' Some little disposition to objection and resistance to this disgusting insult being manifested, was immediately checked by the 'Lady Superior,' who remarked that such humiliation *was good* for the 'Sister.' I state this fact on the testimony of as pure and virtuous a human being as ever breathed upon earth; of one so utterly incapable of deception that to suspect her of untruth would be sin. Let Miss Sellon deny the story, if she dares."

POPISH HATRED OF MRS. STOWE AND HER BOOK.

THE authoress of *Uncle Tom's Cabin* has annoyed the Papists not a little. Her work is so popular that it has spread over the Continent, and yet it contains so much of Scripture and of the doctrines of grace that it is most offensive to the priests. It was somewhat difficult, however, for them to know what to do, for modern priests, like ancient ones, are sometimes obliged to "fear the people." They have at length, however, broken silence, by a tirade of abuse against the hated book and its author, proceeding, as our readers will see, from the highest ecclesiastical authorities. The following is from a recent number of the *Dublin Telegraph* :—

"THE 'SWADDLER'S ROMANCE'—*LA CIVILTÀ CATTOLICA*.

"It is some time since we ventured to express an opinion upon Mrs. Stowe's tale, *Uncle Tom's Cabin*, which we affirm to be, with all its merits as a literary composition, nothing better than a *Swaddler's Romance*. It may be in the recollection of our readers, that a correspondent, calling himself 'a Catholic' disputed the correctness of our assertion, and we, in reply, gave such reasons as appear to us sufficient to justify the designation we had used. There we were perfectly content to let the controversy end; and, certainly, should not again have referred to it, if we did not find the work reviewed in the great organ of Catholic opinion in Italy, *La Civiltà Cattolica*, a periodical published by that most illustrious and learned order, the Society of Jesus, and having the approval of his Holiness the Supreme Pontiff. As it was felt by us to be a high sanction to the views we had adopted in a question of Irish politics, to have the countenance and support of the *Univers*, so do we consider it to be the highest approval of the opinions we have expressed on a work of disputed merits, to find similar opinions published by such a great Catholic authority as the *Civiltà Cattolica*. A single extract from the article in the *Civiltà Cattolica* (4th June 1853) will suffice for our purpose. In an article, entitled *La Schiavitù in America e la capanna dell'zio Tom*, the reviewer thus writes :—

"There is in this work a radical defect, which may be regarded as unavoidable, considering what is the religious profession of the authoress. She is not merely heterodox—we know not whether she is a Swaddler (*Metodista*) or a Quaker—but she seems to be so completely in the dark with regard to Catholic matters, that the name of Catholic is not to be met with more than once—at the utmost, twice—and then, as if by mere accident, in her entire book! . . . We do not desire to say that this Quakeress or Swaddler lady (*la Metodista*) could be expected to invoke the aid of the Pope, or of the Councils, for to do that would not be in accordance with the principles of the religious communion to which Madame Stowe belongs; but then it is one thing to speak of the means and another of the persons who should make use of those means. If the heterodoxy of the authoress prevented her from availing herself of those personal aids which we have in our Church, her good sense, and a respect for truth, should have impelled her to make mention of the means that had been already used. In place of so doing, this sentimental sentence-maker and Protestant lady gives way to the delusion that it is possible to break the bonds of four millions of slaves by an outburst of wishy-washy, nicely-turned periods, and a tempest of Bibles in the vulgar tongue!"

"We had marked other passages from the article for quotation, but this alone will suffice to shew we were fully justified in designating Mrs. Stowe's book—a *Swaddler's Romance*."

The following is from the *Morning Advertiser*, September 1, 1853 :—

"By a private letter from Peru we learn that this book has been the means of diffusing a knowledge of pure Christianity in that country. 'And this Uncle Tom and this Evangeline were Protestants!' is the frequent exclamation of bigoted Roman Catholics. 'Who'd have thought!' is as frequently the exclamation of the hearers. The 'Wandering Jew,' by Eugene Sue, ruined the Jesuits, and shook Romanism in parts where the disciples of Loyola were making head, and never since then has Popery received a severer blow than Mrs. Stowe has dealt it. Her aim was to overthrow corporal slavery; but in Popish countries this is regarded as a secondary consideration, and she has become the unconscious instrument for the mental and religious emancipation of civilized whites. Papists are made to see that Christianity does exist without the pale of their own communion."

ONE OF THE CARDINALS APPOINTED TO PROMOTE THE PERVERSION OF ENGLAND.

IF Priest Spencer is a madman, we must say that there is a good deal of method in his madness. He has been travelling over the whole of Europe, stirring up the Papists to aim at the overthrow of the English Reformation, and with manifest success. In another article his success with the Emperor of Austria is illustrated. But he seems also to have secured the cordial support of the Pope. The old spider that sits in a corner of Europe seems to have suddenly become inspired with the notion that he will soon again be allowed to suck the warm blood of England, and is making active preparations accordingly. We have already one Cardinal working in England itself, and some of our readers will be surprised to hear that another has just been appointed at Rome to watch over this important enterprise. In a letter which appears in the *Tablet*, August 27, Priest Spencer gives a long account of this matter. The following are the most important parts of the letter, and they are surely well worthy of study :—

“ I must explain myself by stating facts. In my first two audiences, *I think I may say that the principle was approved by his Holiness, that Catholics might be moved all through the world to engage in the enterprise of converting England* ; but that he must not be represented as caring for England exclusively, as he was father to all. There was no objection here expressed to my being specially interested for my own country. On the contrary, the Pope agreed to, and approved of, my continuing to urge the Roman people to join in this cause, as well as pursuing the same object in Austria, whither I told him I was going, and elsewhere. In my second audience I said to him, ‘ Holy Father, may I repeat truly here what I am saying outside ? I am openly stirring the people of Rome to a *third conquest of England*. Rome conquered England once under Julius Cæsar by the material sword. Rome conquered England a second time more gloriously under St. Gregory I. by the Word of God. I am calling on Rome to undertake this conquest again under Pius IX., *when it will be a vastly more important one than heretofore*, and by means more glorious and more divine, because referring more purely the glory to God, being chiefly holy prayer.’ The Pope did not speak in answer to this appeal, but, if I rightly judged, his manner and looks expressed his acceptance and approval of the idea better than words could have done.”

After a number of other details he gives an account of his last audience :—

“ We were, therefore, taken into the saloon, as it was just the time for the Pope’s drive. There, however, we waited one quarter, two quarters, three-quarters of an hour. I concluded, what was the case, that the Pope was not going out, and expected presently to be told to go away. Instead of this Monsignor Talbot came and beckoned us into the Pope’s private room, where he was sitting in the window recess, perfectly at his ease, and received us with these words addressed to me :—‘ Well, Father Ignatius, we have done something now.’ ‘ Indeed, Holy Father,’ said I, ‘ this is true. I see this work now in the way to become the most favoured of all, entrusted, as it is, to a Prelate who has his time so disposed that one week he is free to work, and the other he returns to attendance on your Holiness to make his reports, and receive new instructions.’ ‘ Not only so,’ replied the Pope, ‘ there are four of them. He has but one week entirely engaged with me ; besides the one out of four wholly free, he has but two or three hours every day on duty in the other two. But remember, I will not have England alone thought of.’ ‘ Holy Father,’ I said, ‘ this alteration has been made. The undertaking is for all separated nations ; *England being proposed only as the most important point of attack, on several accounts*, I beg, however, to ask that the term *heretics* may not be used as the general designation of those we pray for. I do not confess to wilful heresy before my conversion. I do not confess for this sin for my countrymen at large.’ ‘ Ah ! what say you ?’ answered the Pope ; then he reflected for a moment, and graciously bowed. In accordance with this request, in my letter from the Propaganda the term is not *hereticorum* but *acatholicorum præsertim Angliæ*. I went on, ‘ Holy Father, I ask one more favour. Cardinal Fornari has agreed, if he is named by your Holiness, to accept the charge of Protector to this work.’ ‘ What need of this ?’ answered the Pope. ‘ I have desired the Cardinal Vicar to recommend the work to Rome, and Cardinal Fornari is a Roman. Is that not enough ?’ ‘ Holy Father,’ I replied, ‘ *what is requested is, that he should be empowered to act in it as Cardinal*.’ After another pause, his Holiness again graciously bowed and said, ‘ *Well, be it so*.’ Thus the discourse on this subject terminated ; and, if I have intelligibly explained myself, will it not be allowed that I had reason to go home satisfied, in the reflection that the work of

the conversion of Protestants, but chiefly England, was now erected,—as far as regarded the part which the Holy Father had to take in it,—into what may be almost called a congregation in the Holy City, to be composed of prelates and ecclesiastics, of whom the first active member was among his Holiness's domestic attendants; and the Cardinal Protector was one of the most distinguished of the Sacred College, who, in his first conversation with me, declared his most lively interest in England, as having himself, as professor in the Roman Seminary, directed the studies in theology of Cardinal Wiseman, and four others, now bishops in England, besides two deceased.

"I must close this long letter with one more fact which came to my knowledge, bringing home to me the consoling conviction how deeply the heart of our Holy Father is interested in the great work. When I was in Paris this cause of England was ardently taken up by a gentleman noted for his Catholic zeal, a distinguished merchant in Havre. On my leaving Paris he begged me to give him a letter of credentials that in his mercantile travels he might in my name interest bishops and other leading personages in our favour. In November last he enclosed me a letter he had received from the Vicar-General of Nantes, to whom he had applied to recommend this object to his Bishop. It was in these terms:—

"I will gladly perform your commission, and I have no doubt his Lordship will comply with your wish, the more so that, returning from Rome a few days back, I have brought to him a message to the same effect from his Holiness. In my first audience the Pope said to me, '*Tell the Bishop of Nantes from me, that I desire he will pray and cause others to pray a great deal for England.*' The position of the Church in that kingdom interests me deeply—I am always thinking of it.' In my second audience the Holy Father repeated to me the same words, and in a tone of feeling such as I can never forget. I am convinced this subject occupies his mind continually."

We trust that none of our readers will be so absurd as to treat this with levity. It proves that the entire power and policy of the most gigantic and unscrupulous system of human imposture, vice, and cruelty that the world ever saw, are now being directed systematically against our unhappy country, and that at a time when the mass of the ministers and people are asleep, whilst our rulers are busily conniving at the mischief. The following extract from the report of a Committee on the new Popish College in Ireland, proves that it also is part of the same conspiracy. It is taken from the *Rambler* for August 1853:—

"It is now six years since the far-seeing wisdom of Pius the Ninth pointed out to the Prelates of Ireland the example of Belgium, and called upon them to commence the work of making the education of the millions of his spiritual subjects who speak the Anglo-Saxon tongue, thoroughly and purely Catholic; 'and above all things,' he said, 'the Sacred Congregation would deem it the most advantageous that the Bishops, uniting their exertions, should erect in Ireland a Catholic academy, on the model of that which the Prelates of Belgium have founded in the city of Louvain.'

"He saw, and had long seen, that from two small western islands a mighty empire was spreading over a large portion of the globe; that one hundred and forty millions of souls owned the sway of the Queen of England; and that of these, some forty millions spoke the English language, whilst amongst the others the knowledge of that language was fast spreading; that of these again, something like twelve millions were Catholics, who were slowly yet progressively imparting the knowledge of the Faith to their fellow-subjects. Besides the British empire, he saw also on the other side of the Atlantic another vast empire; which though now separated in government from the British Isles, was yet allied to them in race and language, and of whose population a large proportion was Catholic; yet that in both these kingdoms the literature and education of this immense assemblage of people was anti-Catholic.

"As then the Chief of the Apostles, eighteen hundred years ago, saw that the Roman language and literature which then prevailed throughout a quarter of the globe must be Christianized and rendered an instrument for propagating the Gospel of Christ, so his successor in this nineteenth century saw that this wide-spreading Anglo-Saxon tongue, with its education and its literature, must be rendered Catholic, and subdued anew to the dominion of its spiritual sovereign. Nor could he long hesitate as to where the work was to be begun, where the citadel was to be raised. Among all the nations who speak the English language, one only is essentially Catholic; forming part of the seat of the empire, it is equally remarkable for the intensity of its catholicity and for its diffusiveness; a well-spring of catholicity itself, its streams reach to the bounds of the empire and beyond, and ever carry with them the inheritance of the Faith. The first and central establishment of the Catholic teaching in the Anglo-Saxon tongue, the Catholic university of those who speak the English language must clearly be placed in Ireland."



THE EMPEROR OF AUSTRIA RECEIVING PRIEST SPENCER.

THE EMPEROR OF AUSTRIA CONSPIRING AGAINST THE PROTESTANTISM OF ENGLAND.

THE Protestants of England will be surprised to hear that a regular league is being formed on the Continent of Europe for the overthrow of the Reformation in this country, and that persons of the greatest influence are openly taking a part in it. Elsewhere they will find in this number an account of the proceedings of the Pope, and the following is an account given by Priest Spencer, in a letter dated August 24, and published in a late number of the *Tablet*, of a remarkable interview which he lately had on the subject with the Emperor of Austria. The following is the pith of the letter:—

“I was introduced into a large saloon on one of the days of public reception. The Emperor stood alone in the middle of it; behind him, to the left, was a table, on which was a pile of memorials which he had already received. He was in military uniform. I should be glad to convey the impression which his appearance and the few words he spoke made upon me. A young emperor, I suppose, has great advantage in gaining upon one’s feelings if he will in any degree do himself justice. In this case, I say, that I never was more satisfied, not to say captivated, with my observations on any person. His figure is not in itself commanding, but there was in his air, and manner, and tone, a union of grace and affability, dignity, wisdom, and modesty, which I do not remember to have seen equalled. I was greatly struck on my entrance with what appeared to me such a contrast between what I witnessed and the receptions usually given by great personages who wish to be gracious. Ordinarily, my impression is, that they overwhelm one with many words, which often mean nothing. The Emperor was perfectly silent. I had time to think with myself, after I had approached him, ‘Am I then to speak first?’ So it was. I have a very clear recollection of what was said.

“‘I have requested this audience,’ I said, ‘to represent to your Majesty the object for which I am travelling. It is to move Catholics throughout the world to interest themselves in obtaining the return of my country to the Catholic faith. On this, I am deeply convinced, depends entirely the happiness of my country; and I conceive nothing would more contribute to the happiness of other nations of the world.’

“The Emperor seemed to intimate assent to this, and said with great grace.—‘I am happy to hear that things go on better in England in regard to religion than they have done.’

“‘There is much,’ I said, ‘to encourage hopes; but we want great help. I am come to ask the help of Austria. I do not take on me to prescribe what your Majesty in person ought to do in this cause. As the principal means to be employed is prayer, I am aware that it belongs rather to Bishops to direct such movements; but I ask help and sympathy from all. I thought it could not be anything but right to ask your Majesty’s.’

“He answered.—‘I will interest myself as much as possible.’

“I added,—‘I have said I did not intend to propose any line of action to your Majesty; but I may explain myself further. It is to the Bishops that I make my principal appeal to interest the people in this object. Now, I am aware that they would and must be averse to any public measures which might seem to involve political inconvenience; I would therefore ask of your Majesty, that if the Bishops are pleased to act, the Government should not object to it, as I conceive there would be no reason.’

“The Emperor said something to the effect, as I thought, that he saw no reason to object to what I said.

“I was aware that my audience could not be a long one, and I now put my hand to the breast of my habit to take out a memorial, which I had been directed to present on this occasion, for permission to collect subscriptions in the empire.

“He thought I was about to offer him papers on the subject on which I had been speaking, and said,—‘You probably have some papers which will explain your wishes.’

“I said,—‘I have; but they are not in a becoming form to present to your Majesty.’

“I had, in fact, two addresses printed on poor paper, in German, for distribution; and I brought them forward.

“He immediately put out his hand to take them, and said, with a smile and manner of truly high-bred courtesy, ‘Oh! I will read them;’ and he laid them on the table by him.

“I then presented my written memorial, and then, on his slightly bowing to me, I withdrew.”

PAPAL SUPREMACY—DR. ROBERT LEE AND PRIEST M'CORRY.

ABOUT two years ago, Dr. Robert Lee, minister of the Old Greyfriars and Professor of Biblical Criticism in the University of Edinburgh, published a small work, entitled "Thou art Peter: a Discourse on Papal Infallibility, and the Causes of the late Conversions to Romanism." This Discourse was a very clever and ingenious discussion on the important topic announced, and contained a selection of materials amply sufficient to overturn from the foundation the extravagant and ridiculous pretensions of the Romish See. Two Popish champions have come forward to assail Dr. Lee's Discourse, and to defend the arrogant claims of their lord and master, the Pope, "The Rev. Paul Maclachlan," Popish priest at Falkirk, and "The Rev. John S. M'Corry," Popish priest, or, as he calls himself, "missionary apostolic," at Perth. Mr. Maclachlan published a pamphlet, entitled "The Rock: the Infallibility of the Church vindicated. A Reply to the Rev. Dr. R. Lee's Discourse," &c. Mr. Maclachlan's "Rock" is wholly occupied with a defence of the infallibility of the Church, a topic which Dr. Lee had not formally discussed. He promised, however, a second part, "demonstrating the Supremacy of the Roman Pontiffs;" but this, so far as we know, has not yet appeared. Perhaps this was reckoned unnecessary, in consequence of the publication of Mr. M'Corry's work, entitled "The Supremacy of St. Peter and his Successors, the Roman Pontiffs, with some Strictures on a Discourse on Papal Infallibility," &c. This work of Mr. M'Corry's is a pretty full and elaborate discussion of the Papal supremacy, and gives a fair summary of what the most learned and ingenious defenders of Popery have been able to devise, in order to put something like a plausible gloss upon the Papal claims.

The pamphlets of Messrs. Maclachlan and M'Corry exhibit the usual, or rather invariable, characteristics of the productions of the common herd of Popish polemics. They contain nothing but what has been advanced on the one side and refuted on the other, a thousand times before. They are pervaded by a spirit of vulgar insolence and contemptuous bitterness, peculiarly adapted to the position of those who put themselves forward as the champions of an infallible and intolerant Church. They are marked by an intrepid hardihood of assertion such as none but Papists have ever been able to reach.

Both authors charge Dr. Lee with manifesting ignorance of the doctrines of Popery, by confounding the supremacy with the infallibility of the Papal See, and by representing the latter as well as the former as a doctrine to which the Church of Rome is committed. The charge is wholly unfounded. Dr. Lee's Discourse contains abundant evidence that he knew and had regard to this distinction, and he has, indeed, made a legitimate and effective use of the important and well-known fact, that many Papists, while maintaining the supremacy, deny the infallibility, of the Pope. Dr. Lee did not profess to discuss the infallibility of the Church, though Mr. Maclachlan has assumed that he did, and has made this unfounded assumption a pretence for *his* discussing that topic, and for giving plausibility to some of his statements, by representing some of Dr. Lee's arguments as directed against the infallibility of the Church, which are in truth directed only against the infallibility of the Papal See. The infallibility of the Pope is deduced, by those Papists who hold it, as an inference from his alleged supremacy over the Church; so that by disproving his supremacy, as Dr. Lee has done most satisfactorily, the whole ground for ascribing to him anything like infallibility is swept away. As Mr.

MacLachlan's pamphlet is wholly occupied with a defence of the infallibility of the Church in general, a topic which Dr. Lee had not formally discussed, we shall confine ourselves to a few remarks on Mr. M'Corry's, which does discuss the subject of "the Supremacy of St. Peter and his Successors, the Roman Pontiffs."

We shall first give some specimens of his singular hardihood of assertion. He assures us "that the ancient Christian writers have with one accord declared, *ubi Petrus ibi ecclesia*," (Preface;) that "our adversaries well know, despite of some desperate efforts at mistranslation, that the ancient Fathers of the Church unanimously defend all Catholic doctrines," (p. 68;) that "the great Council of Nicæa bowed before the supremacy of Rome, and by receiving the confirmation of the Roman Pontiff, became œcumenical," (p. 133;) that the Greek Church is involved in the crime of heresy, "because she denies one of the fundamental dogmas of Christianity, viz., the procession of the Holy Ghost," (p. 78;) "that the influence of the so-called Reformation was most disastrous not only to faith and morals, but to literature—to the arts and sciences—as well as to civil and religious liberty," (p. 160.) The man who can make such assertions as these has one important qualification for defending Popery. But he has made some statements which are still more astounding, inasmuch as, in order to enable men to perceive their thorough inaccuracy, it is not necessary that they should possess some knowledge of ecclesiastical history, but merely that they should open their eyes to what is passing around them in the world. He says, "To the fourth point, that the Church of Rome taught the doctrine of persecution, we flatly deny the charge. It is no doctrine of the Catholic Church to persecute. On the contrary, it is a maxim in her moral code, *ecclesia abhorret a sanguine*—the Church hates bloodshed. Her weapons are spiritual, not carnal; she wields the sword of the spirit—not the sword of the flesh," (p. 161.) While the Church of Rome has thus never sanctioned or practised persecution, she is herself, it seems, fearfully persecuted at the present day in this country. After describing the persecutions inflicted by Pagans upon the primitive Christians, Mr. M'Corry breaks out into the following tragic lamentation:—"Oh, how like the position in which we Catholics of the British isles are at present placed! Every religious system, no matter how ludicrous or ungodly, rejoices in full liberty, but the profession of the Catholic faith is to be fettered with penal enactments," (p. 141.) Oh, how like Lord John Russell's Ecclesiastical Titles Act is to the edict of the Emperor Diocletian!

After reading these extracts, no one will be surprised that Mr. M'Corry should speak as he does (p. 137) of "the wild surges of spiritual anarchy which had been lashed into fury by the insane fanaticism of Luther, Calvin, and Knox."

In Mr. M'Corry's vindication of the Papal Supremacy, there is nothing but what is to be found in all the ordinary productions of Popish controversialists, nothing but what has been refuted times without number, nothing but what in substance had been satisfactorily answered by anticipation in Dr. Lee's Discourse. We have repeatedly laid before our readers materials amply sufficient to refute all that Papists have been able to devise in support of this absurd and extravagant claim. The burden of proof, of course, lies upon Papists. When they call upon us to submit to the Pope, as the Vicar of Christ and the head of the universal Church, they are bound to produce evidence, scriptural evidence, that Christ has invested the Pope with this authority, and imposed upon all Christians a corresponding obligation to obedience.

They must prove from Scripture the two following positions:—1st, That Christ invested Peter with a supremacy in respect of jurisdiction, or proper authority, over the other Apostles and over the whole Church; and 2d, that Christ appointed that the Bishops of Rome should succeed Peter in the possession and exercise of this universal supremacy. The first of these positions they do profess to prove from Scripture, and they can adduce in support of it some considerations which are not altogether destitute of plausibility, though they possess no real weight. But the second of these positions, equally necessary to establish their case, they do not pretend to prove from Scripture, just because there is nothing in Scripture which, by any process of ingenuity, can be made to furnish to it the slightest plausibility. It requires more than even Popish effrontery to allege, that there is anything in Scripture to shew that the Bishops of Rome were to succeed Peter in any special personal privileges or prerogatives which he might possess.

They usually try to prove that Peter was Bishop of Rome, of which, to say the least, there is no evidence or appearance of evidence in Scripture, and then assuming this as a fact, they base their whole case, so far as the second fundamental position above stated is concerned, upon the vague and groundless notion, which has no higher authority to rest upon than the Canon law, that the first bishop of a see transmits to his successors the rights and privileges which he himself possesses. Mr. M'Corry puts it in this way, and no defender of Popery has ever been able to make more of it. "*It has ever been understood, that all the essential prerogatives of power and jurisdiction which were brought to a see by its first bishop were to be continued to his successors. . . . Every one conversant with canon law knows the recognised rule of the Church, that the essential rights of the Episcopacy descend to the lawful successor in each particular bishopric,*" (p. 117.) So that one *essential* link in the proof of the Papal supremacy is a mere vague notion, which rests, as its sole foundation, upon an alleged "understanding," and upon a "recognised rule of the Church," as set forth in the "canon law." Cardinal Bellarmine, in discussing this particular topic, gives us a very amusing and instructive display of conscious perplexity and of awkward shuffling, which we may probably take a future opportunity of laying before our readers.

Mr. M'Corry details at great length the evidence usually adduced by Popish controversialists to shew, that the supremacy of the Bishop of Rome was exercised, and recognised or submitted to, in the primitive Church from the apostolic age downwards. We had occasion some time ago (*Bulwark*, vol. ii. pp. 179-183, and pp. 212-216) to consider the most important and plausible articles of this evidence, as brought forward by Dr. Wiseman, and we there shewed that they are, to say the least, utterly insufficient for the purpose for which Papists adduce them. We shewed there also, that some of the passages adduced by Dr. Wiseman for this purpose, and in this Mr. M'Corry has faithfully followed him, are forgeries, and have been acknowledged to be so by some of the more candid Popish controversialists.

The only thing remaining is the scriptural evidence, not for the supremacy of the Pope, but for the supremacy of Peter, which is the first link in the chain, though very far from being sufficient of itself to establish the claims of the See of Rome. On this we shall make a few observations, though we cannot at present enter into any details.

The Scripture evidence which is usually adduced by Papists in support of the supremacy of Peter over the other Apostles, and over the whole Church, and which Mr. M'Corry exhibits just in the ordinary way, is ranked under

two divisions--1st, Certain statements of our Saviour, alleged to promise and to confer this supremacy; and 2d, Certain facts recorded, alleged to exhibit the actual exercise by Peter of the supremacy with which he had been invested. The statements ranking under the former head are, Matt. xvi. 18, "Thou art Peter," &c. Luke xxii. 32, "I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren." John xxi. 15-17, "Feed my lambs: feed my sheep." The two last passages in Luke and John are manifestly quite irrelevant, and have no real bearing upon the position in support of which they are adduced. Our Saviour's words on these occasions give no hint or indication of anything like supremacy or superiority of jurisdiction over the other Apostles and over the whole Church. They manifestly refer primarily and principally to Peter's apostasy or denial of his Master, and have their whole meaning and bearing limited to what was connected with that event. The first is merely an assurance that he would not apostatize utterly, and an intimation that it would be both his duty and his attainment to be more useful in promoting his Master's cause, after, and in some sense, because of, his fall. The second imports nothing more than a restoration of Peter to his status and functions as an Apostle, which he might seem to have forfeited by his sin in denying his Master. These ideas evidently exhaust the import of our Saviour's statements, viewed in connection with the circumstances in which they were spoken, and thus exclude wholly the Popish notion, that they were intended to confer upon Peter a right to rule and govern the whole Church. The remaining passage in Matthew is the only one that is possessed of anything like plausibility, and there is no great difficulty in shewing that it gives no real support to the Papal pretensions. When Papists bring forward this passage as a proof of Peter's supremacy, we can shut their mouths by an unanswerable *argumentum ad hominem*. Popish priests are all pledged that "they will not interpret Scripture except according to the unanimous consent of the fathers." (Creed of Pope Pius IV.) So that, whenever they found upon any text, we are entitled to demand as an indispensable preliminary, that they shall first produce the unanimous consent of the fathers as to its meaning. Now, they certainly cannot produce the unanimous consent of the fathers in regard to the meaning of this passage, for they have given different interpretations of it, and many of them have given such an explanation of it as excludes the common Popish view of its import. This is sufficient to silence a Popish controversialist, but, of course, it determines nothing as to the meaning of our Saviour's statement. Many of the most eminent of the fathers held, and Dr. Lee, we think, has proved, that the rock on which the Church was to be built was the confession of faith which Peter had just made, and which was evidently the principal subject of the whole conversation, viz., "that Jesus was the Christ, the Son of the living God." And if so, then all that *can* be implied in the statement, so far as Peter was personally and individually concerned, is, that he was to receive special honour and favour in connexion with the advancement of Christ's cause, because of his being the first to proclaim this great truth.

What this special honour and favour might imply, must be learned from other passages, and from the general tenor of Scriptural statement. There is nothing in Scripture to countenance, and much to disprove, the idea that it implied superiority in respect of jurisdiction over his fellow-Apostles, and over the whole Church. If Peter could be called in any sense the rock on which the Church was built, the Apostles in general are elsewhere (Eph. ii.

20) spoken of as its foundations, all equally dependent upon Jesus Christ himself, the chief corner-stone. The power of binding and loosing here conferred upon Peter, was afterwards (Matt. xviii. 18) conferred equally upon all the Apostles, without exception or limitation. Of the precise point which Papists are bound to prove, viz., jurisdiction, or authority, properly so called, over the other Apostles, and over the whole Church, there is no trace or indication in the passage; while, from the nature of the case, we are warranted to expect that, if this had been intended, it would have been unequivocally expressed. All that it seems to indicate about any special honour or favour to be shewn to Peter because of his confession, is fully exhausted by what is recorded in the Acts of the Apostles, as to the peculiar prominence and success assigned to him in diffusing the knowledge of Jesus Christ, both among Jews and Gentiles.

And as there is thus no evidence in Scripture that Christ conferred upon Peter any superiority of jurisdiction over the other Apostles and over the whole Church, so there is no proof that Peter ever claimed or exercised any such superiority, or was regarded as entitled to exercise it. The facts recorded in Scripture, to which Papists refer as proofs that Peter exercised supremacy and governed the Church, merely shew that he held a very prominent and influential place, probably, for a time, *the most prominent and influential place*, in promoting his Master's cause and advancing the interests of His kingdom. Papists, in discussing this point, usually confound prominent and influential usefulness with official superiority and jurisdiction, or deduce the latter, in the way of inference, from the former. It is amusing to notice the quiet and cool way in which Mr. Mc'Corry slips from the one to the other, as if they were identical. "We have only to open the New Testament and we shall see how Peter, knowing and feeling the responsibilities of his sacred office, proceeded at once to discharge the onerous duties which came within the sphere of the primacy. In turning over the pages of the inspired volume, we cannot fail to observe the *prominent* part which Peter acted in every crisis, and under every emergency." (P. 83.) It is true that Peter usually acted a very prominent and influential part; but it is not true, as Mr. Mc'Corry asserts in another passage (p. 90), that "the Sacred Scriptures invariably represent Peter as the first of the Apostles,—the chief pastor of the fold,—*the foundation and the head of the Church*." Prominence and influence in the management of affairs must not be confounded with jurisdiction or proper authority. Lord John Russell is, at present the most prominent and influential man in determining the proceedings of the House of Commons, but he has no more jurisdiction or proper authority in that House than any other of its members. In this latter respect, all the members of the House are equal, however different their prominence and influence, and so, in as far as appears from the New Testament, were all the Apostles of our Lord.

PRIESTLY IMPUNITY.

THERE is something startling in the extent to which the arm of justice seems palsied by the power of Rome. Priests seem to commit the most flagrant atrocities with perfect impunity. A case of an Italian Priest who behaved lately in a scandalous way in London, and was let off by the Judge, is only one of many. The following letter narrates an instance of what is

beginning to be of very frequent occurrence. If this course is persevered in we must consider what should be done with the Judges :—

“ TO THE EDITOR OF THE ST. JAMES’S CHRONICLE.

“ SIR,—In your journal of yesterday’s date there is the following report of a trial at the Sligo Assizes :—

“ SLIGO ASSIZES.—THE PRIESTS.

“ The Rev. Andrew Quin, a Roman Catholic priest, was indicted on Monday, at Sligo, for an assault upon Mary Anne Blair. It was proved that his reverence stopped her on the road as she was going towards her home, and *beat her severely with a horse-whip*. The defence set up was that the defendant believed that she had not been conducting herself over well for some time previously, but he admitted his mistake, withdrew his plea of not guilty, and submitted to the judgment of the Court.

“ The Chief-Justice said he considered Mr. Quin had been prudently advised ; that, as far as he could judge, *his conduct, however rash, was well meant* ; and that in anything he had done there was no reflection on his character, and that under such circumstances he would fine him 6d. and discharge him.’

“ And is this the justice awarded in a British court and by a British Chief Justice ! Is this the protection afforded to innocence and to the female sex in this land of boasted liberty and chivalrous generosity ! Here is a ruffian calling himself a minister of the Gospel of Christ, and most truly and appropriately a priest of Rome, stopping a defenceless woman on the road and beating her severely with a horse-whip ! And for this brutal outrage, utterly unjustifiable, and unmanly under any circumstances whatever, there is not even a shadow of provocation ; for the reverend gentleman ‘admitted his mistake’ in thinking that the poor woman ‘had not been conducting herself over well for some time previously,’ the only defence ever set up for his conduct.

“ And yet, Sir, this priestly tyrant is dismissed with a fine of SIXPENCE ! and an intimation from the Chief-Justice, that ‘his conduct was well meant,’ and that ‘in anything he had done there was no reflection on his character !’

“ Sir, the British public will pronounce a different judgment. Who this Chief-Justice is I know not,—but it will be strange even in these strange times if the voice of an indignant people does not compel the Government to take some notice of his administration of justice.

“ For my own part, I could hardly believe my eyes when I saw the paragraph. If this priest, who shews himself so ready with the familiar weapon of his order, the horse-whip, is an alumnus of Maynooth, the people of England have another precious specimen of the article they are purchasing at £30,000 a-year.—I am, Sir, your constant reader,

“ July 22.

AN ENGLISHMAN.”

AN EASY WAY OF ANSWERING AN AWKWARD BOOK.

How those who profess to value a free press should connive at the progress of Popery always passes our comprehension ; for Rome has ever been the deadly enemy of liberty, either of speech or writing. “Every one that doeth evil hateth the light.” We lately called attention to the singular and damaging revelations made in the late work of the Prussian Ambassador. The cowards of Rome dare not attempt to answer the book, but here is what they do as usual :—

“ The *Gironali di Roma* of the 28th ult. publishes a Decree of the Sacred Congregation of the Index, sanctioned by his Holiness, of which the following is a translation :—

“ DECREE.

“ Thursday, the 21st day of July 1853.

“ The Sacred Congregation of the Most Eminent and Reverend Lords Cardinals of the Holy Roman Church, by OUR MOST HOLY LORD POPE PIUS IX., and the Holy Apostolic See, set over and delegated to the Index of books of unsound doctrine, and to the proscription, expurgation, and permission of the same in the Universal Christian Republic, held in the Apostolic Quirinal Palace, hath condemned and doth condemn, hath proscribed and doth proscribe, or having been elsewhere condemned and proscribed, hath commanded and doth command to be placed on the Index of prohibited books the following works :—

“ *Hippolytus and his Age* ; or, the Doctrine and Practice of the Church of Rome under Commodus and Alexander Severus, &c. By Christian Charles Josias Bunsen ; but in Latin, Hippolytus illiusque Ævum ; sive, Doctrina et Praxis Ecclesiæ Romanæ sub Commodo et Alexandro Severo, &c. Auctore Christiano Carolo Josia Bunsen. Decr. 21 Julii 1853.”



A POPISH DEATH-BED—PREPARING FOR THE PRIEST.

THE PRICE OF ABSOLUTION.

A POPISH DEATH-BED SCENE.

“Let all present leave the apartment,” exclaims the priest, in an authoritative voice. “We would be alone; to receive the final confession, and, by the aid of the blessed Virgin, to administer the last consolations of holy Church to our departing brother.”

“The friends and relations slowly withdraw; the holy father watches them quit the chamber with a cunning sparkle in his eyes, and, when he is alone with the dying man, thus addresses him:—

“It is the will of Heaven, my son, that the Angel of Death should set his mark upon thy brow! Ave Maria! Thou desirest the last beneficent and most consoling offices of the Church. Are the supports and ministrations of our holy office precious to thee now?”

“Sacraments of the Church—pains of purgatory—masses—charities—settlement of my affairs—provision for my family,” are the only words audible from the lips of the dying man.

“In what frame of mind dost thou find thyself, my son, towards our holy religion?” resumes the reverend father.

“I desire to receive the holy sacrament at thine hand, holy father; and to secure thy powerful intercession with our Lady, for—ah! the release of my soul from purgatory!”

“Thou hast been a great sinner, my son; but the power of the Church is great. Thou hast been remiss in thy observances; thy penances have been neglected, and thy sufferings must needs be proportionate; but the intercession of the Church is all powerful; and it will not be refused thee. Doubtless, thou desirest that the worldly possessions thou art about to leave should be appropriated to the redemption of thy soul, by prayers and ordained masses. The line of thy duty is plain, my son, and I believe me that thou dost so desire it.”

As the priest repeats these words in an impressive voice, he stoops over the couch of the sufferer, and, with his own sleek hand, tenderly smoothens the pillows that support his head, and listens for the forthcoming reply.

“My hacienda in the south, to the pious uses of the Church—likewise my three mansions in the Plaza—interest in the share-mine—my property at Tampico—likewise the third of my fortune, as testified. For the rest—my wife and family—my brother and”—

“Dost thou, in thy last hour, offer a divided gift to Heaven, lost man ?” indignantly exclaims the father. “Dost thou think that God—and thou must soon appear before Him—will be satisfied with a tithe of thy possessions ?”

“But my wife and children ?—

“I tell thee again that it will require all thou hast that the unceasing efforts of the Church may rescue thee from the tortures that await thy unhappy soul. Dost thou still hanker after thy earthly riches, and scheme for the sordid interests of thy worldly connexions ? Then perish in thine iniquity !”

“What will become of my wife and children ? I cannot leave them unprovided for—without a peso—without a shelter !”

“Then embrace the purgatory that is yawning for thee ! Thy last hour is come ! Death is even now dealing with thee. Eternal torments await thee ! Perish, then, in thy contempt, and in thy crimes !”

“The will of the Church is mine, holy father, for I feel that I am dying.”

“An attendant is summoned, and a notary and his clerk are sent for. ‘For,’ exclaims the wily ecclesiastic, ‘our brother is desirous of arranging his worldly affairs in the company of his spiritual adviser.’”

“The notary arrives ; the desired instrument is hastily drawn up ; a trembling hand is raised to the paper ; and a broken voice exclaims, ‘Ah ! my wife and children !’ The hand at first refuses to sign the deed ; but more threats and promises are resorted to ; and at length the thing is done. Absolution in full is granted ; the bugbear of purgatory is withdrawn ; the last sacrament is administered to the sufferer ; but, ere the consecrated wafer can have had time to melt upon his tongue, he dies !

“Your money, or your life !” was the summons of the English robber ; ‘Your estate, or your soul !’ is the demand of the Mexican priest.”

THE LATE IRISH RIOTS—POPISH TACTICS IN IRELAND.

WE are delighted to hear that the ruffianly reception met with by the ministers, who lately went to preach the Gospel in Ireland, is to be fully exposed at public meetings in all parts of Great Britain. This is the true way to take advantage of the late instructive proceedings, and we are convinced that the visit to Ireland may become the most useful event of modern times, both to ministers and people, although in a way very different from what was anticipated. We shall watch the result with deep interest.

That the outcry which the priests have raised is grossly hypocritical is evident from the fact, that they are busy doing a similar thing themselves on the side of Rome. Monks and priests have been preaching Popery and attempting to make converts of Protestants in all parts of Ireland, and the only interruption they have received has been the legitimate attempt to make them try at least to establish their revolting principles by an appeal to the Word of God,—an attempt which, of course, has been unsuccessful. How men in these circumstances can decently pretend to object to preaching on the side of truth it would be difficult to say. But such is always the fairness of Rome. The following account of some of these proceedings is copied from the *Achill Herald* :—

“The Rev. Father Rinolfi, an Anglicized Italian, and the Rev. Father Lockhart, a Romanized Anglican from Oxford, have been engaged in a missionary tour in these western parts, endeavouring to bring back those who had happily been delivered from subjection to Antichrist.

“In Oughterard they were challenged to a public discussion by the Rev. Mr. O’Callaghan, who is himself a convert from Romanism, but they declined to meet him.

“They next made their appearance in Clifden, where they had the mortification of receiving another challenge from the Rev. Messrs. Lynch and Ryder, who are also converts, but this too they declined, to the great dissatisfaction of the people. In order to secure a large attendance it was rumoured in all the surrounding chapels that a plenary indulgence might be had on condition of hearing five sermons by Mr. Lockhart, and receiving the wafer. A letter from the missionary at Ballinakill reports one of the results of the visit of the reverend missionaries to his district :—

“Many is the unworthy device to which the priests have recourse to stay the progress of this movement, and to shut out the light of the glorious Gospel from the minds of their

followers ; but it is against the schools that their rage is principally directed ; the schools to which, blessed be God, new Roman Catholic children are almost every day thronging, and to which they are becoming more and more decidedly attached. We have now in the Renvyle School, which was only opened last year, 110 intelligent scholars, and had an accession of at least thirty to the Ballinakill school since the mission of Lockhart and Co., who kindly came to Connemara for the express purpose of bringing back all the jumpers.' — "The Rev. Hyacinth D'Arcy thus wrote from Clifden, the very scene of the labours of Messrs. Rinolfi and Lockhart :—

" ' We have been greatly occupied for some time past, in consequence of the Romish mission to this town to bring back the converts. I am thankful to the Lord to be able to say that the converts stood firm as a rock. Some of them went to hear the Rev. Mr. Lockhart's reasons for joining the Church of Rome, and were more confirmed than ever ; and it was really very interesting to hear the boys of the school who went, discussing them, and bringing the Scriptures to bear on them, and exposing their weakness. Many of the converts were so sick of Romanism, nothing could induce them to enter a chapel ; but it has caused very great inquiry through the district, and I hope will result in much good.' "

"The missionaries of Antichrist within the present month made their appearance in the parish of Ballyovee, where they were, for the third time, challenged to a public controversy by the rector of the parish, the Rev. Hamilton Townsend, and subsequently by the Rev. Patrick McLoskey, both converts from the Church of Rome. But they shrunk from the ordeal of a public discussion."

THE PROTESTANT MOVEMENT IN SCOTLAND.

SINCE we last noticed this important movement, at the close of our second volume in June, the organization of Scotland has been going forward with the most energetic activity and zeal. Public meetings have been held, sermons have been preached, branch associations have been formed in every quarter of the country through the indefatigable exertions of the talented and eloquent secretary of the Reformation Society, Dr. Dill, supplemented by the valuable assistance of several ministers of different Protestant denominations. Our space will only admit of a bare mention of the places visited, and by whom. Auchterarder, Crieff, and Comrie, by Mr. MacBrair, Methodist minister, Edinburgh ; Bathgate and Borrowstonness, by Mr. Robertson, Established minister of Bonhill ; Penicuik, by Dr. Stevenston, Established minister, South Leith ; Maybole, Ardrossan, Kilwinning, and Steventon, by Mr. Lewis Irvine, Free Church minister, Falkirk ; Kirriemuir, Cupar-Angus, Blairgowrie, Dunkeld, and Hamilton, by Mr. Berkeley Addison, Episcopalian minister, Edinburgh ; Airdrie, Wishawtown, and Lanark, by Mr. J. A. Wylie, author of the Prize Essay on the Papacy ; Peterhead, Fraserburgh, Inverury, Old Meldrum, and Campsie, by Mr. Shanks, Free Church minister, Buckie, who was accompanied at the last mentioned place by Mr. Gault, superintendent of the Irish Mission, Glasgow ; Dumfries, Whitburn, East Wemyss, Anstruther, Dumbarton, Helensburgh, Dunoon, Rothesay, Girvan, Stranraer, Wigtown, Whithorn, Kirkcudbright, Castle-Douglas, Newton-Stewart, Duntocher, Bonhill, Alexandria, Largs, Huntly, Keith, Banff, Elgin, Forres, Nairn, Inverness, Dingwall, Tain, Cromarty, Fortrose, Oban, and Inverary, all by Dr. Dill. It is very gratifying to be able to state that, with very few exceptions, the attendance at the meetings was most encouraging, and the Protestant feeling sound and earnest. In every locality which has yet been visited, the utmost anxiety was manifested to forward the objects of the Reformation Society. Vigorous branches have been formed in connexion with the parent Society, whose energies are, in the first instance, to be specially directed to carrying out these important practical points—1. The extensive circulation of the *Bulwark* in each locality and its surrounding neighbourhood. 2. The getting up a course of lectures on Popery for the ensuing winter, to be delivered in

different parts of each locality. 3. The keeping the newspaper press of the district fully supplied with facts as they occur, in regard to the Jesuitical efforts of the Church of Rome to regain her dominion in Britain and the world. Each branch, we trust, will consider itself pledged to prosecute these important objects with unflagging determination and energy, that the minds of the people may be saturated with information suited to the present crisis. One thing which pressed itself strongly upon the notice of the various deputations in all parts of the country was, not a lack of interest in the movement, but a lack of information such as was necessary to impart to the movement an intelligent character, and thus give it permanence and effect.

We trust and confidently hope that every branch association which has been or may yet be formed, will gird itself for powerful and energetic action. Let every office-bearer and every member realize his own personal interest in the great cause, and Scotland, supine though she has long been, will ere long prove herself mighty for the defence of Protestantism and the overthrow of Popery. We earnestly hope that we shall soon have to report a similar energetic movement throughout the whole island, and the entire United Kingdom, from John O'Groats to Land's End, covered over with efficient Protestant associations, working together with harmony and zeal in the good and glorious work!

THE ARCHBISHOP OF CANTERBURY'S CHARGE.

THE straightforward Protestantism of the Archbishop of Canterbury is truly refreshing. There is no "paltering in a double sense," there are no vague theories on vital doctrines, which, when honestly followed out, must infallibly lead us to Rome. The great principle of the sufficiency of God's word is boldly announced, and impious pretences to the power of granting forgiveness of sin on the part of ministers of the Gospel are manfully scouted. We trust his late charge at Canterbury, of which the following is an extract, will do great good. Speaking of the perversion of Lord Charles Thynne, he says:—

"This has led me to reflect on the causes that have produced results so strange, so little to be expected in persons of education, piety, and intelligence—in persons such as many of those who have recently become victims of the same delusion. The causes are manifest. They who have gone out from among us had not been content with the law and the testimony as declared to us by God himself. They had turned away from the pure and uncorrupted source, and derived their religious views from the traditions of men, till a human system became on their minds a divine revelation. Now, I confess myself to be one of those who dare not seek the way of salvation from any other authority than that of Him from whom salvation must flow. I know of nothing as able 'to make us wise unto salvation' except what is written by the inspiration of God. Whatever is not absolutely declared therein, and yet claims to be implicitly received, I look upon with suspicion. I weigh it in the balance of the sanctuary; if it agree with the revealed word of God, and may be proved thereby in the way of just deduction, then, and then only, is it to be embraced. If this had been the view of him whose perversion we have especial reason to lament, he might, as far as it appears, have been ministering still among us, for the very first reason he alleges implies a desire of something that the Scripture does not warrant nor require. He states his belief that it is necessary for those who have fallen into sin after baptism to confess their sins to some one possessed of power to receive confession and give absolution; and then he complains that the sacrament of penance, of which confession is an important part, and the consequent absolution, is no doctrine of the Church of England. This is no single case. Many have been induced to seek that absolution from a Romish priest which they could not be satisfied our reformed Church had authority to pronounce. It would have been a wiser and a safer step to consult the Scriptures, and inquire what they revealed concerning the remission of sins. That is the great purpose of the Gospel, and there He who is offended by sin declares in what terms He will pardon.

Accordingly, we may be sure to find there whatever is needful for procuring forgiveness of sin. . . . They who could heal the sick and recall the dead to life might well be intrusted with the power of retaining or absolving transgressions. Other extraordinary powers were granted to the Apostles. But those who succeeded the Apostles in the ministry of the Church had no such power extended unto them. Why should it be? The link is entirely wanting which should connect the promise attending the commission of the Apostles with the commission given to future ministers of the Church. And, for evident reasons, extraordinary powers were granted while needed, and no longer; but it is remarkable further, that the Apostles themselves have left no example of the exercise of special absolution. Since, however, the apostolic epistles were commonly and chiefly addressed to the baptized, we should surely hear in them some mention of matters so important as confession and absolution, if they were indeed a part of the general discipline of the Church. The difference on this point between the apostolic and Romish preacher must carry conviction to every unprejudiced inquirer. We have no authority from the Apostles for the system, the want of which has been complained of as a defect in the Church of England, and what the Apostles have not sanctioned, either by word or example, our Lord by implication condemns."

DR. WISEMAN'S POPULAR LECTURES.

DR. WISEMAN illustrates the usual cunning of Rome by assuming the function of an itinerant lecturer on science. Such a thing of course never would be thought of by any of the Cardinals in Italy; in truth, such lectures would not be tolerated at all in that country. But Popery is remarkably anxious to stand well with the masses of England, as a means of subduing them to her will, and therefore she makes a virtue of necessity, and stalks about the country crying up the very science which she detests. Dr. Wiseman's extraordinary assertion at Leeds about Galileo is well known. We are delighted to find that the ministers in the different districts are exposing the unscrupulous tactics of the enemy on this subject, and in particular, that at Liverpool, where Dr. Wiseman lately delivered one of his oily effusions, the Rev. W. F. Taylor has come forth with a prompt and able reply. We abridge an account of it from the *Liverpool Standard* of September 13,—

"On Thursday evening, pursuant to advertisement, a lecture was delivered in the Concert-hall, Lord Nelson Street, by the Rev. W. F. Taylor, in reply to that recently delivered by Dr. Wiseman. The chair was occupied by Mr. Geo. Nickson, warden of St. John's Church. On the platform we observed the Revs. G. L. Ireland and J. Bardsley, Messrs. Brakell, O. Williams, I. Williams, Ward, Gwatkin, &c.

"The hall was filled in every part, and shortly after the hour announced for the commencement of the lecture, it was crowded to inconvenience. Hundreds had to go away for want of accommodation."

After some preliminary remarks, Mr. Taylor made the following just and able distinction:—

"Art may be found in the infancy of the human mind,—science only in the manhood. It may, then, be easily seen why Popery patronizes art under certain restrictions,—that is, as long as she makes its creatures subservient to her own idolatrous purposes. Romanism is a religion of sentiment and every imagination, and she adopts every means to keep her unhappy victims bound in her mystic spells.

"Hence her beautiful paintings, her chiselled marbles, her noble architecture, her exquisite music, her waving incense, her gorgeous ceremonial, her priestly vestments, all conspiring to strike the imagination and fascinate the senses; but, in all this, there is no appeal to the reason or those nobler faculties of the soul. (Great applause.)

"There is a passage in our Homilies which bears so fitly on this point that it would be well to read a few lines from it:—'Now, concerning excessive decking of images with painting, gilding, adorning with precious vestures, pearls, and stone, what is it else but for the further provocation and enticement to spiritual fornication? which the idolatrous Church understandeth well enough; for she being not only an harlot, as the Scripture calleth her, but also a foul old withered harlot, (for she is, indeed, of ancient years,) and understanding her lack of nature and true beauty, doth paint and decorate herself with gold, and pearl, and stone,—that the shining with outward glory and beauty may please the foolish fantasy of fond lovers, who, if they saw her but in simple apparel, would abhor her as the foulest and filthiest harlot that ever was seen, whereas the true Church of God,

as a chaste matron, espoused, as the Scripture teacheth, to one husband, our Saviour Jesus Christ, is content with her natural ornament, not doubting, by such sincere simplicity, but to please him who can well skill to discern between a painted visage and a true natural beauty." (Tremendous applause.) It will be seen that art, such as above described, may exist, ay, and flourish too under Romanism; but as for science, it may be demonstrated that it can have no footing wherever Popery reigns. In fact, they bear to each other an inverse ratio. Science and Romanism cannot co-exist; for this reason, that that condition of mind whereon science depends cannot obtain in Romish countries. Science can only flourish where the mind is free to expatiate amid the wonders of nature, where thought is untrammelled, investigation unchecked, where the individual is free to examine, to prove, to conclude, without regard to consequences. If the mind be held in leading strings, to prevent it coming into collision with established theories, theological or scientific, then science cannot advance. (Hear, hear.)

"Now it may be shewn that it is the genius of Romanism to repress thought, to fetter the mind, to cramp the intellect, and thus to destroy that mental condition out of which alone science can arise." (Hear.)

The lecturer then entered fully into the proof that Popery has in all ages been the deadly enemy of liberty of thought, and must be so from its very nature,—

"The reverend lecturer proceeded to shew, from recent statistics of the most convincing character, the immeasurable superiority of Protestantism over Popery in promoting the intelligence, the morality, and the wealth of nations; comparing England with Ireland, and the north of Ireland with the remaining portions, and which satisfactorily proved that Popery and poverty are correlative terms, as are Protestantism and prosperity. In conclusion, he exhorted all to read, prize, and propagate the Bible,—the fountain of all our blessings, the source of all our greatness, social, commercial, and scientific. (Deafening applause.)

"The above is a brief abstract of the able lecture, which occupied more than two hours, in delivery."

PAPAL ROME.—ITS TEMPER AND ITS TEACHINGS. London Tract Society.

We are glad to find the Tract Society keeping Popery steadily in view in its occasional volumes. The present is a very admirable treatise, dealing in a most effective way with some of the essential peculiarities of the system.

HILDEBRAND AND HIS AGE. By N. M'Michael, D.D. Edinburgh: Oliphant & Sons.

We rejoice to see the attention of students turned to what must undoubtedly continue to be the great question of the age. The above treatise is a lecture delivered at the opening of the United Presbyterian Hall to the assembled students. It is written with great spirit and vigour, and indicates a thorough acquaintance with the singular events to which it relates. We understand that it is only one of a course of lectures on the subject of Popery, which, we trust, will one day be given to the public by their respected author.

THE YOUTH'S SAFEGUARD AGAINST POPERY AND TRACTARIANISM. By Miss Christmas. London: Longman, Brown, &c.

A GREAT mass of pertinent and seasonable information, chiefly of an historical nature, in regard to the doings of Rome in past times. There is nothing more damaging to Popery than an appeal to actual facts, which thoroughly prove the truth of the darkest pictures of Scripture, and we trust that the present volume will be very useful.

THE GENIUS AND MISSION OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA. By the Rev. Calvin Colton, LL.D. London: J. S. Hodgson.

THIS book is enriched by a very powerful preface by the Rev. Pierce Connelly, and is chiefly interesting to us as containing an excellent chapter on "the Genius of the Church of Rome," and a very able exposure of Puseyism.

HAS THE PRIEST POWER TO FORGIVE SIN? London: Partridge & Oakey.

AN excellent tract, in which one of the most blasphemous pretences of Rome is powerfully disposed of.

ST. PATRICK AND THE EARLY IRISH CHURCH.—QUESTIONS FOR ROMAN CATHOLICS. By the Rev. Robert Maguire, A.B. London: J. H. Jackson, 21, Paternoster Row.

THE able exertions of Mr. Maguire at Islington are producing a powerful impression. None of the priests dare to meet him; but as usual an attempt has been made to draw him into controversy with a schoolmaster, which he has of course declined. An intelligent layman, however, has promptly taken up the schoolmaster's challenge. Meantime Mr. Maguire has published the above able tract for circulation amongst the Irish Romanists. It is admirably adapted for the purpose, and we trust it will be widely circulated.

PROTESTANT CONVERSATION CARDS: an Attempt to explain and expose the Romish Doctrines and Ceremonies as they now stand unrepealed, from the Council of Trent. By the Rev. James P. Shepherd, Licentiate in Theology of the University of Durham, Curate of North Shore, Kirkdale, Lancashire.

THIS is an ingenious expedient for diffusing and impressing sound information on the subject of Popery, among those who have not leisure enough, or sufficient interest in the matter, to peruse more lengthened and elaborate productions. It consists of fifty-two questions with their answers, the answer to each question being printed on a separate card, with a corresponding number. The questions are well selected for bringing out many of those points about Popery which it is most important that the community

in general should understand and remember, and the answers present, in an interesting and compendious form, much accurate and authentic information. The author, who is an esteemed clergyman of the Church of England, has not hesitated to assert and to prove the substantial identity of Popery and Puseyism.

TWO LETTERS ADDRESSED TO HUGH BARCLAY, Esq., Sheriff-Substitute of Perthshire. By the Rev. J. G. M'Corry, M.A.C. Edinburgh: Marsh & Beattie.

AN eloquent letter, breathing a fine spirit, on the subject of Christian union, was lately published at Perth. Nothing alarms the priests so much as the prospect of Protestants acting in concert, whereas they exult and triumph in their divisions. Priest M'Corry has, therefore, published a furious attack on the anonymous author of the tract in question, whom he assumes to be Sheriff Barclay. The object is to cry up the dead and irrational union of Romanists, which after all is only partial, and to foment as far as possible the existing Protestant divisions. He must be a very silly Protestant who does not see through both the argument and the motive of the priest.

THE APOSTASY. By the Rev. Bouchier Wrey Saville, M.A. London: Nisbet & Co.

EVERY student of Popery is aware of the great importance of identifying that system with the description of the Apostasy given by Paul to the Thessalonians. This is very thoroughly and powerfully done in Mr. Saville's valuable treatise, which we cordially commend to the attention of our readers. It is an admirable book for students and Protestant libraries, and were the public mind more alive would soon have an extensive sale.

NOTES OF THE MONTH.

(ABRIDGED FROM THE MONTHLY CIRCULAR OF THE PROTESTANT ALLIANCE.)

A DEPUTATION from the Protestant Alliance, headed by the Earl of Shaftesbury, had an interview with the Earl of Clarendon, at the Foreign Office, on Wednesday last, to solicit the intervention of Government on behalf of Miss M. Cunningham.

The new Criminal Code of Portugal is about to be submitted for the revision of the first law officers of the Crown.

The British ambassador, Lord Cowley, appeared as chief mourner at the funeral obsequies of M. Garibaldi, the Pope's nuncio, on the 21st June, supported on the one hand by the Papal Charge d'Affairs, M. Vecchiotti, and on the other by the Secretary of the Papal Legation, the Abbé Meglia.—(*Galigiani's Messenger*, June 22.)

Priests Scully and Henry have been tried at the Castlebar assizes for riot, and for an assault upon Patrick Joyce, a Scripture reader; and Michael and Philip Ryan for riotously demolishing a Protestant school-house. A guarantee was given by the counsel for the defendants, that "the public peace should not be disturbed in future;" upon which the Crown Advocate declined proceeding with the prosecution, on the plea of the ends of justice having been attained, and tranquillity restored in the locality. On his return to Achill, Mr. Joyce was again repeatedly attacked by a furious mob in the presence of his former assailant, Priest Henry, who laughed at him, was severely wounded, and compelled to return home by a different conveyance.—(*Achill Herald*, Aug. 23.)

Priest William M'Dermott has been tried at the Ballycastle Petty Sessions for unlawfully burning five Testaments in the house of Michael Toy, at Bealderig. The complainant, after having been in constant and friendly communication with the defendant, on the trial denied the truth of the charge, and was committed for perjury.

A Protestant Institute is in course of formation at Chelsea.

A Protestant Association has been formed at Chideock, in Devonshire, consequent upon a course of proselytism and bribery having been adopted by the Romanists. The weekly contribution of one halfpenny constitutes membership. Two courses of controversial sermons on Mariolatry and Purgatory have been delivered; a Scripture reader is employed; numerous tracts have been circulated; the attention of Romanists has been effectually arrested; and the most intense interest excited amongst the Protestant population.

The Bristol Protestant Alliance has arranged for the delivery of a series of twelve or sixteen lectures during the next eight months, by the Rev. T. R. Birks, Hugh Stowell, Robert M'Ghee, and others.

The Dorset Protestant Society has established a devotional meeting. Two lectures have been delivered by the Rev. S. Garratt and Reginald Smith, on "Popery the counterfeit of the Bible," and "Persecutions in Madeira and elsewhere." The colporteur has sold eighty Bibles and Testaments in seven weeks, some to Romanists, who, beginning with abuse, ended by purchasing the Word of Life.

The Rev. M. Hobart Seymour has kindly consented to deliver (to be repeated in different parts of the metropolis) a series of twelve weekly lectures, for the

instruction of pious and intelligent Sunday-school teachers, city missionaries, schoolmasters and mistresses, pupil teachers of both sexes, and others, members of the trading and operative classes, on the proper mode of carrying on the Romish controversy in their respective walks, and amongst persons of their own ranks of life.

The Paris correspondent of the *Morning Advertiser* (September 30) relates the escape of a young nun, of noble birth, from the Carmelite Convent in Galicia, by letting herself down with a cord formed of towels and napkins sewed together. The exertions of the police and gendarmerie to discover her having been in vain, it is believed she must have escaped to a foreign vessel at Corunna.

The *Times* of the 19th ult., in a leading article, attributes to the policy of Government, in purchasing the support of Irish Members, the large proportion of Irish Roman Catholics employed in the Police, the Post-Office, the Custom-House, and other Government departments. The *Record* of the 8th ult. estimates the number of Irish Romanists in the metropolis at not less than 200,000, and urges, both on religious and social grounds, the adoption of effective measures for preaching the Gospel amongst them.

An association has been formed in Manchester, with the co-operation of the bishop and twenty-nine of the clergy, for the purpose of furnishing spiritual instruction and ministration in their own language to the Irish Roman Catholics of that city, amounting to 65,000 persons. An Irish speaking clergyman and four lay agents have been engaged for the work.

Fifty-three persons have renounced Popery within the last three months in the parish of St. Paul's, Bermondsey.

The French Canadian Society was formed at Montreal in 1839, to promote the evangelization of the French Canadian population, amounting to 700,000 souls. It employs four ministers of the Gospel, four Scripture readers, six colporteurs, and five schoolmasters and mistresses. 700 persons have, through its agency, been delivered from the superstitions of Rome, 400 trained in the mission schools, and about 200, it is believed, savingly converted to Christ.

Signor Guarducci is now in London, an exile for the cause of the Gospel, and is anxious to procure employment. He has been twelve years a confidential clerk in one of the first banking-houses of Florence. He speaks English, Italian, French, and Spanish, and is thirty-two years of age. His testimonials are of the highest order.

The *Times* of the 6th ult. states that a great many natives of the Tyrol, who have become Protestants abroad, have been refused the *indigénat* on their return to their own country.

A young man has been sentenced at Fontenay-aux-Roses, in France, to a fine of 300 francs and three months' imprisonment, for outrage against a minister of the Catholic worship, in refusing to take off his hat when required to do so by a garde champêtre.—(*Christian Times*, Sept. 2.)

A letter from Malta, dated 31st August, says, "How can we sufficiently express our sense of the valuable agency of your admirable association, in arresting the cause of dangerous legislation in this dependency of the Crown, which, be assured, would only be a precedent for inroad and aggression at home."

The Roman Catholics at Chatham are making the most strenuous exertions to induce the authorities of the War-Office to place the garrison chapel at their disposal during a portion of the Sunday for Romish worship. A communica-

tion has been received from the War-Office by the military authorities, inquiring whether there exists any *military* objection to this proceeding.

A new society has been formed at Geneva for the instruction of Roman Catholics in the truths of the Gospel. There exists amongst them a strong feeling of the insufficiency of their own faith. Thirty-nine persons have publicly abjured Romanism, and joined a Protestant congregation.

WORKHOUSES, AND PRIESTLY INTOLERANCE.

"RELIGIOUS LIBERTY," in the mouths of Romish priests, is their liberty to trample on the religious liberties of others. Their idea of reciprocity in this matter has ever been that they will take all, and give nothing : and there are numerous instances, among the everyday doings of the priesthood, to illustrate this. We select two workhouse scenes, one in Scotland and another in Ireland, as instructive.

The chaplain of the Glasgow Workhouse, in making his rounds, asked a sick woman if he might pray with her, and she replied, "If you please." While thus engaged, Priest Dixon entered, and tapped him on the shoulder. The chaplain looked at him for a moment, and then proceeded ; but the priest gave him a second tap with rather more force, exclaiming, "Stop ! that is one of my people." The chaplain stopped, and some hot words passed between them. The priest, stamping with his foot, dared Mr. Kirk to pray with any of his people again. The sick woman confirmed the chaplain's statement, and said that "she had often listened with pleasure and profit to his prayers." It was proved also that the Popish priest had before interfered with one of the *Protestant inmates* while reading the Bible, and had forbidden her to do so ; and on her persisting, had pulled the Bible from her and thrown it aside. On another occasion, while one of the under officials was reading the Bible to some of the inmates around him, the priest entered, and ordered him to desist.

The Parochial Board did themselves honour by pronouncing the following unanimous and strong condemnation of the conduct of this tyrant priest :—

"The Board unanimously expressed its strong disapprobation of the conduct of the Roman Catholic priest, Dixon, as recorded in the minutes of the House Committee—conduct utterly at variance with the good government of the house and the comfort of the inmates, of whatever religious persuasion, and also contrary to the rules laid down by the Board of Supervision for the management of the poorhouses ; and the Board farther resolves and directs that Dixon be hereafter excluded from attending the Roman Catholic inmates in this house, and notice of this resolution be sent to the Roman Catholic Bishop of the district, that he may appoint some other person to attend ;* and finally, that the rules 51 and 52 of the Board of Supervision be strictly adhered to by the house governor."

The successor of Dixon will doubtless be more cautious and wily than he, but, if he eschews such outbursts of fierce bigotry, less consistent ; for every one who knows anything of Popery, knows that this disgraced and dismissed priest truly acted up to his principles, his instructions, and his oaths.

Across the Irish Channel, and in the city of Cashel—the very heart of Irish Popery—we find a recent manifestation, in a different form, of the same ferocious and bitter intolerance. Six ministers from Britain visited the large workhouse there, (containing no fewer than 1800 or 1900 inmates,) for the purpose of ascertaining on the spot how the Poor-law of Ireland was administered ; and what reception did the inmates give these unoffending visitors ?

* The priest is not paid by the Board.

We quote their own statement, contained in a spirited Memorial addressed to the Lord Lieutenant.

"They followed us with yellings and howlings of the most hideous description, mingled with execrations and curses. The men, women, and children, to the number of several hundreds, threw dust upon us, and assailed us with volleys of stones, by which all were struck. The son of a minister of the Irish Church, resident in the town, who accompanied us, was wounded in the forehead with a large sharp stone, to the effusion of blood, and narrowly escaped the loss of his eye."

Who is there that doubts that the priest was in the workhouse before these Protestant ministers? that the poor wretches had got their instructions in the confessional, or from the workhouse altar? and that in this scene of poverty and degradation, where Popery has everything its own way, we have a genuine comment on the Romish doctrine of religious liberty, and a favourable specimen, compared with many which have been furnished during the last few weeks, of the influence of Popery and the Popish priesthood on their miserable minions. Wo betide our liberties if this compound of impiety, absurdity, and tyranny, should ever rise to power in Britain!

PRIEST OAKELEY OFFERING MASSES FOR THE SUCCESS OF LUCAS.

AN occasional glimpse is forcibly teaching us what an essentially sordid and worldly thing Popery is, and how its great object is to acquire political power. Men especially who have once been Protestants are apt to blab out the secrets of the system. These remarks have occurred to us from reading a singular letter in the *Tablet*, August 20, from the notorious priest Oakeley of Islington, in which, amongst other things, he says to Mr. Lucas, the Editor:—

"When over in Ireland in the summer of 1852, I often heard your name mentioned in connexion with the then impending Meath election. You were named with kindness by many, with disrespect by scarcely one. But there was one point about which I may say there was something like a *consensus* among all parties amongst whom I was thrown, and that was, that your Parliamentary *debut* would be a failure. It became not me, an Englishman, a priest, and no politician, to hazard an opinion on such a subject, and especially in Ireland, though of course an opinion I had, and a strong one. When I came back to London I resolved (all I had heard notwithstanding) to do you the greatest service in my power, and one which I knew you, of all persons, would appreciate. *I said, I think, twelve masses for your intention, and especially that, if such were God's will, you might be returned to Parliament to do us a service.* It is not a little interesting to me to have this occasion, just one year afterwards, of thanking you thus publicly for what I do not hesitate to call the most solid benefit which the Church has ever yet received from the legislature—I mean the prospect of an amelioration in the spiritual condition of our prisoners."

When a man pays compliments he generally expects to receive others in return, and Lucas (whose character, as given by Sharman Crawford, we shall refer to in our next) is not slack to repay the overtures of the priest, with interest, thus:—

"It is with feelings of no ordinary satisfaction and pleasure that we place before our readers the following letter of the Very Reverend Canon Oakeley. Amidst the many difficulties, the discouragements, and anxieties a public man has to contend with, such an acknowledgment of the services he has been enabled, by the blessing of Almighty God, and by no strength of his own, to render to the cause of the Catholic Church is, indeed, most consoling. Whilst it teaches him more and more how incalculably greater a share than his own in such success is owing to the silent prayers and the many masses offered up by holy priests when he is fighting in the thick of the battle, he will go on, please God, with tenfold zeal and hopefulness with his work, knowing as he does the many holy hands which, like those of Moses over the armies of Israel, are daily lifted up to bless it."

Now, to compare Oakeley and such like with Moses is surely impious enough; but still the whole scene may teach useful lessons to Protestants.

1. Men are going into Parliament on the side of Rome for the sole purpose

of promoting her interests. Where is the counterpart to this on the part of Protestantism? Still a Protestant party is forming in Parliament.

2. The priests are leaving no stone unturned to promote this object, even plying all their Balaam-like arts for the purpose. Where is any corresponding zeal—where are the efforts and prayers of Protestant ministers in the same proportion to secure an opposite result?

3. The getting of priests into jails and other public institutions, paid at the public expense, is in the meantime one of the great objects of Rome. This object is not yet secured, but it will be accomplished unless Protestants immediately bestir themselves.

THE NEW PERSECUTING CODE OF MALTA.

THE Hon. Arthur Kinnaird has addressed a letter to the *Daily News* in regard to the New Code of Malta, which is now being submitted to the law officers of the Crown. The following is the substance of this excellent letter, and we trust the Protestants of Britain will earnestly watch the progress of this affair:—

“In the course of the debate of the 15th ult. (as reported in the journals), one or two points were introduced, which appear to us to require explanation. I therefore beg leave to mention that a letter containing some further remarks and information relative to our exact position, is about to be addressed to the secretary of the Protestant Alliance, who will be requested to transmit a copy to you; and we are sure that these remarks will receive from you that kind attention which you have already given to the case, a case in which is involved the honour of the British Crown, and the rights and privileges of British subjects in a British possession.

“We cannot exactly understand the drift or meaning of Lord John Russell’s assurance to the House (as reported), that in submitting certain expressions of this new code to the consideration of the law officers of the crown, ‘everything should be done to give full and ample liberty to the Roman Catholics in Malta, to exercise the rites and forms of their religion, as well as to all other denominations of Christians.’ Is this a misprint? It would have been more to the point, if his lordship had said, ‘To the Church of England, or to the Protestants of Malta,’ &c.; for it is the liberty of the Protestant religion which is now endangered. The Roman Catholics in Malta have, from the very first, enjoyed the fullest protection, the most unrestricted freedom; nay, it may be added, decided encouragement. And without seeking in the smallest degree to abridge or encroach upon these privileges, the Protestants only now require protection against oppression, and to preserve to themselves as heretofore, freedom in the performance of their religious worship, as well without as within their churches and chapels, together with that liberty of speech and discussion which is their natural birthright.

“From certain parts of Mr. Frederick Peel’s speech (as reported) it would appear that he was not thoroughly acquainted with the actual state and working of the Legislative Council of Malta. Was it known to him that there were three Roman ecclesiastics of the highest grades members of that Board, viz., a bishop *in partibus*, a canon of the cathedral, and an arch-priest of a district? And I may add that their presence in the Council—in their habits, and wearing their crosses—is not without its weight and effect on the votes of their co-religionists, whether *ex-officio* or elected. It is, moreover, a mistake, though so stated in the report of the debate, to suppose that this question has created any general excitement among the people of Malta, such a feeling existing only with these ecclesiastics and their adherents, including two journals, which may be considered as the organs of the Ultramontane party. And I have good authority for adding further, that there are those among the respectable Catholic laity, who deem these newly introduced articles highly injudicious and uncalled for, although they fear—such is the vassalage of mind in the Church of Rome—to express their opinion publicly. From what, however, I have incidentally heard, I have reason to think that this allusion to excitement among the Maltese, and deprecating under such (unfounded) apprehension any alteration of the obnoxious passages, will not improbably be urged by the local government, although if such representation be allowed to have weight in Downing Street, it will, I am persuaded, only tend to increase the overbearing power of the anti-English influence of the Romish priesthood. Neither is it too much to affirm that the name of the Church of England, which had been distinctly recognised, was deliberately and of set purpose expunged; the Crown-Advocate, a Roman Catholic, declining to put those amendments which would have saved the rights of Protestantism and the supremacy of the British Crown; for both of which gratuitous insults, it is to be hoped the Attorney and Solicitor-General will provide a remedy.”



MISS CUNNINGHAM IN THE HANDS OF A TUSCAN JAILER FOR CIRCULATING THE WORD OF GOD.

MISS CUNNINGHAM'S CASE.

" And have your fathers suffered
The martyr's fiery doom,
All, all in vain to burst the chain
Of proud apostate Rome ?
And shall the free-born Briton,
Strong as his native oak,
Once again abase our Island race
'Neath a foreign dotard's yoke ?
Britons—awake ! Be true to God :
Still tread the path your fathers' trod.

" Thank God you have the Book of Life :
Hold fast the blessed word !
From Smithfield's fires, your conquering sires,
To you bequeathed their sword.
Though your weapons are not carnal,
They are mighty to subdue ;
Your fathers fought and conquered,
And *you* shall conquer too.
Britons—awake ! God's truth maintain :
In such a cause—to die is gain.

" By the Saviour's death and passion,—
By the wound that pierced his side,—
By the scourge and scorn, and crown of thorn,
By the cross whereon He died,—
By your martyrs' holy ashes,—
By your fathers' deathless fame,—
Arise, and swear, you will not bear
The harlot's brand of shame !
Britons—awake ! Unsheathe the sword :
Fight for your faith, and for your Lord.

" By the light of freedom's sun,
Now that your souls are free,—
By the right of thought, so dearly bought,
By your hate of bigotry,—
By your love of wives and daughters,
And the sanctities of home,—
Arise, and swear, you will not bear
The accursed yoke of Rome !
Awake—arise ! Each loved one pleads :
And God himself your battle leads."

THE SOLDIERS OF THE CROSS.

THE great outburst of enthusiasm which demanded the release of Miss Cunningham has not been exhibited in vain, and although the case itself is settled, the lesson that it teaches must not be lost. It teaches us emphatically both the undying hatred of Popery to Divine truth and human freedom, and the virtue of Protestant energy and determination. An article in the *Times*, abusive of Miss Cunningham, since her release, seems to prove that the politicians have been nettled at the energy of our Protestant gallantry, and is probably intended to frighten others from imitating her noble example. Protestants, however, will not soon forget the late lesson.

The late proceedings in Tuscany certainly produced a deep impression. Crowded meetings were held in all parts of the kingdom to sympathize with Miss Cunningham, and demand on her behalf the interference of the British Government. It is to be feared, however, that the peculiarities of the Government itself tended in no small degree to encourage the insolence of the Tuscan despot. He knows that the Popish party in Parliament can turn the scale between the conflicting political parties in Britain, and anticipated that although the people of England might remonstrate and the Government speak, they durst not and would not act with energy. We rejoice that in this he has been disappointed, and that we see some return to the prompt and effectual conduct of Cromwell in a similar case:—

" Thomas Maynard, consul of the English nation at Lisbon, was thrown into the prison of the Inquisition, under pretence that he had said or done something against the Roman religion. M. Meadows, who was then resident, and took care of the English affairs at Lisbon, advised Cromwell of the affair ; and, after having received an express from him, went to the King of Portugal, and, in the name of Cromwell, demanded the liberty of Consul Maynard. The King told him it was not in his power ; that the Consul was detained by the Inquisition, over which he had no authority. The resident sent this answer to Cromwell ; and having soon after received new instructions from him, had again audience of the King, and told him, that since his Majesty had declared he had no power over the Inquisition, he was commanded by Cromwell immediately to *declare war against it*. This unexpected declaration so terrified the King and the Inquisition, that they immediately determined to free the consul from prison ; and immediately opened the prison doors and gave him leave to go out. The consul refused to accept a private dismission ; but, in order to repair the honour of his character, demanded to be honourably brought forth by the Inquisition. The same Maynard continued many years after under the same character, in the reigns of Charles and James II., and lived at Lisbon till he was about eighty years old, without any molestation from the Inquisition."

This is the way in which the honour of Britain was formerly maintained,

and this is the way in which the freedom of American citizens is maintained still. In the recent case between America and Austria, the only question was, whether Kossta was actually an American citizen, or had merely *applied to be admitted* as one. If he had unquestionably been admitted an American citizen there would have been no dispute on the subject, although America was dealing with a first-rate European power. And here, on the other hand, poor degraded Britain was expected to satisfy herself with merely talking and hesitating, when the case is that of one of her noblest daughters, engaged in doing the highest duty, and imprisoned on that account before our faces by the most contemptible power in Europe.

The question, however, must be viewed in a higher light. The hand of God must be acknowledged in this event. Christians must learn that fidelity to Him may involve them in trials as of old, and they must not trust for deliverance only in an arm of flesh. It is absolutely sickening to hear persons, calling themselves Christians, talking of the "imprudence" of Miss Cunningham, as if she had done aught else than the Apostles did, or than every Christian in similar circumstances is entitled to do. We are persuaded that until more risks are encountered the cause of God in those benighted countries will never be much advanced. If the Christians of the world would concentrate upon Italy, and act as the Apostles did, although "in every city bonds and imprisonments awaited them," we should anticipate with more confidence the dawning glories of the latter day. The spirit of the Apostles in similar circumstances is surely most worthy of study. The rulers of Judea beat them, and "commanded that they should not speak in the name of Jesus. And they departed from the presence of the council, *rejoicing* that they were counted worthy to suffer shame for His name;" and as if for the purpose of ostentatiously repeating the offence, it is added, "Daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Nay, their very prayers are singular, "And now, Lord, behold their threatenings, and grant unto thy servants"—grant what? protection? a speedy escape and more "prudence" for the future? No; grant—"that with all boldness they may speak thy word." (Acts iv. 29.) This is Christianity as it existed in the days of its glory, and this is the kind of Christianity that should now face the harlot of Rome.

POPISH SUPREMACY.

JOHN xxi. 15-17.

(BY A CONVERTED ROMANIST.)

THE Popish Church claims the supremacy of the Roman Pontiffs, namely, their supreme pastoral jurisdiction over the Churches, on the ground of the threefold injunction given by Jesus Christ to Peter near the lake of Tiberias:—"Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith unto him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." These words were evidently addressed by our

blessed Redeemer to Peter to restore him to the privilege of the apostleship, from which he had fallen when he denied his Master three times. All the circumstances lead an impartial mind to this interpretation, but especially the grief of Peter, because Jesus had addressed to him the same question the "third time." But as the Roman hierarchy do not feel inclined to acquiesce to this plain and clear meaning, clinging to their darling notion of *primacy*, there would never be an end to the controversy. Let us then be generous with them, and for argument's sake let us accept their own interpretation, and we will prove to them that those words of Christ are *diametrically* opposed to the Papal authority which they assume.

Every institution derives its authority from the will of its author. If certain conditions be established by the legislator as the proper grounds upon which either a privilege or an office is granted, the fulfilment of these conditions must be considered *indispensable*, in order that the privilege or the office may be lawfully claimed. Thus no one can claim the succession to any office who does not fulfil the conditions. To claim the privilege and the office independently of the affixed conditions, is surely an usurpation, an intrusion. If then, in the text under discussion, a privilege was granted to Peter, on the express condition of his love towards Jesus being "greater" than that of the other Apostles—and if in these words is contained the institution of the hierarchy, surely it was indivisibly attached to the fulfilment of this condition—and surely the succession in the same office granted to Peter must still be grounded upon the same superior character of Christian love in him who claims it above all other Christians. What a grand subject of deep consideration to the Christian Churches does the instalment of Peter, in this view, present to the pastoral office! Here is Jesus, the great Legislator and Redeemer, in whom is the fulness of the Godhead. His eye, which searches the hearts of all men, is fixed upon Peter. He certainly reads all the thoughts of his mind, all the wishes of his heart—certainly he sees the fervency of spirit of his repentant disciple; the readiness and cordiality of his love. He knew what farther development his faith and charity would undergo, when the outpouring of the Holy Ghost would improve his Christian dispositions. He knew all, yet He questions him, "Lovest thou me more than these?" and He repeats again and again, "Lovest thou me?" What does this mean? Why such a solemn address? Why does Jesus require a threefold profession of love? We do not read of a similar mode of address anywhere else throughout the gospels. When Jesus Christ asked from the Apostles a profession of faith He put *one* single question, He was satisfied with *one* single answer. What a difference! To be reckoned a disciple, a believer, a living stone of the Church, a single profession of faith is sufficient; but to be intrusted with the care of the flock, with the privilege of feeding the sheep, Jesus requires a threefold profession of love. Nay more, He requires a profession of love superior to that of others. Nothing more imposing and solemn than this can be imagined or better fitted to impress upon our minds the unspeakable importance of the condition upon which this privilege was granted. Who can for a moment suppose that all this solemnity was to be limited only to the first appointment, and that afterwards the condition might be dropped as unnecessary, so that the pastoral office might be exercised by those who did not fulfil the condition? Who can for a moment suppose that such was the mind of the great Legislator? Who can for a moment entertain the idea that Jesus Christ meant, that the imposition of the hands of a bishop should be a substitute for the gift of the Holy Ghost, or that the gift of the Holy Ghost should be imparted by the mere hands of a

creature? No: the true pastoral office instituted by Christ is not to be found wherever the great indispensable condition of superior love towards Jesus is disregarded. No Christian will ever dare to assert the contrary, as no man in his right mind will ever dream of being entitled to inherit an estate without fulfilling the conditions attached to the succession. Yet wonderful! the Popish hierarchy, murderers of the saints of God, claim the apostolical succession to the Papacy, Episcopacy, and pastoral office on this bare ground! The Popish doctrine is, that in the "sacrament" of Ordination, through the imposition of the hands of one or many bishops, according to the rites prescribed in the Pontifical, the privilege annexed to the episcopal or priestly office is effectually imparted. The Popish Church teaches, that through this ordination an *indelible* character is impressed on the soul of the consecrated individual, so that he becomes a *fit subject* to exercise the pastoral authority. This is the Popish doctrine. But surely somebody will say, they must admit, that if the person be not at least a good Christian, he cannot receive the authority to rule the Church of Christ. Nay, but they do teach this monstrous doctrine, and even admit that some of the Popes have been the most wicked of men. Without fear of being met by the pitiful wailings so fashionable now amongst the Popish controversialists, that *they are slandered or misrepresented*, we declare, and all know that such is their doctrine. They teach that the priestly authority exists even in the most profligate characters—that the episcopal authority was the same in the Apostle Paul as it is in the most wretched scoundrel whose head has been pressed by the hands of *three bishops*—that the Papal authority was the same in Alexander VI., the most impudent amongst all ruffians, as it was in the Apostle Peter. This is one of their dogmas, and whosoever shall assert the contrary is, in their estimation, an *accursed heretic*. One of the grounds upon which the massacres of the Waldenses and Albigenes were justified, was precisely this, because those Christians denied that wicked persons might be endowed with apostolical authority. Now, I would ask any sincere Romanist, if he really thinks that from the words of Christ addressed to Peter may be drawn such a pernicious doctrine? Can he be so blinded by the principle of absolute submission to the *infallible Church*! as to give to the words of Christ such a preposterous sense? If the outward rite of ordination be effectual to confer on *wicked persons* the divine gift, the authority over the Church, surely the outward rite of baptism must be equally effectual to confer the grace of salvation to *unbelievers*—surely the absolution granted by a priest must be equally effectual to impart the pardon of his sins to an *unconverted sinner*. The Popish Church, however, professes to teach, that the sacraments of Baptism and Penance are null and void when administered to *unbelievers* and *unconverted sinners*. How is it, then, that the fulfilment of the conditions put by Jesus for the validity of baptism and of priestly absolution, namely, *faith and repentance*, are professedly reckoned *indispensable and essential*, whilst the fulfilment of the condition so solemnly put by Jesus for the exercise of the pastoral office, namely, *superior love towards Him*, is considered *unnecessary and non-essential*? Let Cullen or Wiseman explain this riddle. From what we have said we are entitled to infer, that the Popish hierarchy assumes an authority which is in direct contradiction to Christ's institution of the pastoral office. Its theory has no foundation in Scripture, but bears evidently the stamp of the Middle Ages, of those unfortunate and dark ages, when the feudal system entailed the highest privileges to the mere power, and "grievous wolves entered in, not sparing the flock."

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

JUSTIFICATION.

POPERY.—Justification and Sanctification are one process.

“The sole formal cause [of justification] is the righteousness of God, not that by which he himself is righteous, but that by which he makes us righteous; with which being endued by him we are renewed in the spirit of our mind, and are not only accounted righteousness, but are properly called righteous, and are so, receiving righteousness in ourselves, each according to his measure, which the Holy Spirit bestows upon each as he wills, and according to our respective dispositions and co-operation.”—*Council of Trent*, sess. vi.

BIBLE.—Justification and Sanctification are two separate and distinct processes.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.”—1 Cor. vi. 11. “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”—Eph. ii. 8, 9. “But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.”—Titus iii. 4, 5.

POPERY.—We are saved by works, not by grace.

“Whosoever shall affirm that the righteous ought not to expect and hope for everlasting reward from God for their good works which are wrought in God, through his mercy, and the merits of Jesus Christ, if they persevere to the end in well-doing, and observance of the divine commandments; let him be accursed.”—*Council of Trent*, sess. vi.

BIBLE.—We are saved by grace, not by works.

“But we believe that, through the grace of the Lord Jesus Christ, we shall be saved, even as they.”—Acts xv. 11. “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”—2 Tim. i. 9. “Being justified freely by his grace, through the redemption that is in Christ Jesus.”—Rom. iii. 24. “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”—Gal. v. 4. “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.”—Eph. i. 7.

CONFESSION AND ABSOLUTION.

POPERY.—We must confess our sins to a priest.

“Whoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation, or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ, and is a human invention; let him be accursed.”—*Council of Trent*, sess. xiv. can. vi.

BIBLE.—We must confess our sins to God only.

“Against thee, thee only, have I sinned, and done this evil in thy sight.”—Ps. li. 4. “He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.”—Prov. xxviii. 13. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”—1 John i. 9. “But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God.”—Rom. xiv. 10-12. “Out of the depths have I cried to thee, O Lord.”—Ps. cxxx. 1.

POPERY.—The priest has the absolute power to forgive sins.

“Whoever shall affirm that the priest's sacramental absolution is not a judicial act, but only a ministry to pronounce and declare that the sins of the party confessing are forgiven; so that he believes himself to be absolved, even though the priest should not absolve seriously, but in jest; or shall affirm that the confession of the penitent is not necessary in order to obtain absolution from the priest; let him be accursed.”—*Council of Trent*, sess. xiv. can. 9.

BIBLE.—God alone forgives sins; a minister only preaches it.

“And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.”—Luke xxiv. 46, 47. “To wit, that God was in Christ, reconciling the world unto himself,

not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation."—2 Cor. v. 19. " And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins."—Acts x. 42, 43. " Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii. 38.

" CRY ALOUD AND SPARE NOT!"

" Cry aloud and spare not !" let the wide welkin ring,
Let the war-note be borne on the wind's rapid wing ;
" To the help of the Lord" let us gladly arise,
For the ark of our God is the conqueror's prize.

Come, come to the rescue with heart and with hand,
A banner we bear though we wield not a brand,
Save the sword of the Spirit, the life-giving word,
That heals while it wounds, e'en the breath of the Lord.

Come Christian and patriot, come son and come sire,
Come all whom the truth and the right can inspire,
Come maidens and matrons, come youth and come age,
And cheer on the strife if you cannot engage.

But *can* you not aid us ? think once and again—
Bid your sympathy speak with tongue, pencil, or pen :
Let your zeal be outpoured with the voice or the lyre,
Till your homes be enshrined with a halo of fire !

Let the orator tell of the desolate home,
Befouled by the slime of the minions of Rome,
While in accents prophetic he utters the knell
That shall herald her doom to the caverns of hell.

Let the painter portray, and behold while he paints,
The sorceress " drunk with the blood of the saints,"
As she bears in her hand the dark chalice of crime,
And sinks to the pit in the fulness of time.

Let the bard, while within him the strong spirit heaves,
Write with fingers of flame on his sibylline leaves ;
And the minstrel entranced his best melody bring,
While his harpnotes with soul-stirring symphonies ring.

And ye who are feeble to do and to dare,
Breathe out your warm souls in the fervour of prayer ;
We shall triumph at last over Babylon's fall,
" For the Lord God Omnipotent" reigns over all.

A POPISH THEATRE AT DUMFRIES.

It would appear that the Papists at Dumfries have been outraging the feelings of the serious Christians of that place, by turning their chapel into a temporary theatre, in which a Popish sermon has been mixed up with profane and idolatrous music,—the whole being enacted on a Sabbath evening, and for hire. This is all quite in keeping with the Romish system, and has been practised largely in England, and with considerable success. We rejoice that the Rev. J. J. Wood has come forward to reprobate and denounce the profanity in suitable terms of abhorrence and disgust. He says,—

" Let it be distinctly known what that entertainment was. It consisted of sixteen or seventeen pieces of music, with a discourse on the Trinity, by the Rev. H. Small, stuck into the middle of them. The principal performers were certain professional musicians—foreigners known by the name of the *Bearnais Singers*—who have been singing in different parts of the kingdom, and who were advertised to give a concert this week in Dumfries. Among the pieces in the programme were two hymns to the Virgin Mary, one hymn to the ' Saving Host,' that is, the bit of bread which, Papists say, four words spoken by a priest change into the soul, body, blood, and divinity of our Lord Jesus Christ ; and one hymn to the ' Holy Cross.' The bills announcing the performance concluded in the following manner :—' Doors open at six ; service to commence at half-past six. An offering.

in silver on entering the church will be necessary to procure a seat. The collection will take place after the Creed. Programmes of the service and music to be had gratis at the porch."

The *Dumfries Standard*, October 12, gives us, however, the following painful information—

"Unfortunately, the dodge partially succeeded, and some professing Protestants were entrapped to desecrate the Sabbath, and countenance and contribute to the promotion of idolatry, and the support of a system which is the worst foe of man. The basilisk fixed his sparkling eye, and the poor fascinated bird, after a few hasty flutterings, fell into his jaws. The chapel we understand was moderately filled, but not crowded. A Protestant gentleman, and a musician, who tells us he was present with the view of seeing and hearing for himself what Popery can and will do, after describing the performance of the choir as a decided failure, says, that the whole proceeding filled him with disgust, on account of the strange blending of sacred and secular things, and of trifling mummery with all that we reckon holy."

We again quote from Mr. Wood's faithful and stern remonstrance addressed to such deluded Protestants, and we trust it will make an impression on all who may be exposed to similar temptation, for the same thing will be attempted in other cities.

"Surely such an entertainment as this, if fit for any place, was fit only for the theatre. Yet it was performed in what is called a place of worship, on the Lord's day, and was, beyond all question, a most gross profanation of that blessed day, involving in very heinous sin those thoughtless, infatuated Protestants (I speak not of Romanists) who gave it their countenance and presence. These Protestants went to the Popish chapel either to worship, or to be entertained and amused. If they went to worship, were they not guilty of grievous sin in singing hymns to the Virgin Mary, to the 'Holy Cross,' and to a bit of bread impiously called our Lord Jesus Christ? If they went for entertainment, was not that a plain and undeniable profanation of the blessed Sabbath? And besides, how can any Christian man or woman be entertained or pleased with hearing their poor, blinded, bewildered fellow-immortals, as an act of public worship, singing hymns to the Virgin Mary, the 'Saving Host,' and the 'Holy Cross?' We solemnly and affectionately put it to our Protestant fellow-citizens in this light:—Did you worship in the Popish chapel? If you did, then think whom and what you worshipped. Or was it only for entertainment that you went? Then you profaned the Sabbath day; and further, you were so unfeeling and cruel as to be amused with the superstition of those who have been less favoured than you have been, and who have to answer to God at the judgment for robbing him of the worship, honour, and glory which are due to him alone. Even the taste for music, however strong, can obviously be no excuse for partaking in such worship, countenancing it, being entertained by it, or such profanation of the Sabbath as being present at it involves."

THE LATE RIOTS IN IRELAND.

The meetings which have been held in all parts of England and Scotland in regard to the late Irish riots have been most successful, and must have diffused a great flood of light in regard to the true nature of Irish Popery,—the vast obstacles which stand in the way of preaching the Gospel in that unhappy country,—the thankfulness with which we ought to contemplate the success which has crowned in certain districts the devoted labours of the ministers of Christ,—the urgent duty of Protestants to make Ireland more and more a field for missionary labour,—and the extraordinary and criminal infatuation of the Government in supporting the Maynooth endowment. We cannot doubt that much fruit will afterwards spring from these meetings.

LECTURES ON POPERY IN SCOTLAND.

Courses of lectures on Popery for the ensuing winter are being organized in many districts of Scotland. In particular, two courses are about to be delivered in Edinburgh and Glasgow; and from the names of the lecturers we cannot doubt that they will, by the divine blessing, be most successful. The more light the better.



THE MONKS OF MOUNT MELLERAY AND THEIR DUPES.

POPISH BEGGARY—THE MONKS OF MOUNT MELLERAY.

THE following appeal from the monks of Mount Melleray in Ireland was published in the *Tablet* of August 20, and is worthy of study.

"TO THE EDITOR OF THE TABLET.

"SIR,—I am authorized by the Lord Abbot of Mount Melleray to inform the benevolent friends and benefactors of that holy house, that the all-divine Sacrifice of the Mass is, and shall continue, daily to be offered in the abbey, for the temporal and spiritual welfare of all those generous friends of religion and humanity who never close their ears to the cry of religion in distress, and to whom he now confidently appeals in his present and dire necessity. Besides the daily sacrifice offered for the living and dead benefactors, the donors may be also unerringly assured of their ample participation of the countless other good and penitential works which are performed, day and night, by this holy and mortified community.

"The Lord Abbot earnestly wishes me to convey to you and the other journalists of the city, his cordial and grateful thanks for your zealous and feeling advocacy of the cause of his house, and fervently prays that your reward in a better world may far outweigh the sympathies which you and the other friends (journalists) have so happily elicited in behalf of the destitute community of Mount Melleray Abbey.—I am, dear Sir, yours gratefully,

"M. AHERN, R.C.C.

"23, Essex Quay, August 8, 1853."

The miserable combination of "pride and poverty" has seldom been more strikingly illustrated. This Abbot calls himself a "*Lord*" Abbot, and yet turns out to be the most preposterous kind of beggar. Here also are strong able-bodied and perfectly idle men, with houses and lands of their own, importuning the poor hard-working people of Ireland, who have neither houses nor lands, but who have wives and families to support, to give alms to support them in idleness, and offering to "crucify the Son of God afresh" in return for such alms. The curse of Canaan was, that he was to be "a servant of servants;" the Irish monk may justly be called a "beggar of beggars." Beggary, however, is a characteristic of Rome, and this peculiarity of the Romish system has not been sufficiently attended to, otherwise men would wonder less at the degradation of all Popish countries. Rome in this as in other respects promotes the violation of the divine law, which says, "Six days shalt thou labour and do all thy work." "If any man will not work, neither shall he eat." The "man of sin" says, "If thou wouldst be a saint, on no day shalt thou labour or do any work, and yet thou shalt eat abundantly of all that thy soul desireth, so long as thou canst by importunity or imposture snatch the morsel from the mouths of the poor." Besides this, the very example of these idle monks becomes infectious. All men desire to become saints after this lazy fashion, and by and by the whole community becomes steeped in poverty.

The unity of Popery appears from this that the same state of matters existed in England before the Reformation, and in 1528 a petition was presented to the King, entitled, the "Supplication of the Beggars." It was presented on behalf of the ordinary poor, and its object was to set forth that all alms were absorbed by the monks. The following sentences will give an idea both of its nature and of the identity of Popery in all ages and lands. "The most pestilent calamity has come upon the King's poor beadsmen, by reason that in the times of his predecessors another sort of beggars, not impotent, but strong, puissant, counterfeit, holy, and idle beggars and vagabonds, craftily crept into this realm, and, since the time of their first entry, by all the craft and williness of Satan are not only increased into a great number but into a kingdom. . . . This ravenous sort have begged so importunately, that they have gotten into their hands more than the third part of all the realm. . . . Not only are the real

beggars defrauded, but the King is cheated of his revenue, and the nation of defence. . . . It is proved by truth of history, that those sturdy idle thieves have ever drawn the nation into disobedience and rebellion, that by their celibacy population is diminished, and that by their gross immorality it is depraved and enfeebled." . . . The utmost good they can pretend to do in return for half the wealth of the kingdom is to pray men out of purgatory, which is but a region of their own invention. The prayer of the petition is striking,—“Set these sturdy loobies abroad to get them wives of their own, to get their living with their labour in the sweat of their faces, according to the command of God in the third of Genesis; to give other idle people by their example occasion to go to labour. Tie these holy thieves to the carts, to be whipped naked about every market-town till they fall to labour,”* &c.

We commend this petition to the consideration of the begging monks of Ireland and their supporters. But meantime we were struck to observe, that our beloved Queen and the Prince Consort are so unacquainted with the practical workings of Popery, as to express surprise at the rags which were recently presented by the Popish masses of Dublin. In a very kind letter, dated “Balmoral, September 7,” and addressed to “Sir Edward Borough, Bart., Dublin,” the Queen and Prince Albert are made to say,—

“The Queen and Prince consider it of very great importance to the social condition of the people of Dublin that this attempt at the improvement of the inhabitants should be successful; but Her Majesty and his Royal Highness feel also very anxious that some attempt should be made to improve the feeling of the lower classes in Ireland with regard to the state of their clothing, and to induce them at least to make some exertion to keep their clothes, of however poor a quality, in a decent state of repair.”

These illustrious personages are not aware that they may as well expect grapes off thorns, and figs off thistles, as comfort and whole garments amongst the adorers of rags and wafers. Let them command Lord Aberdeen to withdraw the Maynooth Grant, and let them earnestly seek to rescue the Irish masses from the fangs of a degraded and mercenary priesthood, and they will probably succeed in their object. But as long as the Ministry manufacture priests who manufacture rags, it is simply painful to observe the highest persons in the land calling upon the poor Irish to mend their clothes. The truth is, all the tailors in the world would not keep their clothes whole, all the washerwomen of the world would not keep their persons clean, so long as they are under the influence of this baleful system. And the same thing may be said of their houses. No matter what houses you give them, they will have all the peculiarities of savages, so long as they are the slaves of superstition. Dr. Foulis of Edinburgh illustrates this peculiarity in the following graphic passage:—

“Year after year, the receding tide of harvest labourers leaves on our shores a large residuum of Irish rags and poverty. . . . We affirm, and that advisedly, that these people are not fit to live in ordinary houses; and instead of appreciating a good one, in the course of a short time they turn it into a filthy den—cellars and garrets are their congenial homes, and there they seem to thrive and multiply in astonishing luxuriance. These statements may appear harsh, but we do not make them without being able to substantiate them by a most conclusive practical illustration. Some few years ago, the large tenement in Burt’s Close, the ‘Hatter’s Land,’ was occupied by the respectable workmen of a neighbouring manufactory, and more comfortable houses could not have been desired. Unfortunately for the house and the health of the town, the Irish were allowed to tenant it, until from top to bottom, with the exception of two families, it was altogether filled with them. What was the result? In the course of a short time it was converted into a hotbed of fever and filth.”†

* Rule’s “Martyrs of the Reformation,” pp. 159, 160. Mason, London, 1851.

† Old Houses of Edinburgh. By Robert Foulis, M.D. Johnstone and Hunter, 1852.

KING HENRY VIII. NOT THE AUTHOR OF THE ENGLISH REFORMATION.

THERE is no more common and favourite allegation of Romish controversialists than this, that the Reformation in England is to be traced to the bad passions and the criminal actions of King Henry VIII., and that this affords a proof, or at least a strong presumption, of the falsehood of Protestantism. You can scarcely open a Popish pamphlet, whatever be the subject of it, without meeting with some reference to this topic. As this allegation is so frequently and so confidently made, and as it wears something of a plausible aspect to ignorant and superficial persons, it may be worth while to investigate and to dispose of it, especially as it at the same time furnishes a good specimen of the small trickeries and little plausibilities in which Romish writers usually abound. The discussion of this topic may be comprehended under the following heads:—1st, The allegation is not true as a matter of fact; 2d, Even if it were true, it would be wholly irrelevant and futile as an argument against Protestantism; and 3d, A similar allegation may be both truly and relevantly adduced against Popery. If these three positions can be established, the charge will be not only refuted, but retorted or thrown back upon our opponents.

1st, It is not true that Henry VIII. is to be regarded as the author or cause of the Reformation in England. Some of his proceedings indeed were closely connected with that general series of events which, in a loose and popular sense, may be said to have constituted or produced the Reformation, and were overruled in the good providence of God for removing some hindrances, and furnishing some assistance, to the advancement of Protestantism. Henry threw off the usurped authority of the Pope, and permitted the translation and circulation of the Bible. This was about all that he did for the cause of the Reformation. He never was a Protestant, and neither did, nor intended to do, anything for the advancement of Protestantism as a system of doctrine opposed to Romish errors. He continued to believe and maintain till his death, the Popish enormities, of transubstantiation, the withholding of the cup, the celibacy of the clergy, monastic vows, private masses, and auricular confession, and to persecute those who rejected them. These things being so, it is utterly unwarranted to represent him as a Protestant, or to identify him with the Reformation. He continued to be a son of the Church, though certainly not a very obedient one. Protestantism, properly so called, as a system of doctrine opposed to Popish error, made progress in England during his reign, not because of his efforts to advance it, but in spite of his exertions, carried on in the true Popish style and spirit, to crush it.

John Wycliffe, who flourished about two centuries before, did far more, by his expositions of divine truth, and by his translation of the New Testament into the English language, for promoting the Reformation, than King Henry. The Church of Rome, many years after Wycliffe's death, dug up his bones and burned them, but she was not able to extinguish the scriptural movement which he was the instrument of setting in operation. During the whole of the interval between Wycliffe and Henry, we have evidence of there being in England not a few cases of men and women who read the Bible, and who, by God's grace accompanying this process, were born again through the belief of the truth, were led not only to renounce the errors of Popery, but to believe in the Lord Jesus Christ to the saving of their souls. The number of such cases became consi-

derable in the early part of Henry's reign, even before his quarrel with the Pope, and after he began to encourage the diffusion of the Bible it greatly increased both among ministers and people. *This process and these persons*, that is, the saving conversion of individuals, through God's blessing attending the reading and preaching of the word, constituted the real germ and origin, the true basis and foundation, of the Reformation from Popery in England, just as in other countries. This view of the state of matters in England has been brought out in a very interesting and impressive way in Dr. Merle D'Aubigné's recently published volume on the History of the Reformation in England. It has, we fear, been too common, even for Protestants, to overrate the influence of the political, and to underrate the influence of the scriptural and truly religious, element in bringing about the English Reformation, and the perusal of Dr. Merle D'Aubigné's recent volume is well fitted to correct this erroneous impression.

Henry's quarrel with the Pope was overruled by God in his providence for affording facilities for the diffusion of divine truth, just as he overrules all events, even the schemes and efforts of wicked men, for promoting his glory, just as he makes the wrath of man to praise him, and restrains the remainder of that wrath. But the true cause or origin of the Reformation in England, and everywhere else, was this, that it pleased God at that time to afford men special opportunities of reading his word and knowing his will, to pour out upon them his Holy Spirit, and thus to guide them to right views of the way of salvation in opposition to Popish corruptions, and to make many of them living epistles of Christ. Political events, and the schemes of irreligious men, operated in various ways, in different countries, both in aiding and in obstructing the cause of the Reformation, according as God was pleased in his manifold wisdom to overrule them. But in England, as in every other country where the Reformation made any progress, there was, as the true source or cause of this, a substratum of real personal piety, produced by the Holy Spirit through the belief of the truth, and usually, in the first instance, by the instrumentality of the reading of the Bible. The real Reformers were not the princes and potentates who threw off the usurped authority of the Pope, but the men who, having been themselves enlightened and converted by the Spirit of God, were the instruments of bringing out divine truth from the Sacred Scriptures, and introducing it into the understandings and hearts of men. Of these men, the only true and real Reformers, we are not ashamed, notwithstanding all the reckless malignity and mendacity with which Papists, aided sometimes by infidels, have tried to blacken their memory; for we are quite sure we can prove, that nothing can be established against them which, to say the least, makes it at all unlikely, that God should have made them his chosen instruments for reviving his truth and advancing his cause.

2d, Even if the common Popish allegation were true in point of fact, it would not furnish a legitimate proof, or even a presumption, against the truth of Protestantism. If it could be proved that Henry was a Protestant, that he exerted his royal authority in promoting Protestantism, and contributed to accomplish this object in his kingdom, all which positions are untrue, this manifestly would have no real bearing upon the great question, whether Popery or Protestantism be the truth of God. Not to dwell upon the obvious considerations:—1st, That this allegation applies only to the Reformation in England, and not in other countries, that it has no appearance of applying to Protestantism in general; and 2d, That it is an ordinary procedure in God's moral government of the world, to employ and overrule the schemes and efforts even

of wicked men for advancing his cause,—not to dwell on these obvious considerations, which are quite sufficient of themselves to establish the irrelevancy of the allegation, what we wish especially to advert to under this head is this, that it is not by arguments of this sort, or by the application of any such test or standard, that the controversy between Popery and Protestantism is to be decided. The great question, whether Popery or Protestantism be the truth of God, is not to be settled by mere probabilities or presumptions, or by adventitious and collateral considerations. In order to a legitimate and satisfactory adjustment of this important point, we must first ascertain what is the test or standard by which a question of this nature ought to be determined, and then we must fully and faithfully apply this test or standard. We must take the written word, the only infallible source from which, in our actual circumstances, we can learn certainly what God would have us to believe and to do, and admitted by Papists themselves to be all-authoritative, and by a full and unshrinking application of this alone must we settle the controversy. Whatever other means of ascertaining the divine will may have been enjoyed in other times, we have now in point of fact, no standard but this. Whatever external circumstances may have attended the introduction, or may have favoured or obstructed the diffusion, of any particular doctrine, there is an appeal from all such indirect and collateral considerations to the written word, as the only standard by which its truth or falsehood can be determined. We are quite willing to discuss with Papists what is the rule of faith, and how this rule of faith, fairly and fully applied, bears upon the decision of all the points controverted between us. No other mode of investigation can reach the real merits of the question at issue, and no other should ever be allowed to supersede, or modify, or postpone the application of this. Whatever influence King Henry, or any other man, of whatever character, may have exerted in promoting the success of the Reformation, the question still remains entire and untouched, whether the doctrines of the Church of Rome, or those brought out by the Reformers and adopted by Protestant Churches, are accordant with the word of God. This is the great question which Protestants insist upon discussing as the only legitimate and satisfactory way of settling the controversy, while this is just the question which Papists labour most anxiously to set aside or to evade. Papists will discuss anything rather than this, and on this account Protestants should just be the more firmly resolved to adhere to this line of discussion, and to treat every other mode of investigation as comparatively useless and unimportant, because manifestly not conclusive on the main point, whatever may be the result of it.

3d, A similar allegation may be both truly and relevantly adduced against Popery. We do not mean that a similar allegation, drawn from the character and conduct of individuals, affords of itself a conclusive argument against Popery, so as to supersede the necessity of a confutation of its doctrines from the word of God, but merely, that facts can be adduced from the history of Popes and other eminent ecclesiastical authorities, which, when viewed in connexion with the principles held by Papists themselves, afford a much stronger presumption of the falsehood of Popery, than any that *can* be derived from such a source against the truth of our principles. The Popes stand in a very different relation to Popery, from that in which the princes and potentates, who may have contributed to advance the Reformation, stand to Protestantism. Nay, they stand in a very different and far closer relation to Popery, than even the Reformers properly so called, Luther, Zuingli, Calvin, Cranmer, and Knox, held to the system which they were the instruments of intro-

ducing or reviving. The Popes are regarded by all Papists as the divinely appointed and commissioned vicars of Christ, and monarchs of his Church; and by many Papists they are believed to be endowed with infallibility in declaring what is truth and duty. They are considered to be divinely authorized to exercise dominion over men's consciences and creeds, and to be entitled to require men to believe and act in religious matters *as they enjoin*, just *because* they enjoin it. The Popes claim this position and authority, and the Papists concede it to them, and they are thus very thoroughly identified with the system over which they preside. The Reformers claimed no such position, and Protestants have never conceded to them any such authority. The Reformers were neither the authors nor the imposers of Protestant doctrine. They professed only to bring out the truth of God with respect to the way of salvation, the constitution of the Church, and the path of Christian duty, as contained in the written word; and the Protestant Churches have adopted the views of the Reformers, not in the least *because* these men held them, but *because*, and *only in so far as*, they were persuaded in their own mind and conscience, that these views are in accordance with the word of God. Even the Reformers, then, not to speak of the secular princes, were much less closely identified with the system of Protestantism than the Popes have always been with the system of Popery.

Upon these grounds, it is much more reasonable and legitimate to draw inferences in the way of presumptions, with respect to Popery, from the character and conduct of the Popes, than to draw inferences of a similar kind with respect to Protestantism, from the character and conduct even of the Reformers. And there is certainly a great deal in the character and conduct of many of the Popes, which affords strong and legitimate presumptions against the system of Popery, and against the claim of the Church of Rome to be regarded as the mother and mistress of all Churches. We may advert to two or three instances from the period of the Reformation. Who filled the chair of Peter at the commencement of the memorable sixteenth century? It was Alexander VI., a monster of depravity, a man polluted with almost every enormity that the depraved heart of man has devised, and who ended his life by taking, through mistake, poisoned wine, which he was about to administer to some of his cardinals, whose wealth he coveted. Who held the Popedom when, a few years later, Luther and Zuingli commenced the work of the Reformation? It was Leo X., an infidel, profligate, voluptuary. Who was the Pope with whom Henry VIII. quarrelled about his divorce? It was Clement VII., a thorough knave, a man whose whole life was a lie, who was entirely influenced by the basest selfishness, who cared for nothing but the promotion of the secular interests of the Papacy, and who never scrupled at any falsehood or knavery which he thought fitted to advance that end. Even if Henry had been the author of the Reformation in England, if he had stood in the same relation to Protestantism as the Popes do to Popery, he could not reflect more discredit upon the Reformation, than even the most reputable of these three pontiffs does upon the Church of Rome.

If our readers will remember these three considerations, they will have no difficulty in refuting and retorting the favourite allegation of the Papists, about Henry being the author of the English Reformation.

We may remark at present, what we may afterwards illustrate, that there are many of the smaller plausibilities, usually employed by Papists in order to create a prejudice against Protestantism, to which the general line of thought now illustrated is equally applicable. It can be easily proved with

respect to them,—1st, That they are not true in point of fact; 2d, That even if they were true, they would be utterly useless and irrelevant in really determining any of the points controverted between Protestants and Romanists; and 3d, That they admit of being retorted with far greater effect upon the Church of Rome.

GROSS SUPERSTITION IN HIGH PLACES.

WE learn from the public prints that Dr. Wiseman has been at Amiens assisting, along with twenty-seven other Romish ecclesiastics, at the removal of the “relics” of an old Popish so-called “saint.” What these “relics” were we are not informed—probably bones, hair, or rags. How these cunning worldly wise men must have despised in their hearts the abject crowds that were abasing themselves before the spectacle! The “relics,” however, will be made to pay largely. Old bones are better than new gold in the spiritual merchandise of Rome.

A Brussels newspaper lately announced the fact, that the Pope had sent to the Duke de Brabant, heir-apparent to the throne of Belgium, a piece of “the wood of the manger in which Christ was laid,” that this was presented by the Pope’s nuncio at a “private audience,” and that the Duke was “deeply affected.” The correspondent of the *Times* says—“The Duke de Brabant is still very young, only eighteen years of age, but of tall stature, with quite a Bourbon face—not the rounded contour of a Louis XVI. or a Duke de Bordeaux, but nearer the older and more elongated type of a Louis Quatorze, or his own ancestor, the first Duke d’Orleans. His manners are precocious, as is usually the case with plants of a royal conservatory—the coolness, the *aplomb*, and the knowledge of persons which he has, belonging rather to a man of thirty.”

The above fact, however, proves either that he is a perfect fool to be imposed upon by such an obvious swindle, or something very like a knave, not to spurn it with disgust. The Pope knows perfectly well that his old rotten timber never saw Bethlehem; but inasmuch as many of his deluded dupes can be made to believe anything, there cannot be a cheaper way of promoting his influence. It is certainly a most lucrative traffic, to exchange bits of old wood for the favour and patronage of princes. But how long is this monstrous imposture to outbrave the common sense of mankind! It ought to be swept from the face of the earth with the “besom of destruction.” The above is not the only instance of this modern form of gross chicanery, for the current newspapers also announce the following monstrous sample:—

“The following is a translation of an advertisement in the *Cologne Paper* of Sunday, the 5th instant, for the edification of Roman Catholics and the information of Protestants:—

“With high archiepiscopal approbation the larger relics which are here in the former Benedictine, now the Pfarr church, will be exhibited in the usual way this year, from the 11th till the 25th July, at two P.M., for the adoration of the faithful.

“a. The *towel* (*lintheum Domini*) wherewith the Saviour was girded at the Last Supper.

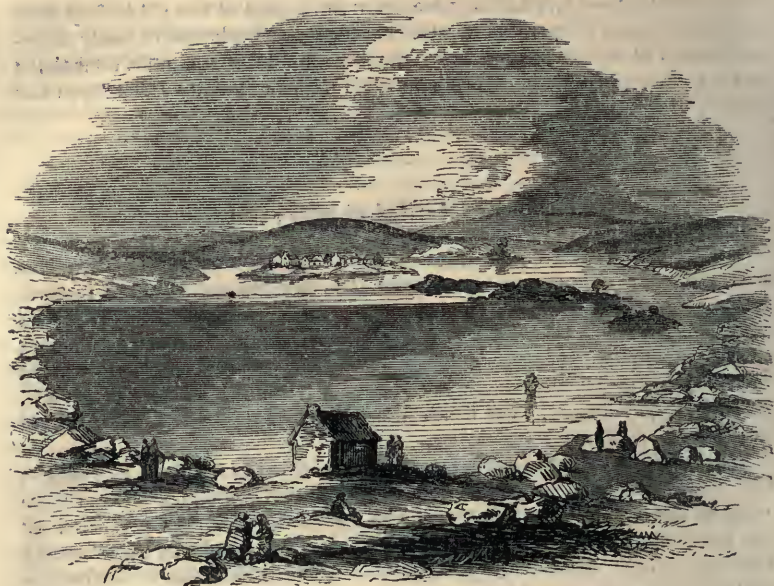
“b. The *linen clothes* (*sindon munda*) in which the holy body of the Lord was wrapped in the grave.

“c. The *napkin* (*sudarium Domini*) which was about the head of the Lord in the grave.

“Also, the head and the right arm of the holy Pope and Martyr, Cornelius; the head of the holy Bishop and Martyr, Cyprian; and various other smaller relics.

“CORNELIJ MUNSTER, June 2, 1833.

KUFEN, Priest.”



LOCH DERG.

THE GROSSNESS OF IRISH POPERY—LOCH DERG,

AS LATELY VISITED BY ONE OF THE "HUNDRED MINISTERS."

LOCH DERG has for ages been one of the principal so-called "holy places" in Ireland, to which the dupes of Rome resort for the purpose of doing penance. There are not a few silly traditions respecting a visit which St. Patrick is said once to have paid to it, which are religiously believed by the mass of Romanists, and these of course enhance the veneration in which it is held as a sacred spot, where such devotion as Rome offers is supposed to be peculiarly acceptable to God, and followed by special blessings on the worshipper.

The season of pilgrimage extends from the 1st of June till the 15th of August. During that period thousands flock from the remotest corners of Ireland to share in the observances. The diminution within the last few years of the Romish population has had the effect of reducing the numbers of the pilgrims; but they are still considerable. Having ourselves visited this scene of revolting superstition in August last, on the day after the season of pilgrimage closed, we learned that upwards of 5000 individuals had gone thither during the preceding two months to do penance; and we shall proceed to state some particulars respecting the manner of that penance. We know nothing better fitted than a survey of the orgies of Loch Derg, to impress on the mind a vivid idea of Irish Popery, and to shew the debasing influences which that system must exert on its deluded and unhappy votaries.

When the Romanist is threatened with calamity, or is suffering under any kind of distress, it is common for him to invoke the patronage and interposition of the Virgin, St. Joseph, St. Patrick, St. Bridget, or some other saint or pretended saint, and to vow that he will perform a pilgrimage if his prayer

is answered. Many of the pilgrimages to Loch Derg from the most distant parts of Ireland, and even from America and other foreign countries, originate in this way; and accordingly it is no uncommon thing for devotees when on their journey to present a letter to respectable persons stating that they are fulfilling a vow to some patron saint, and requesting help to pay the dues of the priest and the other necessary expenses. When the object of the pilgrimage is to expiate some heinous offence, the pilgrim takes with him a letter written in Latin from his confessor to the prior at Loch Derg, in which the crime is stated; and the penance and pecuniary exactions are proportioned to the aggravated character of the sin.

As soon as a group of pilgrims come within sight of the Loch they take off their hats and shoes; prostrate themselves on the earth; kiss the ground; and on their knees repeat a number of *Aves* and *Paters* in acknowledgment of the favour of being permitted to see a place in which they foolishly imagine their sin is to be taken away. They approach the shore uncovered and barefooted; and are ferried across to an islet which is only between two and three hundred yards in length, on which two chapels have been erected, with a house for the accommodation of the prior, and several wretched hovels as lodgings for the penitents. One of the chapels is used exclusively for confession, and contains six confession boxes, all of which are sometimes occupied by as many priests during the "busy season;" the other, which is called *the prison*, and which is dedicated to St. Patrick, is the scene of an important part of the penance. Between the two chapels there is a range of circles, called *saints' beds*, about two yards in diameter, surrounded by a low dwarf-wall—paved in the interior with sharp stones, having a rude stone cross in the centre; and part of the penance which, after he has confessed to the prior, the pilgrim immediately sets about fulfilling, consists in going round these seven circles a certain number of times; first going round the exterior, then round the interior on the stony spikes, perhaps on his bare knees, repeating at every round a certain number of *Aves*, *Paters*, and Creeds, according to direction. After going through these perambulations of the beds, he performs the circuit of St. Patrick's chapel, kneeling before the cross of St. Patrick, and repeating a certain number of *Aves* and *Paters*; and placing his back against St. Bridget's cross, he pretends to renounce "the devil, the world, and the flesh." These circuitings and perambulations, together with the innumerable crossings and kneelings and endless jabberings of Hail Marys which accompany them, must be gone through thrice daily. While he remains on the island, which must be not less than three days, but may be six or nine, or even fifteen days, the pilgrim subsists on bread or meal and water. The latter is the water of the Loch, which is drunk in a lukewarm state, and which, being blessed by the prior, is believed to possess a special virtue. It is called the *wine* of the pilgrims. The penance is completed by the pilgrims being shut up in the "prison" for twelve hours—from midnight till noon—during which period they are allowed neither food, nor drink, nor sleep, nor liberty of any kind. They must continue on their knees during the entire twelve hours, repeating rosaries, or employing themselves as they best may: and the tormenting tendency to sleep, induced by the atmosphere, and sights, and sounds of the place, must at all hazards be resisted; for the indulgence of sleep, even during the briefest space, would entirely nullify the efficacy of the penance which had previously been undergone. They are confined here for the purpose of enduring in this world the torments of hell, and thus escaping its agonies in the world to come. The miseries of such a scene, as described by one who witnessed it, are no unfit type of the sufferings of the lost. It is

certain that incurable madness, nay, even death, has ensued after a night's endurance of the horrors of that prison house.

Foolishly imagining that this ordeal of penance has expiated their sins, and won the favour of God, they wash themselves all over, and depart with the conviction that the load of guilt which they brought with them is cast into the waters of the Loch, and that they are sure of having got a victory over their spiritual enemies.

There is a manual sold to the pilgrims for three half-pence—a copy of which is before us while we write—for the purpose of supplying them with authentic directions regarding all the forms and usages that are necessary to be gone through. It has for title, “The Pilgrimage of Loch Derg:” and bears as a motto the words—taken from the thirty-first Psalm—“I will give thee understanding, and instruct thee in the way by which thou art to go.” The following passages will enable the reader to form an idea of the instruction proffered by this guide:—

“It is meet and good we should sometimes betake ourselves to that secret desert of our holy Apostle St. Patrick. . . . It seems expedient, if not necessary, that profligate and profane sinners who had their bodies wallowed in all kinds of voluptuousness and sensuality in drinking, eating, and other carnal pleasures, should mortify and punish the same with cold, fasting, prayers, and other austerities, applying spiritual medicines and soul-healing salves of penance to their spiritual wounds and soul-killing infirmities. . . . We enter this place barefooted and bareheaded: for, if the place where the angel spoke to Moses concerning the Israelites' delivery from the bondage of Pharaoh was so holy that he was commanded to tread upon it barefooted, why should not this place be holy where God commissioned and deputed our apostolic Moses, St. Patrick, to enlarge us out of the slavery and captivity of our spiritual Pharaoh the devil? Why should not this place be holy where we speak to God, and St. Patrick prince and chief of the saints of our nation, and go thither barefooted? Why should we not enter this place of penance barefooted and bareheaded to expiate our enormous crimes? . . . We repeat the first *pater* and *ave* in satisfaction of the sins of our thoughts: the second *pater* and *ave* in satisfaction of the sins of our words: the third *pater* and *ave* in satisfaction of the sins of our deeds. . . . We enter the penal bed that we may be thoroughly purged from our iniquities. . . . As soon as we leave the chapel we wash our hands and faces to signify that we are washed and cleansed from the filth of sin, and have broken the dragon's head in the waters. Ps. lxxiii. 13. And even as the children of Israel left their enemies drowned in the Red Sea, so should we leave our spiritual enemies drowned in this red lough, by which we are buried with Christ unto death. . . . Jesus being our Captain, by Jordan or good life you will enter the land of promise, which God grant me and you, pilgrims, by the intercession of the blessed Virgin Mary, all the saints, and especially of St. Patrick, our holy patron.”

The perusal of this authorized manual for the direction of the credulous visitor to this superstitious place, which, though employing occasionally the language of Scripture, is a wretched compound of superstition and silliness, impiety and imposture, will awaken in every Christian mind mingled emotions of pity and indignation—indignation towards the guilty upholders of such a system of delusion—pity for their wretched and ignorant dupes.

Can we wonder that with such materials to work upon, the knowing priests are able to get up a miracle occasionally to increase their influence with their ignorant followers? Such is the fact. So recently as in the month of July last, a priest is reported, on good authority, to have exorcised three evil spirits in the following manner:—A woman came to the island on pilgrimage, who believed herself to be possessed by the devil. She performed her “station,” and went through the routine of duty imposed on her; when, having gone to the priest to receive absolution, he told her that he was about to cast out the evil spirit with his word. Whereupon he entered one of the confession boxes, and causing the woman to kneel and hide her face, he made use of some incantations, and told her to arise; when there appeared *three large eels* crawling near the box, which he told her were the evil spirits which had come out of her; and in presence of the multitude they were cast into the lake,

when the priest, returning to the chapel, knelt before the altar, and thanked God that he had saved one soul from the power of the Evil One!

Nor is the place without its idols. Every pilgrim provides himself with a wooden crucifix, which he uses while performing his station—kissing it, and bowing before it, as he mutters his *aves* and *paters*. These rude crucifixes are prepared by Denny More, who lives in the neighbourhood of the Loch, and sells them for a penny each, or “what you please.” They remind one of the hideous images which our missionaries have brought from heathen countries, to shew the “strange gods” which the blinded nations worship. This manufacture is a source of “no small gain to the craftsman;” for we paid a visit to Denny, procured one of the crucifixes, of which the annexed woodcut is a facsimile, and found that he spends the entire winter in carving, with a common knife, a stock of these images for sale during the following season. Indeed, the whole affair may be viewed as a money speculation, from the prior, who presides over the orgies of the island, down to Denny. Every pilgrim has to pay 6½d. to the ferryman, and 1s. at least to the prior; and the gain thus accruing to him and his assistant priests (not to speak of voluntary offerings beyond the amount exacted, to which, of course, every encouragement will be given) enables us to perceive the interest which they have in maintaining this piece of iniquity.



As a means of extending the range of the spiritual imposture, stations are made by proxy. Individuals belonging to the order of Scapularians come from Dublin, Galway, and other places, and do penance for those who pay them a certain sum. These stations are believed to be as beneficial as though they were performed in person. Thus, also, stations are made for the dead, for the infirm, and for relations in foreign countries.

We were prepared to find that there would be some natural charm about this far-famed resort; or some artificial drapery cleverly thrown around the scene, fitted to strike the imagination and please the fancy. There is nothing of the kind. Never was expectation more baulked. The shore of the loch is bleak and barren. On the island every object is repulsive, prosaic, vulgar. You turn away from it with loathing when you see it a solitude. How sickening must be the sight when it is crowded with a living mass of squalid and degraded devotees! It is worth while, besides marking the spiritual debasement which is betrayed by such usages, to observe their necessary effect in still further impoverishing the poor. The pilgrims come on foot, for the most part, from the remotest districts of Ireland: they are chiefly of the peasant class—very poor: the pilgrimage takes place during the harvest, and consequently the expense of the journey to a labouring man, including loss of time and wages, must be very considerable. Such are the means which Rome employs for elevating the social condition of a starving peasantry!

Nothing can be more obvious than that the practices we have described are sanctioned by the Romish Church. It is vain for a Romanist to plead that Loch Derg is a local abuse, for which the Popish Church is not responsible; for is it not her boast that she is one—and always the same? But the plea—if it should ever be advanced—is destroyed by facts. Pope Benedict XIV. preached a sermon recommending the pilgrimage to Loch Derg; and a Romish prior, with assistant priests, officiates at all the observances, under the sanction of the bishop of the diocese, who visited the island during last season and celebrated mass.

There is not a well instructed Protestant child who, bringing these revolting usages to the test of God's Word, cannot perceive that there is nothing worse in undiluted Paganism. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." "Being justified freely by his grace through the redemption that is in Christ Jesus." "The time cometh and now is when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him. God is a Spirit, and they that worship him must worship him in spirit and in truth."

PUSEYISM SHADING OFF INTO POPERY AT YORK.

CASES are still occurring from time to time, in which Puseyism is producing its natural and appropriate fruit, in leading men to join the Church of Rome. We have just received a pamphlet published in the city of York, which brings out a case of this sort. It is entitled "England, Greece, or Rome? a Letter to a Friend, by a Convert from Anglicanism,"* and is dated September 19, 1853. It is understood, we are told, to be the production of a Mr. Pope, a clergyman of the Church of England, son of an evangelical minister lately deceased, who, along with his two sisters, has just been admitted into the one true Church, "out of which there is no salvation." The letter professes to give an account of the author's reasons for leaving Anglicanism and adopting Romanism. Being addressed to an Anglican friend, it *assumes* the truth of what have been called Anglican or Tractarian principles, in regard to the unity and supreme authority of the visible Church as an external organized society. *Upon this assumption*, the author has no difficulty in proving, that no honest and intelligent Anglican can stop at Anglicanism, but must, in order to be consistent, go on to Popery. The pamphlet is a very poor affair, but in so far as the establishment of this point is concerned, it is undoubtedly successful. It does not require the ingenuity or dexterity of a Wiseman or a Newman to prove the truth of this position. Its truth has been of late brought out so fully both by facts and argument, that we need not hesitate to affirm, that it proceeds from stupidity, or dishonesty, or cowardice, that any Puseyites remain in the Church of England.

The title of the pamphlet, "England, Greece, or Rome," is suggested by the well-known fact, that the Puseyites have been accustomed to maintain, that there are only three true Churches in the world, viz., the Anglican, the Greek or Oriental, and the Roman or Western. This position was based upon the idea, that the essential note or mark of the true Church of Christ, is an unbroken succession of ordinations by bishops, a notion which has no foundation in the word of God, and is opposed to the true principles of the Church of England, which, in accordance with Scripture, teaches in its 19th Article, that the first mark of a true Church is, that the pure word of God is preached in it. But besides making an unbroken succession of episcopal ordinations the fundamental mark of a true Church, the Puseyites have been accustomed to propound certain views with respect to the unity and authority of the Church, and this new pervert has no difficulty in shewing, that these views, when fairly and honestly applied to England and Greece, bring out as the result, that neither the Anglican nor the Oriental communions are true Churches, and that the Church in communion with Rome is the whole of the Catholic Church.

He is not so successful in a point of much greater importance, viz., in the use he attempts to make of the Puseyite principle, of the unlawfulness and imprac-

* Brown, 7, Little Blake Street, York.—N.B. By Anglicanism is meant Puseyism.

ticability of the exercise of the right of private judgment. He succeeds indeed in shewing, that there is at least as much necessity for the exercise of private judgment, and as much difficulty in exercising it aright, upon the Puseyite rule of faith, viz., the Church of the fifth century, as upon the Protestant standard, viz., the Sacred Scriptures, and so far he has clearly the advantage of his Anglican friend. But he does not seem to be aware of what is yet very evident and certain, viz., that he himself, in making up his mind to join the Church of Rome, has been exercising his own private judgment, and that, too, as could be easily shewn, in a very unreasonable and erroneous way. Much as Puseyites and Papists dislike and vilify the right of private judgment, they cannot avoid exercising it themselves, and this too on the most important and difficult of all subjects, viz., the selection of the rule or standard by which they are to be guided. This pervert, when an Anglican or Tractarian, must be supposed to have convinced himself by the exercise of his private judgment, that the Church of the fifth century was the model by which the Church of all future ages ought to be regulated, and that there were still three communions which might be regarded as true Churches. Now he has come to be convinced that the Church of Rome is the only true Church, that she is infallible, and entitled to implicit submission. In coming to this conclusion, he was manifestly exercising the hated right of private judgment, for, of course, it was only *after* having adopted this conclusion, that he could resign his understanding and his conscience to the guidance of the Pope, and thus be enabled to repose on an infallible security. And what were the materials on which this private judgment was exercised? They were the statements of Scripture supposed to bear upon the notes or marks of the Church, the true meaning and import of these statements, and the application of them to the Church of Rome. If Mr. Pope's conversion from Anglicanism was in any measure a rational and intelligent process, he must have threaded his way in the exercise of private judgment through all these difficult topics, as it is not to be supposed that he just adopted, without reason and without investigation, the Church of Rome's own account of herself. He has not been able, then, to escape the exercise of private judgment. But he has not exercised it rightly, for he has produced nothing to satisfy the private judgment of any rational man, that the Church of Rome is the only true Church, and is entitled to the implicit submission of all Christians. This letter may possibly convert some of his Anglican friends who are more than half Papists already, but can produce no impression upon any intelligent Protestant.

RIGHTS OF NUNS.

Our readers will be glad to read the following announcement in regard to the late extraordinary decision in Dublin. It is notorious that nuns have no wills of their own, but are passive dupes in the hands of priests. The principle that they are "dead in law" is, therefore, that of truth as well as of sound policy, and we trust it will be established in England by the overthrow of the late decision.

"A petition of appeal has been presented to the House of Lords against the decree of the Lord Chancellor of Ireland, pronounced on the 9th of June last, in the remarkable case of 'Blake v. Blake,' the facts of which were published in the *Times* shortly after the delivery of judgment. An order for hearing was made on the 15th of the present month, and early in the next session of Parliament the question will be argued before the highest legal tribunal, as to the rights of persons professed as nuns, and having taken the vows as such, to acquire or inherit personal estates."

TRUTH SPOKEN IN LOVE; OR, ROMANISM AND TRACTARIANISM REFUTED BY THE WORD OF GOD. By the Rev. H. H. Beamish, M.A. London: John F. Shaw.

THIS admirable work is by a man well known for his high standing and eminent Christian character, and who has long lifted up a loud protest against the delusions of Rome. It manifests a noble spirit, as well as a thorough intelligence on all parts of the present controversy. We recommend it cordially to universal perusal.

MEMOIRS OF AN EX-CAPUCHIN; OR, SCENES OF MODERN MONASTIC LIFE. By Girolamo Volpe, a Converted Priest. London: Partridge and Oakey.

THIS is a work of intense interest at the present moment. It unfolds the true nature of monkery, as seen and practically experienced by the author. It is a disgusting exhibition, but is just what one might expect from such a system. We trust that Protestants will circulate the work for the sake of the great cause, and to prevent the author from being involved in loss. We shall probably return to the subject.

THE GREAT HARLOT UNVEILED. By Glotta. Glasgow: Glass & Duncan.

A REMARKABLY powerful tract—written by one who clearly understands the depths of Rome's devices. We shall be glad to see the same pen often employed in this great warfare.

REMARKS ON A LECTURE BY DR. CAHILL, &c. By the Rev. William Wood, Campsie. Glasgow: Ogle.

A VERY good pamphlet, in answer to one of Cahill's old Lectures, to which we formerly adverted, but which it would appear he is still repeating from town to town. We are glad to see Protestant ministers mastering this great controversy.

THE GREEK AND EASTERN CHURCHES. Religious Tract Society, London.

WELL worthy of perusal at the present time, as giving in a short form a very full view of the nature and statistics of the Greek Church, with which so few are acquainted.

POPERY AND PROTESTANTISM—A SHUT BIBLE AND AN OPEN ONE. By a Layman. London: J. E. Painter, 349, Strand.

WE are glad to see "laymen" engaging so numerous and heartily in the battle with Rome. The present is a very admirable contribution to the great cause.

POPERY THE ANTAGONIST OF THE WORD OF GOD. By the Rev. Wm. Graham, Newhaven. Edinburgh: Alex. C. Moodie.

A GOOD and very earnest sermon on the duty of Christians in times of persecution, and the essential opposition of Popery to the diffusion of the word of God. It contains also an account of Miss Cunningham's case, which may be valuable for the sake of reference.

POPERY TURNED INSIDE OUT. By the late Joseph Teenan, a working man. With Preface by the Rev. J. Stevenson. Edinburgh: Mrs. Teenan, 5, St. Anthony's Place.

A PLAIN and pithy exhibition of the diametrical opposition of the leading Popish doctrines to the clearest dictates of the divine word. It may be very useful for distribution.

LETTERS TO LORD ALFRED HARVEY, M.P. By the Rev. W. Hanson, M.A. Nos. I. and II. Brighton: C. A. Johnston.

A NOBLE example of the right way to deal with our secular politicians in their traffickings with Rome. Let all the Protestant electors speak out firmly, and the plague will be stayed.

THE WINTER CAMPAIGN.

"A thoroughbred Papist is now quite as ready for St. Bartholomew or the revocation of the edict of Nantes, as his spiritual predecessors were centuries ago. Indeed, I have heard a well-educated English gentleman of fortune and amiable manners express a wish to re-enact the massacre of St. Bartholomew now in Ireland upon the Protestants. POPEERY NEVER CHANGES."—*Correspondent of Sir George Sinclair*.—*POPEERY IN FRANCE*, p. 123.

"Is it wise, then, to sit quietly as a nation until the instruments of torture are ready for their religious butchery? Prepare ye, then, for the 'rack,' for the 'chafing dish,' for the 'red hot irons,' for the 'burning boot,' for the Mother of Harlots and Abominations has not yet satiated her thirst for 'the blood of the saints.'"—*THE GREAT ECLIPSE*, p. 133.

WE are glad to observe the increasing energy with which the various Protestant Associations are preparing for renewed action. Courses of lectures are announced in every direction, the annual meetings of societies promise to be conducted with increased spirit, whilst the friends of the cause in the three kingdoms are being gradually united in a firmer alliance. It is of great importance, however, that as much unity of action as possible should be maintained—that all should aim at the same objects. These objects may be arranged under great general heads.

I. They ought perseveringly to demand the withdrawal of all national support from the Romish system. Maynooth, of course, claims the first attention of Protestants. The present Commission of Inquiry can scarcely end in any good. The professors of that fountainhead of evil will, assuredly, give a good account of their own procedure. How can it be otherwise? But the Protestants of the empire take their stand on a higher ground, viz., that the College in every aspect is a moral abomination, and that the more efficiently it is taught the worse must it be for the empire. This must be proclaimed and reiterated before the Commission gives in its report, to prevent the possibility of mistake in regard to our position. There must be no rest given to the Government until Maynooth is abolished; and anything short of this must always be treated as trifling, if not insulting, by the Protestants of the empire.

Under the same general head comes all the recent proposals in regard to Popish chaplains in jails and for the army. We learn from good authority that arrangements in this direction are quietly proceeding. An attempt is being made to introduce an altar for Popish idolatry into the chapel at Chatham, and it was very favourably entertained by the authorities at the War-Office. We trust that, as soon as Parliament meets, some Protestant member will force the subject on its attention and that of the country, and that he will meet with cordial and earnest support.

II. The preservation and extension of religious liberty ought to engage the earnest attention of all Protestant Societies. Religious liberty abroad is openly trampled upon; and although Miss Cunningham is free, the laws of Italy, Spain, and Austria are as intolerant as ever. The broad ground to be taken on this subject is, that no law deserves the least respect which is flagrantly opposed to the law of God, and that our Government should demand the same liberty in all Popish countries for British subjects which Papists enjoy in this. Nothing short of this will serve the purpose; and it is only a pity that an effort in this direction, commenced some time ago by Dr. Cumming and others for the purpose of planting a Protestant Church in the heart of Rome, was ever discontinued. It ought to be resumed at once, and an attempt should be made to get the Protestants of America to join in the enterprise.

This question of religious liberty is all the more important as the Papists of Ireland are making an open attempt to introduce the law of Tuscany at our own doors. However torpid and inconsistent Protestants may be, Papists never scruple to carry out their principles, and the Papists of Ireland act at present upon the theory, that as they can turn the scale in Parliament, they may set the Government at defiance. There is something utterly monstrous in the attempt to put down the distribution of tracts and the exhibition of placards in Dublin, on the ground that they tend to a breach of the peace. It proves clearly the great utility of tracts—the conscious inability of the Papists to answer them—their hatred of the light, and that envenomed bigotry which is of the very essence of the Popish system. But why Protestants should be punished, and their liberties abridged, in consequence of the unbridled passions of Romanists, it would be difficult to discover. It is both Irish and Romish first to create an evil, and then to propose to inflict the punishment of it on our neighbours. If Romanists cannot go at large without the danger of a “breach of the peace,” by all means let the civil Magistrate take charge of them. But that is no reason why Protestants should not be allowed to do what is perfectly lawful. And there cannot be a doubt that the Magistrate, O’Callaghan, who lately sentenced a Protestant to fourteen days’ imprisonment, or to find bail, for giving away a tract on the streets of Dublin, ought at once to be removed from the commission of the peace. The Protestants of the empire should insist that this matter, as well as the recent Popish riots, be dealt with effectually by the Government. It is plain from the howl of satisfaction with which the monstrous decision of O’Callaghan has been received by the Popish press, that they want only the power to put down every vestige of Protestant liberty in this country. The decision was in the following words:—

“Mr. O’Callaghan.—‘It strikes me, to say the least of it, to be exceedingly indiscreet and improper for any man, whatever may be his religious opinions, to thrust them upon another man who, as in this instance, is of a different way of thinking. If a paper put into a person’s hand contains anything that is likely to make him angry, or to disturb his feelings, it is, in my judgment, calculated to provoke a breach of the peace, and it is the province of the magistrate (who is termed a justice of the peace) to take care that it is efficiently preserved. I cannot entertain a doubt that conduct such as the prisoner has been guilty of is greatly calculated to lead to a breach of the peace; but as no actual breach has occurred in this instance, I will only require the prisoner to enter into his own recognisance to be of good behaviour for the future.’

“Prisoner.—‘I have no witness to speak for me, but as sure as I stand before your worship, I did not ‘thrust’ the bill into Mr. O’Brennan’s hand. I simply offered it, and he took it, without the least pressure on my part.’

“Mr. O’Callaghan.—‘I am a justice of the peace, and I am determined to preserve it, so far as I can, in all these cases. You must enter into bail, or be committed for fourteen days.’

“The prisoner accordingly entered into the required bail, and was discharged from custody.”

Here are some of the comments upon the decision by the leading Popish newspapers,—

“TRACT DISTRIBUTORS—WARNING TO SWADDLERS.

“We recommend to the country magistrates—to those who have neither the experience nor the legal ability of Mr. O’Callaghan—to study his words and to *imitate his example*. We hope, also, that those who have the command of the police in every district in Ireland will learn from the dicta of Mr. O’Callaghan, as to persons circulating offensive controversial tracts, what is the course of conduct incumbent upon them to pursue as ‘preservers of the peace.’ If with that warning they persist in insulting [Roman] Catholics, then they may rest assured the insult will not be long tamely submitted to.”—*The Telegraph*.

“A simple and effective remedy has thus been found for the entire system of modern missionary tactics, and we trust the lesson will not be lost upon our provincial friends.”—*The Nation*.

“The decision of Mr. O’Callaghan was perfectly legal and constitutional, and we trust,

when the first violent outburst of rage passes away from the minds of the Exeter Hall bigots, that even they will derive profit from the salutary lesson which has now been taught. It is full time that the [Roman] Catholic public should be protected against such ruffianism. The audacity of the proselytizing schemers has exceeded all rational bounds, and cannot be much longer tolerated."—*Galway Packet*.

"TRACT MEN! BEWARE!"

"The long impunity of the 'tract' disseminators had augmented their audacity, and produced that offensive insolence which is certain, in the end, to meet with a recoil and sustain a defeat. Not content with the house visitations, which these pestilential purveyors once loved to indulge, they took their stand on the highways and byways, and, slips in hand, thrust their offensive morsels in the face of friend and foe. Mr. O'Brennan has led the way, and, despite the searching examination of Mr. Greenhorn, succeeded in a conviction. Instead of John Smith, we should wish to see in the dock the more criminal, because the real originators of the evil."—*Freeman's Journal*.

"THE TRACT-DISTRIBUTING NUISANCE."

"We think Mr. O'Brennan is entitled to the thanks of the [Roman] Catholic public for this spirited and successful effort to abate the disgusting nuisance of thrusting offensive, often blasphemous, tracts into the hands of persons passing through the public streets. Mr. O'Callaghan's decision has, we observe, given mortal offence to the bigots, fanatics, and infidels, but no one doubts that it is perfectly in accordance with the law of the land, and with the duty of a justice of the peace."—*The Tablet*.

"THE TRACT NUISANCE."

"We refer to a police report, in our fourth page, for an important and well-timed judgment, pronounced by Mr. O'Callaghan, the presiding magistrate in Capel Street Division, which cannot fail to give a decided check to the intolerant nuisance of tract distribution in the streets and public highways."—*Dublin Evening Post*.

It is surely high time that the Protestants of the empire were therefore uniting together, and making a stand for liberty at home and abroad before it be too late.

III. The question of the inspection of nunneries must be revived. It was most scandalously treated in last session of Parliament, and at length fairly shuffled out of doors. But the agitation must revive with renewed energy, and all the more because the frantic alarm of Popish priests and bishops clearly indicated that these institutions will not bear the light. For the prosecution of this important object, we look especially to Female Associations, and we trust that whoever takes charge of the question in Parliament will be prepared to stand unflinchingly to his point.

Above all, let us couple vigorous effort with earnest prayer. The battle is the Lord's. He will destroy the Man of Sin, and for this will He be inquired of by the house of Israel. The time is short. Blessed is he that watcheth and keepeth his garments clean.

NOTES OF THE MONTH.

(ABRIDGED FROM THE MONTHLY CIRCULAR OF THE PROTESTANT ALLIANCE.)

AN important document has been received from Malta, detailing the changes which have lately taken place in the government of that island. Until 1835, Malta was governed as a Crown Colony. A Council of Government was then appointed, composed of seven persons, including two Roman Catholic merchants, and the Romish Bishop of Malta, who, for fear of being outvoted, under instructions from Rome, never took his seat. In 1849 the new Roman Catholic Governor, Mr. More O'Ferral, persuaded Earl Grey to enlarge the council, ten members to be nominated by the Crown, and eight elected by the people, who are under the strictest subservience to the priests. The Jesuits, who had recently obtained a footing upon the island, issued a short but emphatic appeal in their organ *L'Ordine*, which resulted in a

Council composed of four Protestants and fourteen Romanists,—three of the elected members being Prelates of the hierarchy of Malta, (one of whom is since dead.) The ecclesiastics appear at the Council Board in their priestly vestments, and from the reverence with which they are treated, are represented as able to carry any measure they please.

The letters patent of 1849 appointing the new Council of Malta, expressly restrict its powers to making or ordering such laws as are not repugnant to the law of England, or to any statute of the United Kingdom.

The following instances of intolerance are related in the *Malta Mail* of the 9th September, as proofs of the necessity of protection being afforded to Protestants residing on that island. A Romish priest dragged the pall from a coffin containing the body of a Protestant. An officer standing covered as a procession was passing had his hat knocked off by a priest. Another officer riding across a halted procession, which there was no other way of passing, was seized and thrown into the water. A third, under similar circumstances, was arrested to protect him from the rage of the populace. A fourth, suspected of throwing walnut shells upon a canopy held over a priest's head as he was passing under the windows of the main guard, was sentenced to six months' imprisonment, but released by an order from England.

The conventual system and the confessional may be regarded as the two buttresses—Boaz and the Jachin of the Papacy. The one provides the most accomplished agents of her policy, the other, the most accurate intelligence for their guidance. The two combined so enable her to dispose and direct her forces as to promote or defeat the counsels of statesmen, or a prosecution in a court of law. Two days previous to a trial which lately took place in the south of England, and in which parties intimately connected with the Church of Rome were the defendants, a *strange* priest called upon an individual deeply interested in the prosecution, who was then and is still a Romanist, forbade her to give evidence in the case, and threatened, that in the event of her appearance as a witness, the history of her past life, detailed four years before in a general confession to *another* priest, should be employed on her cross-examination. A letter, of which the following is an extract, was written a few days afterwards, explanatory of the cause of her non-appearance on the trial:—"Four years since, my priest, the Rev. Mr. — came to me and told me to prepare for a general confession. . . . All my family affairs were then laid open to him, when now, to my horror, I found all would be turned on myself, the ashes of the dead raked up, and my innocent — made to suffer. Neither — nor any one else knows my motive in not facing the scurrilous tongue of Mr. —." With reference to the confessional "Saint Alphonsus Liguori" lays it down:—1st, "That this seal is an obligation of divine right most strict in every case *even where the safety of a whole nation would be at stake as to all things spoken in confession, the revelation of which would render the sacrament itself grievous or odious,*" (xv. 634.) 2d, "That only renders the confessional hateful which draws away penitents from the confessional," (xv. 641.) 3d, "It is lawful to use the knowledge acquired by confession, provided that it be done without direct or indirect disclosure, or the injury of the penitent, *unless another much more severe loss might follow from its non-use, in comparison of which the former is justly thought nothing of,*" (xv. 657.)

The permission which had been granted by the authorities at the War-Office to employ the garrison chapel at Chatham for Romish purposes, is understood to have been for the present withdrawn, owing partly to a claim preferred by the priest for permission to erect a Popish altar, and partly to the energetic remonstrances of the ecclesiastical authorities.

A Protestant Operatives' Association has been founded at Bath, and a reading-room furnished with Protestant publications, established for their use. Monthly lectures are delivered by the clergy on Protestant subjects. Young men's Christian Associations have been established at Paris and in California.

Two lectures have been delivered for the Clerkenwell Protestant Association, by the Rev. R. Maguire, "The Early Irish Church independent of Rome till A.D. 1172," and "Ireland, her religious liberty. St. Patrick, who was he?—his creed, what was it?" Also, for the Bristol Protestant Association by the Rev. Hugh Stowell, "The Spell of Priestly Power." F. and R. Madiari are now at Genoa.

Bishop John Cantwell of Meath has written a letter to the Secretaries of the Tenant League Conference encouraging them to "pull down Protestant ascendancy," the monster "cause of all our national grievances, and to establish on its ruins *real* religious equality." (*Times*, Oct. 5.)

The *Tablet* of the 22d October contains a long article extracted from a Madras Romanist newspaper, endeavouring to establish a grievance in the fact, that a larger number of Protestants than of Roman Catholics are promoted to the rank of non-commissioned officer in the Company's European regiments, and demanding that the proportion shall be equal. It is important to bear this movement in mind in connexion with the attempt to procure the appointment of Romish priests as chaplains of regiments.

A criminal information has been sworn by a Dr. Nugent, that the placards in front of the Irish Church Mission Office in Dublin were in his opinion calculated to lead to a

breach of the peace. The Commissioner issued directions for their seizure, but on the inspector proceeding to remove a placard announcing a sermon on "Purgatory," he was informed it was not the one against which the information had been sworn.

A partial investigation took place on the 13th October at the Dingle workhouse, into the complaints of several Protestant converts, who have been compelled to leave in consequence of cruel treatment. Evidence was given, that a mother was struck by a stone in the face, her infant taken from the nurse's arms and violently thrown upon the flags. She was told the priest had cursed her. A girl was dragged by her hair from one room to another, and daily threatened to be thrown out of the window. A poor blind woman was cursed, and struck with a pin or needle. A man was constantly abused and pelted with clods and stones when at work. The hearing of further cases was declined, as was also the expression of any opinion upon the evidence taken. All parties were advised to live in peace. The Romish priest denied the facts, declined to interfere, and quitted the room. (*Dublin Daily Express*, October 19.) A correspondent writes,—“Some will say that this case is an exception, I can state most positively that there are very many Unions in Ireland in which the same system of persecution of converts is relentlessly carried on. The converts are constantly leaving the Irish poor-houses in consequence, as they declare, of the persecution they have to undergo. They have nothing but their bruises to show, but it may be fairly assumed that the bruises were not inflicted by themselves.”

A public meeting has been held in the City Hall at Quebec, at which it was resolved :—“That it will become necessary, should the present state of things continue, for the Protestants of this City to organize for mutual safety, and they only delay this, in the hope that the law may still prove adequate for their protection.” A Protestant Committee was formed to “watch the action of the Government and the Legislature, and to take such steps as may be required for the protection of Protestants in the exercise of their religious rights.” The Grand Jury had made a special presentment to the Canada Court of Queen's Bench, against Mr. Maguire, a Roman Catholic Magistrate and Superintendent of Police, for “having taken no steps to prevent or suppress the riot and tumult, (on the occasion of Gavazzi's lecture,) though possessing sufficient force, and repeatedly requested to do so.”

The Pope has issued bulls portioning out the United States into seven ecclesiastical provinces, comprising forty-two Dioceses and two Apostolic Vicariates. Vancouver's Island (British territory) is nominated a Suffragan See, and included within the Metropolitan See of Oregon.

POPERY TRYING TO GET NEAR THE THRONE.

The following paragraph appears in the *Tablet* of November 12th :—

“It is much to be regretted that we have no Catholic church in Windsor, but that her Majesty's Catholic visitors are obliged to go two miles to a most inconvenient little private chapel. How ill this accords with the ideas of the present and increasing number and position of Catholics in England, which foreigners especially are so apt to indulge in. Rumours have often been rife as to the probability of a new church being built at Windsor, and indeed at one time ground was selected, but, owing to some bigoted opposition, could not be secured for that object. It is certain that if the ground were once obtained, the Catholics of the empire might well be appealed to to raise a church in the royal lawn, which should be worthy of its royal visitors, and reflect credit on the religion of so numerous a body of her Majesty's subjects.”

PERSECUTION IN NAPLES.

A CURIOUS case has been prominently brought before the public by the *Times*. A Mr. Hamilton had established a flourishing school near Naples, for the education of English children. It was determined by the Popish authorities to drive out this nest of heresy, and accordingly the Neapolitan police, after attempting all sorts of paltry expedients, forcibly entered the school, and dispersed the children, and when remonstrances were made, the authorities grinned and chuckled in Mr. Hamilton's face, and said, “Milord Malmesbury is not like Milord Palmerston.” The general facts seem fully admitted; but Lord Malmesbury has promised in self-vindication, to move in the House of Lords for the production of all the papers, which will probably be very instructive.



THE MEDIEVAL COURT IN THE DUBLIN EXHIBITION.

POPERY AND INDUSTRIAL EXHIBITIONS.

THE MEDLEVAL COURT, DUBLIN.

ALTHOUGH Popery is the greatest patroness of idleness and barrier in the way of social progress, she is ready to thrust herself forward at all industrial exhibitions. Our readers will remember that she had great wax dolls representing several Popish dignitaries at the great London Exhibition. The following scene also occurred at the opening of the Industrial Exhibition at New York:—

"A few minutes only had elapsed when the Right Rev. Archbishop Hughes stepped upon the platform, and as soon as he was observed by Bishop Wainwright, he arose from his seat and advanced to meet the archbishop, when the *most cordial greeting* took place between them. This incident excited much interest, as it was thought to be peculiarly in keeping with the place and the occasion. While nations the most antagonistic were here fraternizing and uniting in a generous rivalry in the arts of peace, it was appropriate to see the friendly union of the Church as expressed by its two illustrious representatives at this time."

This incident is eminently characteristic. America is a Protestant country, and it is expedient that Popery should there appear as amiable as possible, and nothing can fawn and sneak more subserviently when it has an object to serve. The "beast" is wise in its generation, and can exhibit a smooth paw, with the claws well curled up and concealed when it is expedient so to do. But it surely argues the most incurable and besotted folly on the part of Protestants to be hoodwinked by such a transparent piece of acting as this, especially when the Gavazzi and Irish riots had scarcely ceased, and the dungeons of Rome and Naples are still groaning with victims. Nothing, however, excels the marvellous impudence of Rome, except the incredible infatuation of Protestants. The *American and Foreign Christian Union* for July gives another sample of the same tone, in an obsequious collecting card, by means of which a number of female Jesuits are busy extracting money from the more silly and credulous Protestants of New York. Every man who gives a shilling to such an object is, of course, an enemy to the cause of Christ and of civil liberty. "The Sisters of Mercy *respectfully* solicit the *kind* contribution of Messrs. * * * * * to the charities of their institution, given either by donation or subscription, for which they shall feel *most grateful*," &c. "Institution of Mercy, 534, Houston Street."

No doubt Popery will be very prominent at the forthcoming Exhibition at Paris. And as Dublin was a favourable field for such a display, it is not to be wondered that a whole section was set apart for the exhibition of Romish trumpery. We were glad to observe as a counterpart to this, an ample exhibition of Bibles. But in the Mediæval Court, as it was called, there were generally a number of priests and devotees gazing at the tall candlesticks and decorated altar-pieces. An announcement was stuck up to the effect that a person in waiting would explain the meaning of the different objects. To us the whole affair appeared simply disgusting. But we understand that on one occasion the priests were completely posed and silenced by the following honest question asked aloud by one of the visitors,—“Can you tell me what is the use of lighting candles when the sun is shining?” The priests were dumb.

THE RISE OF THE PAPAL POWER.*

It is not our intention to write a formal review of the valuable treatise on the "Rise of the Papal Power," by Professor Hussey; but rather to give a brief abstract of it, so as to present in a connected form the leading points of the subject which he has traced with so much learning and ability. Every thoughtful reader will at once perceive the importance of such a treatise. For the claim of supremacy is the very essence of the whole Romish system, both as to power and as to belief. Supremacy and power are identical terms: and with regard to belief, everything believed in the Romish system must be believed with implicit obedience to the divine authority of Peter's successor. "To be separate from St. Peter," says a zealous Romanist, "is to be separate from Christ." This dogma, the supremacy of Rome, has been made into a doctrine necessary for salvation, so that separate from the Papacy there is no hope of eternal life.

The claim of supremacy for Rome rests on a series of assumptions, not one of which can be proved, such as, that our Lord gave to Peter a supremacy over all the other Apostles,—that Peter became Bishop of Rome, where he held the supremacy for twenty-five years;—and that he left that supremacy to his successors in the Roman episcopate, who have ever since continued to hold it. If these assumptions rested upon corresponding facts, they could be proved, and the whole system established. Not one of them, however, can be proved; and the whole system must remain a mere tissue of assumptions. The passages of Scripture referred to in proof of a supremacy given by Christ to Peter, prove the very opposite when rightly understood. Peter exercised no supremacy over the other Apostles, though his naturally fervent and impetuous temperament frequently impelled him to be the foremost in speech and action. Officially, the Apostles were equal in authority. Whatever superiority in influence there might be consisted simply in the personal pre-eminence of gifts and character. "Peter, James, and John," says a writer at the end of the second century, "did not put in any claim for rank after the ascension of the Saviour, but they elected James the Just to be bishop of Jerusalem." It has not been proved, it cannot be proved, that Peter ever saw Rome, much less that he resided there as Prince of the Apostles and universal bishop; while Scripture tells us that Paul was the Apostle of the Gentiles, therefore of Rome, while to Peter was given the circumcision, or the Jews, as his special sphere of labour, although James appears to have presided at Jerusalem, so that not even a shadow of supremacy could possibly have been held by Peter over either Jews or Gentiles, which, had there been such a thing, would have belonged to James and Paul respectively.

Nor did the Church of Rome attempt to claim any supremacy over other Churches from the first, as it would of course, and rightfully, have done, had it possessed any such original pre-eminence and authority. The very earliest instance on record of any bishop of Rome attempting to exercise any superiority over his brethren occurred in the year 192, when Victor, enraged that the Asiatic bishops would not submit to his opinion with regard to the time when the Paschal feast should be held, excluded them from fellowship with Rome. This was disregarded by them, and by all the other Churches, which proves that Rome had no supremacy at that period. Another attempt to obtain undue authority was made by Stephen, bishop of Rome, in the year 256, in consequence of the different views entertained by him and by the

* "The Rise of the Papal Power Traced, in Three Lectures." By Robert Hussey, B.D., Regius Professor of Ecclesiastical History, Oxford.

Asiatic and African Churches with regard to the validity of baptism administered by heretics. The haughty Roman prelate first cut off the Asiatic bishops from communion with Rome; and when Cyprian, bishop of Carthage, induced a council, held in that city, to approve of the conduct of the Asiatic bishops, Stephen insolently excommunicated Cyprian himself,—a sentence which the African Churches regarded with contempt. Where was Roman supremacy, even in the Cyprianic age? It was not, indeed, claimed by Rome itself in either of these instances, both of which arose out of the personal arrogance of the bishops of Rome, and not from any pretended apostolic authority.

More than a century elapsed before any new step towards supremacy was taken by Rome. In the meantime the Christian Church was grievously distracted by Arian heresy. At length, a council was summoned to Sardica, in the year 347, by the joint command of the two emperors, Constantine and Constans, with the intention that it should be a general council. In this they were disappointed; for while the Western bishops assembled to the number of about 170, the Oriental bishops, among whom were the Arian party, retired to Philippopolis, and formed a synod of their own there, mustering about eighty. The semi-council of Sardica, formed almost exclusively of the friends and followers of the bishop of Rome, made twenty-one canons, in one of which an appellate jurisdiction was given to Julius, bishop of Rome. In the third canon it is said, that “if any bishop thought that he had good reason to appeal from a provincial judgment of his case, and to desire a new trial, if it seem good to your benevolence, let us honour the memory of the Apostle Peter, and let notice in writing concerning those who have tried the cause be sent to Julius the bishop of Rome, so that, if necessary, a new trial may be held, and judges appointed to try the case.” By this canon, Rome, for the first time, obtained authority to receive and try appeals from bishops who wished to set aside the decisions of synods; but *not* power to call causes to Rome, nor to review and annul the judgments of councils. The reference to Peter is nothing more than a kind of compliment to his memory; not, certainly, an open acknowledgment of his supremacy. Nay, in truth, the very fact that it was now decreed by a canon, that appeals might be made to Rome, proves that there was no primitive rule or custom to that effect; still less a divine right belonging to the successors of Peter, for then the canon would have been superfluous, or rather offensive, implying doubt of the validity of that right. Rightly viewed, therefore, the Canons of the Council of Sardica not only form the only basis of Rome’s claim to supremacy, but prove that for the long space of 347 years the primitive Church knows nothing of any such claim. The aspect in which it first appeared, that, namely, of appellate jurisdiction, seems to have been caused by the fact of the Arian heresy being at that time prevalent in the east; and it is far from evident that it was regarded as anything more than a temporary expedient to meet such an emergency, and was granted not to the See of Rome, but to the then bishop, Julius. It was, however, like the opening of a floodgate, as it exposed the whole Church to the deluge of Roman ambition, intrigue, and corruption.

When the Pelagian controversy rose, another opportunity was furnished to the bishops of Rome, of which they were not slow to avail themselves, for further aggression on the liberties of other Churches. A council at Carthage having condemned Pelagius, applied to Innocent I. to confirm their decision; and in complying with their request, he claimed a decree of authority beyond all precedent. His successor Zosimus at first favoured Pelagius, then retracted that judgment and condemned him; and what is curious, in the very letter

which contained his retraction, he declared that *the Popes inherit from St. Peter a divine authority equal to that of Peter, derived from the power which our Lord had bestowed on him; so that no one can question the Pope's decision.* An acknowledgment of error, and a claim to infallibility in the same epistle, was certainly rather an awkward combination; but it did not prevent even Zosimus from prosecuting his ambitious career. Soon afterwards, Apiarius, a presbyter of Africa, was deposed and excommunicated by his bishop for some misconduct. He went to Rome and complained to Pope Zosimus, who restored him, alleging, as his authority for doing so, the Canons of the Council of Nice. This was disputed by the African Council, who declared that in their copies of the Nicene Canons, there was no such decree. Application was made to Constantinople, Antioch, and Alexandria for authentic copies of the Canons of the Council of Nice; and it was ascertained that no such canon existed, but that the Canons of the Council of Sardica had been quoted by the Pope under the designation of that of Nice. This imposition, although detected and exposed, did not cease, for Pope Leo, little more than twenty-five years afterwards, 449, again alleged the authority of the Council of Nice for the Sardican Canons concerning the right of appellate jurisdiction; and Zonarus says, "the bishops of Rome falsely assert that this, the Sardican Canon, is the Canon of the first General Council of Nice." They had told a falsehood to promote their ambitious designs; and they maintained it for the same reason.

After the fall of Imperial Rome, when Augustus was dethroned by Odoacer, the power of the Popes advanced rapidly, and soon became supreme over Western Europe. Not content with this amount of supremacy, they sought to extend it over the whole Christian Church. A fierce struggle arose about the Canons of the Council of Chalcedon, which Pope Leo claimed the power of annulling by his own authority; and about 483, Pope Felix asserted that *absolute power was given to Peter, and that Rome is the head of the whole Church.* The progress now sped on with increased celerity. In 484, or thereabout, Pope Felix says, "*St. Peter speaks in me his vicar, and Christ speaks in him.*" It was not very long till this was abbreviated into *the Pope is Christ's Vicar.* Gelasius, who succeeded Felix in 492, asserted a general obligation on the whole Church to follow the order of Rome in everything; declared also, that there are two powers which govern the world, the sacred authority of the Pontiffs, and the royal power, and argued that, for many reasons, the priest is superior to the king. In a council, or synod, held at Rome in 494, the same Pope passed many decrees, one sanctioning the Apocryphal Books as canonical, rejecting however the Revelation; and another asserting the universal supremacy of Rome over all Churches, on the authority of that passage of Scripture, "*Thou art Peter, and upon this rock,*" &c. In 517, Ennodius, bishop of Ticinum, the Papal pleader, declared that *St. Peter bequeathed his own merits to his successors, as well as his authority.* This was a precious legacy. It enabled the Pope to claim impeccability, as well as infallibility, whatever might be his personal vices, by virtue of his office, and by the merits of his predecessors. At the same period a decree was framed, which all bishops were required to subscribe, the substance of which was, that submission to the decrees of the Pope was set forth by Rome herself as the foundation and substance of the religion of Christ. The above-named Ennodius also addressed the Pope in the following style, "*Judge in the place of God, and viceregent of the Most High.*"

For a considerable time the bishops of Rome and Constantinople continued to contend for supremacy, the claim of Constantinople being greatly supported

by the fact that Rome had ceased to be the seat of empire, while that honour was still enjoyed by its rival. In a council held at Constantinople during the reign of the Emperor Mauritius, in the year 588, the bishop of that city attempted to assume the title of Universal Bishop. This was strenuously and more fiercely opposed by Gregory, termed the Great, who denounced that title as "*vain, execrable, anti-christian, blasphemous, infernal, and diabolical.*" In a letter to the Emperor, he says, "I am bold to say, that whoever adopts, or affects the title of UNIVERSAL BISHOP, has the pride and character of Anti-christ. For, as pride makes Antichrist strain his pretensions up to Godhead, so whoever is ambitious to be called the only Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest." These are memorable words, and full of meaning. Within a few years they had their fulfilment. A centurion, named Phocas, usurped the imperial power, and murdered the Emperor and all his family. Gregory addressed to him the most flattering congratulations on his succession. But Gregory died too soon after to receive himself the reward. His successor, Boniface III., not having any scruple about receiving the "blasphemous title," applied for it to the cruel and bloody usurper; and in the year 606, Phocas conferred on the Roman Pontiff the title of Universal Bishop.

Thus, at length, after a continued struggle of 259 years, counting from the obscure quasi-Council of Sardica in 347, prosecuted by every means which craft, and guile, and forgery, and ambition could devise and execute, though detected and foiled repeatedly, yet never retracting the claim, nor relinquishing the use of detected forgeries, the Bishop of Rome attained the full developed Popedom. The imperial edict which conferred that title, was not, as some Popish writers pretend, a bare confirmation of the primacy of Rome, but the grant of a new title, which the Pope immediately improved into a corresponding power. Thenceforward his authority was expressed in the terms, "We will and command," *volumus et jubemus*. Thus was the Papal supremacy introduced and established. It was introduced by a lengthened series of fraudulent intrigues; and it owed its establishment to one of the worst of men, was procured by the basest means, by flattering a tyrant in his wickedness and tyranny, and was, in itself, if we adopt the judgment and the language of Pope Gregory the Great, "*anti-christian, blasphemous, and diabolical.*"

Our limits will not permit us to trace the further development of Papal supremacy with any degree of minuteness; otherwise it might be instructive to mark its growing arrogance and despotism, both spiritual and temporal. It soon became the rule that every bishop should have his election to office ratified by Rome, without which it was not valid. Temporal power was next assumed, partly in consequence of the support which the Popes gave to the Carolingian dynasty, when it usurped the throne of France, and in a manner restored the Western Empire, and partly on the strength of forged Papal decretals, and the forged donation of Constantine,—documents now universally admitted to be forgeries, though they served the purpose of the Popes at the time. Next followed the claim of supremacy over all temporal matters, the power and right to confer temporal sovereignties, or to depose from them,—a right not only arrogated, but exercised in many instances, sometimes with fatal effect, and at other times without effect, when the people maintained their allegiance, although absolved from it by the Pope. Thus Gregory VII. deposed the Emperor Henry IV. in 1076; Pope Alexander III. deposed the Emperor Frederic I. in 1168; Innocent III. deposed the Emperor Otto IV. in 1210, and King John of England in 1212; Innocent IV. deposed the Emperor

Frederic II. in 1245 ; John XXII. deposed Ludovic, king of Bavaria, in 1333 ; and Pius V. deposed, or attempted to depose, Queen Elizabeth in 1569. The arrogant language of some of the Popes, in spiritual matters, is what we may call sublimely awful. "We declare, affirm, define, and pronounce, that it is altogether necessary for salvation, that every human creature should be subject to the Roman Pontiff." So said Boniface VIII. in 1303. "The Pope alone, in the plenitude of his power, can remit all sins of all men." So said Innocent III. It was also decreed by the same Pope, "that all princes should purge their dominions of all heretics, and exterminate them to the utmost of their power, or else they should be deposed by the Pope, and their dominions given to Catholics." Such is Papal supremacy, according to its own deeds and declarations ; such has it ever been when it possessed the power to execute its designs ; and spell-bound as it is by the fatal claim of infallibility. Such must it ever be, till the hour when its final doom shall be realized, and the shout of triumph be heard proclaiming that **BABYLON IS FALLEN, IS FALLEN !**

DR. CAHILL AT LIVERPOOL.

THIS braggart priest has lately been making a characteristic exhibition at Liverpool. Amongst other topics of lecture he had referred to the Irish Church Missions. Whereupon the clergymen of Birkenhead, including Dr. Blackeney, and others, challenged him to prove his assertions on that subject. The coward, as usual, declined the challenge, but took advantage of the occasion to fill the local newspapers with a number of irrelevant Popish sophisms in regard to the Bible, &c., and then intimated that he was about to start from the place. His proceedings cannot fail to have deepened the conviction of all the Protestants of Liverpool, that there is nothing in the way of effrontery to which such a man will not stoop. And yet we were scarcely prepared to find, that in one of his lectures at Liverpool, as reported in the *Tablet*, he had actually made his ignorant dupes believe that the old story of Joe Miller, in regard to the waiter, had occurred amongst the persecutions of Ireland. Here is a passage itself from Cahill's lecture :—

"And so terribly was the persecution carried on in these days, that to shoot an Irishman was only five pounds penalty ! (Cries of 'Shame.') I will give you an instance. Some soldiers were passing an hotel, into which they entered. In some difference or frolic, they shot the waiter dead. The landlord, deep in grief, made a statement of the grievous murder to the colonel. This gentleman treated the matter quite coolly, saying that he must have given some reason, and jocosely said, 'Oh, never mind ; put him in the bill ; I'll make it all right.' So, gentlemen, the waiter was put into the bill, which ran as follows :—'Breakfast, 1s. 6d. ; dinner, 2s. 6d. ; shooting a waiter, £5.' And murdering a waiter was only £5 ! (Groans.)"

In that same lecture he gives the following sample of Popish loyalty :—

"I intend going to America shortly, and I will take a small bottle of Irish potteen, and when within the nearest distance of Bunker's Hill *I will drink on deck to the American flag.* (Cheers.) After these reverses you never saw any thing in your life so agreeable as England became to Ireland. Again, the French Revolution began in 1789, in which she overturned her altar and her throne, and England, in terror, then gave us the privileges we now enjoy, and which gave us leave to worship God. Maynooth College was founded about this time, 1795 ; and we also got to vote at elections. England yielded through fear what she would not give to justice. In the language of those great men, Sheil and O'Connell—(great cheering)—England's difficulty is Ireland's opportunity. (Renewed cheering.) As Sheil said in one of his parliamentary speeches—'Ireland is like a convicted felon in a convict ship ; *his only hope of escape and relief is in the wreck of the ship.*' (Loud cheers.)"

We regard this as nothing better than open treason. His hope of relief is in the "wreck of the ship," in other words, in the destruction of England.

The truth is, it is impossible for a genuine and intelligent Papist to be a loyal subject of a Protestant Queen. And yet this is the kind of thing that our infatuated statesmen are training and fostering at the public expense.

DR. WISEMAN AND THE JESUITS.*

A VERY elaborate, learned, and powerful book has just been published by Mr. Grinfield on the Jesuits. It ought to be widely circulated and placed in all Protestant libraries, since Jesuitism is really the modern phase of Romanism, and ought to be thoroughly known in Britain. An instructive sample of Dr. Wiseman's connexion with this diabolical fraternity is given in the Appendix. In 1847 there appeared an edition of the "Spiritual Exercises" of Loyola, translated from the original Latin by Charles Seager, M.A., with "a Preface by the Right Rev. Nicholas Wiseman, &c. London, Dolman." In this preface Dr. Wiseman affirms that "fidelity has been aimed at in it above every other quality," and yet, at page 180, we find the following extraordinary mistranslation of the words of the edition (Rome 1596) from which this version was taken.—"The thirteenth: finally, that we may be altogether of the same mind, and in conformity with the Church herself, if she shall have defined anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be *white*." Now the latter word in the original is "*nigrum*" and not "*album*," and of course means *black* as plainly as possible, the Jesuit rule being that we are to call black white, and *vice versa*, so as always to say as the Church says. Here are the words—"Decima tertia: Denique ut ipsi Ecclesiæ Catholicæ omnino unanimes conformesque sumus, siquid quod oculis nostris apparet album nigrum illa esse definierit, debemus itidem quod nigrum sit pronunciare," page 232. Such is the authorized text sanctioned by Paul III., 1548, and republished under the authority of the Father General, 1596.

The alteration is so palpable and flagrant, that it could scarcely be the result of accident. But we give Dr. Wiseman this alternative,—let him meet Mr. Grinfield's challenge, and say how the alteration took place. If the change of language was made by design—if it was a pious fraud to conceal from the eyes of Englishmen the monstrously slavish and unprincipled doctrines of the Church of Rome, what are we to think of Dr. Wiseman? If it was the result of accident, what are we still to think of Popery, and especially of the kind of Popery of which he is the representative and patron? He has also made himself responsible for a most unscriptural statement, to the effect that Christ appeared *first* to the *Virgin* Mary after his resurrection, (See Mark xvi. 9.)

An admirable book by Mr. Collette, to which we shall advert in next Number, contains some further samples of similar dealing on the part of Wiseman..

DR. WISEMAN AND THE GRAND DUKE OF TUSCANY.

It would appear that it was not merely to be present at the raising of old bones that Dr. Wiseman went to the Continent lately, but for something far more practical. He has been at Rome, and has there, as the Popish prints inform us, been "dining with the Pope and the Grand Duke of Tuscany." What a trio!

* The Jesuits. An Historical Sketch, by E. W. Grinfield, M.A. Seeleys, London, 1853.



POPE LEO X. ORDERING THE ARREST OF THE CARDINAL CONSPIRATORS.

A CONSPIRACY OF CARDINALS TO POISON LEO THE TENTH.

"They declared that the Pope is not the successor of Peter, except wherein Christ said 'Get thee behind me, Satan.'"—*Creed of the Lollards of Kyle*, 1494.

"I have seen at St. Peter's the Pope in all his pomp, and he looked to me a *mère lie* in livery."—JOHN STERLING.—"*Life*," by Carlyle.

No such wickedness has ever existed in our world as in the Vatican of Rome. Ordinary vice sinks into insignificance before that of those who call themselves successors of the Apostles. Our woodcut illustrates one of those scenes, which does not seem to be generally known, but is established by the most authentic evidence. Leo the Tenth, the great indulgence-monger, the great foe of Luther and the Reformation, was all but poisoned by his own Cardinals. A full account of the transaction will be found in "*Roscoe's Life of Leo Tenth*," vol. ii., beginning at p. 80. London: Bohn, 1846. The passage, which begins with the following sentence, is unfortunately too long for our pages, but is well worth reading:—"During the war of Urbino, an alarming conspiracy was discovered at Rome, the object of which was to destroy the Pope by poison; and if the name of religion had not already been sufficiently prostituted, the Christian world might have shuddered to hear that the authors of this crime were found among the members of the sacred college," &c. The attempt had all but succeeded, but was detected in time; the Pope contrived, by considerable dexterity, to have the chief conspirators arrested, one of the Cardinals was strangled, and some others very roughly handled for their share in this transaction. Yet these consecrated ruffians and their intended victim are to be reckoned the only depositaries of infallibility, and the heads and representatives of the Church of Him who was "holy, harmless, undefiled, and separate from sinners." How exactly do such facts tally with the fearful representation of the Popish system given in the infallible Word of God!

REV. GEORGE STANLEY FABER.

We have great pleasure in laying before our readers the following communication addressed to us by the Rev. G. S. Faber, a man who, for about half a century, has been held in high estimation because of his many able, learned, and useful, contributions to several important departments of theological literature, especially the prophetic and the patristic. It is very gratifying and encouraging to find that this venerable man, who has attained the age of eighty, is still, at the close of a laborious and useful life, able as well as willing to do good service to the Church of Christ by exposing Popery and Puseyism. We should be glad if his Popish correspondent replied to him, and we cordially thank him for his kind promise to give to the *Bulwark* the benefit of any further discussion that may ensue. Our readers will not fail to notice that the two points selected by Mr. Faber, in dealing with the priest, viz., the doctrine of intention, and the abominations of the sainted Liguori, are admirably well adapted to silence and confound a pragmatical Papist.

"SIR,—In this time of direct and increasing antagonism between Protestantism and Popery, it may not be useless occasionally to notice the shrinking of the Romanists when a direct answer is required from them.

"A short time ago I received a pamphlet, accompanied by a letter from a clerical gentleman of the Romish persuasion. In regard to the tone and

temper of the letter I had no ground of complaint. The gentleman thanked God that he was a priest of the Church of Rome ; and his prayer, he assured me, was that, even at the eleventh hour, I might be brought to the light of truth, and into the bosom of the alone true Church.

" I thanked him for his good wishes, and assured him, that, at the age of eighty, I was still not unwilling to learn and profit by instruction. But, preparatory to my conversion, I wished to have two apparent difficulties solved to me.

" 1. With the doctrine of *Intention* as put forth by the infallible Council of Trent, how do you *know* that you are a priest ?

" 2. And, with the plain teaching of Scripture, how am I to receive the compound of idolatry, and rascality, and obscenity propounded by Alphonsus Liguori, whose writings, after a careful perusal twenty times repeated, have received, on *every* point, the full approbation of the Pope and his Council ?

" In his reply he told me, mixed with much irrelevant matter, that, on the point of *Intention*, a person of my understanding could not but see the total futility of raising any objection ; and that in regard to Liguori, he himself *fully understood* his meaning, which I *did not*.

" 1. I thanked him for the compliments which he had paid to my intellect, though I was unable practically to receive it. He had not explained to me how he *knew* that he was a priest : and, certainly, without some satisfactory explanation, I should feel, if I became a convert to the Roman Church, that I was venturing upon a complete quicksand of uncertainty ; inasmuch as, on the principle of the necessity of *Intention*, which the Council of Trent declared to bear upon all the so-called seven sacraments, no person could tell whether he had been *validly* baptized, or had *really* through the force of Transubstantiation received the body and blood and soul and divinity of Christ, or had been *truly* married, or had been *certainly* ordained, and so forth. How a man could be *certain* on all these points if he received the doctrine of *Intention*, which he must either do or else pronounce the Council of Trent to have erred, I was unable to comprehend. Mr. Newman's attempted solution of the difficulty I had read : but, by his saying that God would never suffer any evil to result from the wickedness of a priest acting *without Intention*, he appeared to me either directly to contradict, or else palpably to stultify, the decision of the Council.

" 2. On the other question, since *he* understood the meaning of Liguori, which, in his judgment, I *did not* : I could only request him to give me the *true* comments upon Liguori's papally approved language ; which, *in the usual conventional sense of words*, was characterized by idolatry, and rascality, and obscenity.

" I concluded by a hearty reciprocation of his good wishes ; and to further them I intreated him, fairly and honestly, to compare Christ's Church as exhibited in the gospel, with the Pope's Church as the world has long beheld it, both doctrinally and practically. Finally, I begged respectfully to remind him, that, as a professed teacher of Christianity, it was his duty to enlighten me upon these two points, which *he* professed fully to understand, and which I acknowledged I could not understand otherwise than I had stated. When this was done I should be happy to attend him to the other matters which he had propounded ; but it was a rule with me to settle points *already* in hand before I suffered myself to be diverted to others.

" Here, I believe, our correspondence will terminate ; for, as I told him, I can enter upon no fresh topics until my two questions are answered. Should

they, however, be answered, the *Bulwark* shall have the advantage of benefiting by the answers.

"I should not be warranted in giving the name of my correspondent; but, as I have a great dislike to writing anonymously, I see no reason why I may not be allowed to subscribe myself your obedient servant,

"G. S. FADER."

"SHERBURNE-HOUSE, November 1, 1853."

THE GREAT CHAMPION OF THE PRIESTS.

ALL who know anything of Popery know that her so-called "saints" have been often amongst the worst men in the world, and a man who knew Papists intimately has said, that he scarcely ever saw one of them who manifested anything like serious religion. It is well known that the greatest scoundrels in the parishes of Ireland are generally the bosom friends of the priests. This is in truth part of the system. Moral elements are out of the question so long as political power is secured. A curious correspondence has been published in regard to Mr. Lucas, a renegade Quaker, the great ally of the priests, and the editor of the *Dublin Tablet*, whose furious articles on the subject of Popery must be familiar to our readers. In consequence of a dispute between him and Dr. McKnight of Belfast, at a late Dublin meeting, the latter addressed a communication to Mr. Sharman Crawford, dated October 8, 1853, of which the following is an extract:—

"During the summer of 1851, when arrangements were in progress for effecting an agreement between you and the Irish Tenant League, Mr. Lucas carried on a threefold correspondence—with the members of the old 'Brigade' then in Parliament, with yourself, also in Parliament, and with me, on behalf of the northern members of the League. At the same time those parties were in correspondence with each other, and they soon discovered that Mr. Lucas had been conveying to them statements of a very inaccurate description; in fact, statements which could not possibly be correct, and of which the tendency—I say nothing about their intention—was to embarrass, if not to defeat, the negotiation. Subsequently Mr. Lucas went over to London, professedly to bring the proposed arrangement with you to a conclusion, and in this capacity he had various private interviews with you on the business then pending. Now, the question I wish to ask is this, whether during the course of this negotiation you did not find it necessary, in consequence of repeated infirmities on the part of Mr. Lucas, eventually to decline all personal communication with that gentleman, except in presence of competent witnesses?—I am, dear Sir, very truly yours,

"JAMES MCKNIGHT.

"W. Sharman Crawford, Esq."

The following is the commencement of Mr. Crawford's reply—

"*Crawfordstown, October 11, 1853.*

"DEAR SIR,—I have received your letter, in which you refer to the late discussions at the conference, in the course of which Mr. Lucas made charges against your veracity in the most unqualified language; and you ask me to say whether, in the year 1851, when arrangements were in progress for effecting an agreement between me and the Irish Tenant League, I had not deemed it necessary to decline having any personal interviews with Mr. Lucas, unless in the presence of a competent witness?

"It is quite true that, from circumstances which occurred, I did feel that it would not be expedient for me to continue to have personal interviews with Mr. Lucas without adopting that precaution."

Mr. Crawford proceeds to illustrate his statement by numerous details, into which it is unnecessary to enter. But it is somewhat important, that even Mr. Lucas, in a very angry rejoinder in the *Tablet*, October 22, which leaves the matter very much as he found it, is constrained, in regard to one allegation, to make the following admission:—

"I gave you such explanation of all the circumstances as, while the matter was fresh in my memory, I was able to give and the truth warranted. I felt that technically you

were right in complaining of me for publishing a statement which had not been minuted down; and though I had done it for the best, and as I thought in accordance with your views and wishes, I acknowledge to you most sincerely *that if you took a different view of the matter, the strict letter of the right was on your side, and that I had not a word to say, or a wish to say a word, except to express my regret for having unintentionally given you any annoyance by acting, as at the time I had thought myself warranted in doing.*"

We have no idea that anything of this kind, although it had been far worse, will affect the position of Mr. Lucas with his Romish friends so long as they find him an effective ally. But it throws some light on the Romish system, which allows both priests and people to do many things which Protestants would reprobate with abhorrence, and it ought to be a warning to those Protestants who think they can safely make friendly alliances with the emissaries of Rome. "Can a man take fire into his bosom and his clothes not be burnt?" "By their fruits ye shall know them."

PUSEYISM REBUKED.

"If the Church be put above Christianity, the form above the life, what was sown will infallibly be gathered, and there will soon be for a Church a company of robed skeletons; splendid, perhaps arrayed in admirable order imposing to flesh, but frozen and motionless like a legion of pale corpses. Should Puseyism gain ground in the English Church, in a few years it will have dried up all the sources of her life. The feverish excitement which has caused the disease will soon give place to languor—the blood will congeal, the muscles will stiffen, and that Church be nothing but a dead body, a prey to the eagles which will be gathered to batten on it. Let us not count the bark more vital than the sap, let us not set the body above the soul—the form above the life—the visible above the invisible—the priest above the Holy Ghost."—*D'Aubigné.*

Our readers must have seen with satisfaction the protest of the Archbishops of England and Ireland against the latest manifestation of absurdity on the part of the Puseyites. They addressed a memorial to the "Patriarchs and Synods" of the corrupt Greek Church, sympathizing with them on the ground that the Bishop of Jerusalem was preaching the Gospel amongst them, or, as they express it, was "harassing the Orthodox Eastern Church to such an extent as to receive proselytes from her, and congregate them into certain schismatical congregations." The four Archbishops have publicly repudiated this extraordinary manifesto. They say—

"Therefore we, the Metropolitans of the United Church of England and Ireland, deem it expedient to make this public declaration that the said memorial does not in any manner emanate from the said Church, or from persons authorized by that Church to pronounce decisions.

"We are induced to take this step—first, in order to guard against the danger which might arise to our own Church from the example of the irregular and unauthorized proceedings of the memorialists; and, further, because we sympathize with our Brother, the Anglican Bishop of Jerusalem, in his arduous position, and feel assured that his conduct, under the circumstances in which he is placed, will be guided by sound judgment and discretion.

"J. B. CANTUAR.

"T. EBOR.

"JOHN G. ARMAGH.

"RICHARD DUBLIN."

"Nov. 1, 1853."

This is gratifying, but why is the whole of this monstrous mischief not grappled with in a manly way, and extirpated from the Church of England? There never will be such a favourable opportunity as now exists for getting rid of it, with four sound Archbishops, and a thoroughly Protestant Queen. Dr. Pusey and the whole fraternity should, as "troublers of Israel," as manifest "Achans in the camp," be handed over to the Patriarch of Constantinople, or the Pope of Rome, or any one else who is willing to take them. Oxford should be purged of this abominable leaven of antiscriptural error, and some plan should be taken for making it impossible for men to act henceforth as open Papists in a Protestant Church. Half measures will not do, and the sooner the mischief is faced and strangled the better.

MONKS GRASPING AT POLITICAL POWER.

The following case illustrates in a very striking manner some of the peculiarities of the Church of Rome, and as the *Tablet* announces that a great effort will be made to overturn the subjoined decision, let us beg our readers to study the scene with attention :—

"A case of considerable interest came before Mr. T. J. Hogg, the revising barrister for Northumberland, at Morpeth, on Monday last, in which the question arose whether a monk of the order of St. Benedict, who had taken the ordinary religious vows of poverty and chastity, could hold property which would entitle him to vote for a Member of Parliament. The Rev. Thomas Almond, of 12, St. Paul's Square, Liverpool, and sixteen other Roman Catholic priests, monks of the order of St. Benedict, claimed to vote in respect of each having a share of a freehold house and garden, situate in Oldgate, Morpeth.

"The claimants were objected to by Mr. George Brumell, on the part of the Conservatives ; and defended by Mr. Charlton, in the *Liberal interest* !!!

"The Rev. G. A. Lowe, a Roman Catholic priest in Morpeth, and one of the claimants, was called by Mr. Charlton, and stated that Mr. Almond held the seventeenth part of the house in question, formerly in the occupation of Lord Collingwood, which seventeenth part was of the value of 40s. a year. The witness also produced a deed shewing that the property had been regularly conveyed to Mr. Almond and the other sixteen claimants, in equal shares.

"In cross examination by Mr. Brumell, he said Mr. Almond was a Roman Catholic priest, residing in Liverpool, and a monk of the order of St. Benedict, of which witness himself was also a member. All the seventeen, in fact, were monks of that order. He (witness) was well acquainted with the rules and orders of the Benedictine monks.

"Mr. Brumell.—Will you tell us what vows a monk takes on his admission to the order ?

"The witness declined to answer.

"The Barrister ruled that it was reasonable that it should be answered. The question having been repeated, and the witness being pressed, stated that he had no hesitation in saying that he had taken a vow of poverty, and of chastity also. He declined to state what was the effect of the vow of poverty.

"The Barrister.—What is the effect of the vow of poverty with respect to property ?

"Witness.—It means this, that we make use of our property for the benefit of our religion and for the general good of society.

"A long discussion ensued between the barrister and the witness, on the bearing of the vow of 'poverty.' The witness stated, that the monks had private property, under the designation of a 'peculium,' consisting of their own private fortunes, and any exertions of their own during their lifetimes.

"The Barrister.—Then I don't see what the vow of poverty means.

"Witness.—It comes to this, that whatever we have will be left to our convent at our death, or to some good purpose ; we cannot leave it to our friends or others.

"The Barrister.—Then you have only a life estate, and that upon your own account of the matter.

"Witness.—It frequently happens that when a gentleman becomes a monk, with a fortune, he reserves a certain portion of it, and that he can distribute as he pleases by his own will. On being further interrogated, the witness said that the proceeds of the property which was the subject of the claim to vote went at present to the support of the English Mission, which was under the spiritual control of the superior. He added that the money with which the property was bought was partly borrowed, but he could not say how much of it, if any, came from Mr. Almond, the first claimant, nor that he had as yet paid that gentleman directly any part of the rents or proceeds.

"In re-examination by Mr. Charlton, witness said that Mr. Almond, and the other claimants named in the deed, could dispose of the property as they thought proper.

"The Barrister said the question was as to the beneficial interests. The claimants had never received anything from the property. The evidence entirely failed upon that point, and he should strike the names of the claimants out on that account.

"Claim disallowed accordingly."

Here is a peep into the entire system. The Pope calls himself the "servant of the servants of God," and seals his letters with the "fisherman's ring," but this is only one side of his character. Turn the other, and you find a luxurious prince trampling on all laws human and divine, claiming a right over all kingdoms, and disposing of crowns at his pleasure. And so here are monks. They are poor when they wish to rob their industrious neighbours by "sturdy

begging ;" they are rich when they demand to be admitted as freeholders of the county, and to appoint the rulers of the land. No wonder that the barrister was unable to understand the affair, and that even the brazen priest was almost ashamed of the hypocritical juggle. All men who have travelled in Popish countries understand it well, and foresee what the result will be to England if its surface is covered again with crowds of lazy monks, and if these are admitted in scores to the rank of freeholders. The following sentence from the newspapers of the day is instructive.—“The great pest of Piedmont, as of nearly all Catholic countries, is the enormous number of worthless fellows, who, by entering one or other of the monkish orders, contrive to live upon the industry, while they escape from the usual duties and obligations of the citizen.” It might have been added, “whilst they claim too all the privileges of industrious citizens, ay, and where they have the power, even exemption from the operations of the ordinary law.” It is very strange that the claims of the idle monks are said to have been enforced by the agent of the “liberal” party. A pretty kind of liberality! Edward Irving was in the habit of saying, with great emphasis, that it would be one of the greatest glories of the millennium that “the vile person would no longer be called liberal,” Isaiah xxxii. 5.

TOLERANCE AND INTOLERANCE OF THE PRINCIPAL STATES OF EUROPE.

THERE is a very remarkable article on this subject in the *Dublin University Magazine*, for the month of May last. After giving the result of his inquiries at much length, the author sums up the facts which relate to the Popish countries in a statement of which the substance is as follows :—

Out of *twenty-two* Popish States there are precisely *seven*, or less than *one-third*, which are tolerant in the sense which he sets forth. But what is more striking, is the fact that of the *fifteen* which are intolerant, there are no less than *ten* which are so in an absolute and exclusive sense. This is a most extraordinary fact, and appears the more so when contrasted with the Protestant countries.

The author next examines the question of tolerance and intolerance, so far as the Protestant countries are concerned, and he finds that on the Continent there is but *one* Protestant State out of *eleven* that is intolerant in a sense of entirely forbidding the open profession of any other religion than that established by law. Thus the intolerance of Protestantism on the Continent is but an *eleventh* part, whilst the tolerance of Roman Catholicism (or Romanism, to speak more briefly) is not a *third*. In other words, Popish intolerance is *thirty-three* times more general than Protestant intolerance!

And yet there are Romanists (and some ignorant Protestants are ready to help them) who are for ever declaiming against the *intolerance of Protestants*, and would fain make the world believe that Protestant intolerance has been greater than that of Rome! In fact, some, in their audacity, (for we can hardly call it *ignorance*,) go so far as to assert that the Popish Church has never been intolerant at all, nor has ever persecuted anybody!

It is ever to be kept in view that intolerance is openly avowed by Rome as one of her unchangeable principles, and that, therefore, a persecuting Popish state is perfectly consistent; whereas intolerance is opposed to the essential genius and spirit of Protestantism, and that, therefore, a persecuting Protestant state is acting with flagrant inconsistency.

POPERY IN WALES.

It would appear that Popery is leaving no part of the United Kingdom untried. The Welsh are a very peculiar and earnest people, and of all the Celtic races had perhaps shaken themselves most entirely free from the dominion of Rome. But strenuous efforts are being made to re-ensnare them, and with some success. The following facts are taken from the *British Protestant* for October, and they illustrate the Jesuitical efforts of the Romanists, whilst the writer also affirms the baleful influence of the Tractarians. The following is part of the Journal of a Welsh Protestant agent of the Reformation Society. Such agents should be multiplied a hundredfold.

"CARNARVON.

"The Papists are trying to station themselves in this ancient town. They take some of the best lodgings here; they make themselves very agreeable; they are free with their money. The old apple women, the boatmen, and coachmen like them very much; they call them 'nice gentlemen.'

"Speaking of Popery in North Wales, I believe I am right in making the following statements:—

"1. The Roman Catholics have priests and chapels in Flintshire, Denbighshire, and Carnarvonshire.

"2. They have a college near Denbigh, where men are educated for the priesthood in Wales.

"3. No one is considered qualified for their work in Wales unless he can speak Welsh.

"4. They employ agents to look for land, and to buy it (for building.)

"5. They go among the poor; they occupy the position of bankers and sellers of cloth, cotton, pictures, &c.

"6. They talk to the children on the roads; they give them books and pictures.

"7. They take lodgings in Protestant houses, and introduce their religion to the notice of their landlady's children and servants.

"8. Cardinal Wiseman visits the Mission in Wales.

"I consider these to be some of the *true particulars* relative to the working of Popery in Wales."

THE DOOM OF ROME.

There was a time when morning dawn'd
Upon a lovely world;
A transient, peaceful, happy time,
Ere Sin's black flag unfurl'd.

There was a time—ah! cursed hour,
For man and all his race!
And cursed be the serpent's name—
But God hath fix'd his place.

There was a time—'tis even now—
It was in ancient days,
It was when slaughter'd thousands fell;
It cannot last always.

There was a time when morning dawn'd
Upon the Saviour's tomb—
A dark and empty sepulchre;
Mark this, O Papal Rome!

Oh, hydra of the seven hills!
Thou black and bloody one,
Who'd seal the Saviour in his tomb,
And mount Jehovah's throne.

Thy doom is fix'd—thine end is near;
The Saviour now must reign:
Thy bloody work is nearly wrought;
That Saviour comes again!

He comes;—but not again to die;
He comes, who said 'tis done:
No cradl'd babe of human mould,
But God's eternal Son!

Oh, last one of the serpent's brood!
The Saviour's eye beholds
The workings of thy subtle heart,
And avaricious folds.

Thou canst not see that pitying eye,
Nor know the heart which bled;
But ah, behold, *that* foot shall crush
Thy crimson-crested head!

A time will come when morn shall dawn
Again upon our earth,
And mercy smile upon that land
Which gave the Saviour birth.

A short dark night may intervene,
A night of gathering storms,—
A night of bloody Papal rage,
And sin in all its forms.

But though the gath'ring powers of hell
Should gleam in red array,
The rising of a brighter sun
Shall sweep them all away!

Lo! Bloody Mary's reign is past,
Her tyranny is o'er!
And Popery to the ground is cast,
To rise no more.



TUSCAN LAW IN DUBLIN.

A TRACT DISTRIBUTOR ARRESTED.

"Every session of each successive Parliament has produced laws favourable to the increase of Catholicity and the decrease of Protestantism."—*Lord Clarendon's Letter to the Pope.*

"Sitteth thou to judge me after the law, and commandest me to be smitten contrary to the law?"—*Acts xiii. 3.*

"Shall of iniquity the throne
Have fellowship with thee,
Which mischief, cunningly contriv'd,
Doth by a law decree?"

Psalm xciv. 20.—Old Version.

We have referred elsewhere to this extraordinary case, in which every Protestant in the empire has an interest. A man is condemned by a Popish magistrate to fourteen days' imprisonment, or to find bail, for giving away on the public street the following tract, whose nature will account for the hatred of the Romanists:—

"INVITATION TO ROMAN CATHOLICS.

THE REV. C. F. MACCARTHY, A.M., *Ex-Sch. T.C.D., Curate,*
WILL PREACH (GOD WILLING) IN ST. MICHAN'S CHURCH,

CHURCH STREET, NEAR THE FOUR COURTS,

On Sunday Evening, Nov. 13, 1853, Service at Seven o'clock.

SUBJECT: SUPREMACY OF PETER.

"How can St. Peter be the rock, or foundation of the Church, when he himself says, that 'Christ is the chief corner-stone?'—1 Pet. ii. 6.—Roman Catholic Bible.

"How can the Pope of Rome be successor to St. Peter, when Peter never was Bishop of Rome, and is never acknowledged as such in the Holy Scriptures?

"How can the Pope, or any human being on earth, pretend to be head of the Church without blasphemy, when Christ is head of the Church now?

"'Christ is the head of the Church.'—Eph. v. 23.—Roman Catholic Bible. 'But I would have you know that the head of every man is Christ.'—1 Cor. xi. 4.—Roman Catholic Bible.

“How was it that all the disciples disputed among themselves which should be the greatest, if Christ had before that time, as it is said, constituted Peter the Prince of the Apostles?—Compare Matt. xvi. 13, &c., with Mark viii. 27, &c.; and ix. 33.—Roman Catholic Bible.

“If Peter had been first granted supremacy, why did James and John afterwards seek the highest places in the kingdom of God.—Compare Matt. xvi. 13, &c., with Matt. xx. 20, &c.—Roman Catholic Bible.

“If Peter was the Pope, why was he called to account for his conduct by certain believers at Jerusalem?—Acts xi. 1, &c.; and why did he not preside and deliver sentence, instead of James at the council?—Acts xv. 1-19.—Roman Catholic Bible.

“Roman Catholics are earnestly and affectionately invited to attend.”

Since that the public Protestant placards that were carried about the streets of Dublin have been put down. No wonder that intense alarm and indignation have spread amongst the Protestants of Dublin, for where is this to end? If anything that “gives offence” to the Papists is likely to cause a breach of the peace, what shall we say of the opening of Protestant churches for worship, the exhibition of Bibles for sale in the shops, and many other things which give deadly “offence” to those who “love darkness rather than the light?” A great meeting of Protestants has been held, and a deputation has waited on the Lord-Lieutenant of Ireland to demand redress, and the dismissal of O’Callaghan. His Lordship, however, true to the policy which has lately prevailed amongst our politicians, has pretended to find an excuse in the strong language of the complainers for doing nothing, and bowing them out of the Vice-regal Lodge, has referred them to the Court of Queen’s Bench. We do not, of course, vindicate any unnecessary severity of language, although strong speaking might be excused in such circumstances; but what was this to the real point at issue? The real question before Lord St. Germans was, whether O’Callaghan had administered the law or openly violated it, and as to the Queen’s Bench, Mr. Martin made the following explanation:—

“Mr. Martin said the answer which had just been given by his Excellency put the refusal to comply with the prayer of the memorial upon the ground that redress could be obtained elsewhere; but he might mention that the memorialists had been advised by competent legal authority that no redress could be obtained in the Court of Queen’s Bench, when the magistrate did not commit the party, the man charged in this instance only having been held to bail to keep the peace. Smith had complained of that judgment, it was true, but he had nevertheless submitted to it; had he refused to do so, he might have obtained redress in that court, but under the present circumstances they were afraid it could not be had.”

It is a great pity that Smith had not gone to jail, for then we should have had the real law of England declared. We trust this will be done if the atrocity is repeated. But in the meantime, it is well to remember that Lord Roden was removed some time ago from the commission of the peace, and that Lord St. Germans openly countenances Popery. He spent some time lately at a public bazaar for a nunnery at Balinasloe, and the spirit which pervaded his late interview with the Dublin Protestants was but too apparent. The Government seem afraid to offend the priests. It is high time that the Protestants of the three kingdoms were becoming alive to the extreme danger of their position, and the necessity of united and decided action.

We are happy to observe that the decision of O’Callaghan has, after all, been brought for review before the Court of Queen’s Bench, and that the principle involved in that decision is likely to be thoroughly sifted.

The same system has already commenced in England. Dr. Armstrong of Bermondsey, in a late letter to the *Times*, says:—

“On Thursday last I was advertised in the town of Walsall to lecture in the school-room of St. Peter’s Church on the subject of the above missions, by the invitation of the Rev. C. Dunn, the Incumbent. A Roman Catholic magistrate of the name of Whitgreave thought proper to interdict the lecture by a formal document, saying that blood-

shed was likely to ensue should I proceed in my intention of lecturing. Happily I was enabled to adjourn to the church, where, after prayers, I delivered the substance of my lecture in the pulpit."

Here is the document referred to,—

"To the Rev. Dr. Armstrong and the Rev. C. Dunn.

"We, the undersigned, two of her Majesty's justices of the peace, in and for the borough of Walsall, having been informed that a lecture is about to be delivered by you, the said Dr. Armstrong, at St. John's schoolroom, in this borough, and that a breach of the peace is likely to ensue should such lecture be delivered, we hold you responsible for any breach of the peace and the consequences thereof.

"Given under our hands this 27th day of October 1853,

"SAMUEL LOWE.

"JOHN WHITGREAVE."

WRONG DIRECTION OF THE PUBLIC PRESS.

At the late meeting of the Evangelical Alliance, some appalling facts were brought out on this subject.

"The Rev. Mr. Chalmers moved a resolution for the publication of cheap editions of the prize essays, entitled, 'The Papacy,' and 'Infidelity,' and the appointing of a committee to superintend the work. With regard to the former, he said, the circumstances which had recently given prominence to the Popish controversy, made it desirable to put so admirable a publication within the reach of the mass of the community. The tendency of the popular mind, however, at present was, he thought, rather in the direction of Infidelity than of Popery. (Hear, hear.) Those who had examined the subject could not but be impressed with the extent to which infidel opinions were being promulgated among the working classes. He called attention to the large proportion of newspapers that were circulated to do the devil's work in an extraordinary degree, and to degrade and demoralize the people by making them acquainted with obscenity, depravity, and crime. There were three Sabbath papers issued in London which had a greater circulation than the whole of the newspapers of Scotland and Wales. He particularly alluded to the circulation of the Sabbath papers, which amounted to nearly 6,000,000 of copies, being nearly 2,000,000 copies more than were circulated by the thirteen religious papers published in the United Kingdom. One alone of the Sunday papers had, since 1843, increased in circulation to the extent of 5000 copies a week. There were altogether 11,000,000 copies of irreligious stamped papers issued in the year from the press; and as regarded unstamped literature, 29,000,000 copies of decidedly bad infidel publications were annually issued."

It is of little avail to discuss the comparative progress of Popery and Infidelity, inasmuch as they infallibly pave the way for each other, like the powerful image of Scripture, "Death on the pale horse, with hell following after him." This is proved conclusively by the experience of France. But the grand question is, What is to be done to meet the evil? *Volumes*, however important and available, will do nothing to meet the 29,000,000 of annual fly sheets. The agency of evil must be met by similar agency for good. The press is a mighty power. Left to itself, human nature will no doubt pervert it to evil. And it is one of the clamant sins of the Christian world, that Christians have stood aloof from this enormous power, and left it to be worked by the agents of Satan. We remember since the idea of a Christian newspaper was scouted, and even yet Christians look upon the current literature as something secular, and with which they have nothing to do. Hence Protestant and Christian periodicals are left to languish and sink. We speak not of ourselves, although the Protestants of Britain could easily increase our circulation a hundredfold, but all our cotemporaries have been left callously to die, no doubt involving their projectors in loss, whilst it is quite certain that if Christians had been half as zealous as Infidels and Papists are, all might have lived and flourished, and multitudes more would have been started. Instead of mere grumbling on this subject, it is time we were taking the field in earnest, and beating the enemy with his own weapons. If every minister

would use the influence of his pulpit and his pen, and every Christian the influence of his person and purse in this great cause, we are confident that by the blessing of God the tables would soon be turned on the Infidel and Popish literature, and that it will be accomplished in no other way.

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

GOOD WORKS.

POPERY.—The good works of a righteous man are so good that they merit heaven.

“The good works of the justified man, his fasts, his alms, his penance, really deserve increase of grace and eternal life.”—*Council of Trent*, sess. vi.

BIBLE.—No man is perfectly righteous in this life.

“For there is not a just man upon earth, that doeth good, and sinneth not.”—*Eccles. vii. 20.* “But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.”—*Isa. lxiv. 6.* “Who can say, I have made my heart clean, I am pure from my sin?”—*Prov. xx. 9.* “Who can understand his errors? Cleanse thou me from secret faults.”—*Ps. xix. 12.* “If we say that we have no sin, we deceive ourselves, and the truth is not in us.”—*1 John i. 8.*

POPERY.—A man may do more than his duty to God.

“Why do you add the satisfaction of the saints to that of Jesus Christ? Because of the goodness of God, who is willing, on the behalf of his most pious servants, to forgive the others.”—*Catechism of Council of Trent.*

BIBLE.—No man can do more than his duty to God.

“Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.”—*Matt. xxii. 37.* “Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus.”—*Phil. iii. 12-14.* “And enter not into judgment with thy servant: for in thy sight shall no man living be justified.”—*Ps. cxliii. 2.* “So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”—*Luke xvii. 10.* “O Lord, righteousness belongeth unto thee, but unto us confusion of face, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”—*Dan. ix. 7.*

PURGATORY AND PRAYERS FOR THE DEAD.

POPERY.—There is a Purgatory after death, for the expiation of the venial sins of believers.

“I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.”—*Creed of Pope Pius IV.*

BIBLE.—There is no Purgatory, but only one mode of expiation, by the blood of Jesus Christ.

“But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.”—*1 John i. 7.* “The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.”—*John i. 29.* “Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved.”—*Acts iv. 12.* “Who, being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.”—*Heb. i. 3.*

POPERY.—It is our duty to pray for the dead.

Last cited quotation from Pope Pius' creed, and supported by the Apocryphal book called the Second Book of Maccabees, where it is said to be “a holy and wholesome thing to pray for the dead.”—*2 Mac. xii.*

BIBLE.—It is not our duty to pray for the dead.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, that they may rest from their labours ; and their works do follow them.”—Rev. xiv. 13. “If the clouds be full of rain, they empty themselves upon the earth : and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.”—Eccles. xi. 3. “Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.”—John v. 24. “For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.”—2 Cor. v. 1. “For to me to live is Christ, and to die is gain.”—Phil. i. 21. No instance is to be found in Scripture of any one praying for the dead.

THE EXTREME DANGER OF PERVERTS.

PERVERSIONS to Rome are becoming alarmingly frequent. We now hear of whole families abandoning the religion of their fathers, and the truth for which their sires have bled, and adopting as their guide to eternity the creed of the mystic Babylon. A natural question arises in our minds when we hear of such things,—What is the cause of it? The grand cause is, *an almost total ignorance of the Holy Scriptures*. For we cannot conceive how any one who “from a youth has known the Holy Scriptures, which are able to make men *wise unto salvation*,” could be beguiled into that which is so antagonistic and contrary to the truths set forth therein. Another cause of perversion is an almost total ignorance of the *danger* of such a step. This is no time to mince the matter, and souls are too precious to be trifled with. We have therefore no hesitation in calling attention to the following passage, (Rev. xiv. 9-11,) “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever ; and they have no rest day nor night, *whosoever receiveth the mark of his name*.” The Apostle of the Gentiles bears the same witness, (2 Thess. 10-12,) “Because they receive not the love of the truth that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie ; *that they all might be damned who believed not the truth*.” And now let us see wherein the danger of the Papist consists. Popery overturns the foundation of a sinner’s hope. All will admit, besides, that no persevering *idolater* can be saved. Now every Papist is an idolater, inasmuch as he *worships* the elevated host, and the images of our Saviour and the saints. The Papist does not worship the host as an *image* or *representation* of God, but as God himself. And therefore, until it can be proved—and we defy the whole hierarchy of Antichrist to prove it—that the host, the consecrated wafer, is *God*, the Papist in worshipping it is guilty of the most flagrant *idolatry*. And then, with regard to images, as long as the Second Commandment is extant in the Decalogue, so long will every one who *bows down* to an image be guilty of idolatry. But we have no need to have recourse to an inductive process to prove the Papist guilty of idolatry. In any Popish chapel it may be daily witnessed. The Rev. M. H. Seymour, who went to Rome purposely to see things just as they are in the metropolis of Popery, says, that he there witnessed “idolatry so gross, that if it has been equalled, it certainly has never been exceeded

among the heathen of ancient or of modern times." This fact therefore fully proves the extreme danger of the Papist. If it be objected that some Papists there may be who have not committed any act of idolatry, we reply, that it is impossible. If any Papist ceases to be an idolater, he thereby ceases to be a Papist. But this charge of idolatry may be illustrated in a different manner. We are told, (1 Tim. ii. 5,) "There is *one* Mediator between God and men, the man Christ Jesus." Now the Papist believes there are *many* mediators, for instance, the *saints*, and especially the *Virgin Mary*. Consequently prayer is offered to the saints and the Virgin Mary for the benefit of their intercession. This prayer to those persons is *idolatry*. So that even if the Church of Rome were to abandon all her images and all her relics, she would still be open to the charge of idolatry. We are now, therefore, in a position to see the awful extent of the *danger* to which the pervert exposes himself. The condition of the pagan is preferable to his! The one has never heard the name of Jesus, never listened to the glad tidings of the blessed gospel; while the other, in defiance of light, in defiance of privilege, in defiance of truth, in defiance of the preaching of the gospel and the diffusion of the Holy Scriptures, has lived and died a Christian idolater, and a Christian heathen! Then let all beware how they trifle with the truths of Protestantism. There may be divisions in the Protestant camp, and they are deeply to be deplored; but the religion of Protestants is the religion of the Bible, and the religion in the belief or disbelief of which all must stand or fall at the last. *Tamper not with your religion. Never give even the shadow of approval to any of the errors of Popery.* Now-a-days Protestants do not *hate* Popery enough. They are far too much disposed to be lenient towards it. We hear of young ladies of Protestant families accompanying some Roman Catholic friend "merely to see over the nunnery," or "merely to witness the performance of the mass at the chapel;" and they look upon it in much the same light as if they were going to see a grand panorama or a show. If it were for no other reason than because this gratifies the Romish priests, no true Protestant ought to give way to such a fit of morbid curiosity. It is said, that when the Inquisition at Madrid was thrown open by order of Napoleon, there was found in it an instrument of torture, the exterior of which "was a beautiful woman, richly dressed, with arms extended to embrace the victim; around her feet a semicircle was drawn. Whoever passed over this line touched a spring, which caused the diabolical engine to open, and a thousand knives pierced him with deadly force."* Now this has always seemed to us an apt similitude of the Church of Rome itself. Its exterior is beautiful, comprising all that can attract the eye or ravish the senses, while its arms are ever open to embrace its victim; but, step over the fatal circle, and you are lost for ever. And alas! how many even in our own land are in the embrace of the Babylonian harlot! And some of these were once nominally in the fold of Jesus, but they have wandered from peace and safety, and no wonder if they are torn in pieces by the wolves of the forest. And even in this life Divine vengeance will in all probability fall upon the pervert of the latter half of the nineteenth century. The destruction of Babylon is at hand. Even now the waters of destruction are engulfing the antichristian monster, and the efforts it is now putting forth are but the spasmodic struggles of despair. All who have his mark upon them are being hurried into the same vortex themselves, while the Divine summons is sounding in our ears, "Come out of her, my people; be not partakers of her sins, *that ye receive not of her plagues.*"

* The Inquisition Revealed. By Rev. T. Timpson.

REMARKS ON BISHOP WORDSWORTH'S RECENT LETTER. By the Rev. B. Addison, M.A. Third Edition. Edinburgh: Seton.

A VERY valuable and successful pamphlet, vindicating at once the author's position, and the Scottish Reformation Society. Both were attacked with great bitterness in a public letter by Bishop Wordsworth, whose intense Tractarianism is notorious. Mr. Addison has in the best spirit, and with great ability, proved the duty of all Protestants to combine as one man against the common foe, and the rapid circulation of his pamphlet proves the acceptance of his scriptural sentiments by the general public. It has been attacked with virulence by the Puseyites, but with no success. Every Episcopalian should read it carefully.

TO THE BRITISH NATION—WAR ABROAD.
By a Naval Officer.

A STIRRING and fervent tract, by an earnest Protestant.

QUESTIONS FOR ROMAN CATHOLICS.
Belfast: W. and G. Agnew.

EVIDENTLY prepared by one well versed in the Romish controversy, and very searching and suggestive. Most worthy of the attention of ministers, Sabbath-school teachers, and tract distributors. We earnestly urge its general circulation.

THE DRYING UP OF THE EUPHRATES, &c. By John Aiton, D.D. London: Arthur Hall, Virtue, & Co.

THE present ominous times are naturally turning attention to the great prophetic landmarks as pointing to the approaching downfall both of Popery and Mahometanism. This pamphlet contains a great amount of information, and is tersely written. It specially refers to the prophetic bearings of the present Eastern struggle.

THE GREAT ECLIPSE; OR, ROMANISM AND TRACTARIANISM *versus* THE BIBLE. London: K. J. Ford, Islington.

THE object of this volume is to contrast the doctrines of Scripture with Popery and Puseyism, at the same time proving the essential identity of the two latter systems. It contains a great number of apt quotations under each head, and whilst the points at issue are clearly established, the work will be found valuable by those whose time and access to books are limited.

TWO HUNDRED YEARS OF POPERY IN FRANCE. By Sir George Sinclair, Bart. of Ulbster. Edinburgh: Johnstone and Hunter. 1853.

THE Protestant public is deeply indebted to Sir George Sinclair for the energy with which he is devoting his elegant and accomplished mind to the exposure of Popery. This new work is one of great value, since the real nature of Popery in past and present times is very strikingly illustrated by the case of France. The work abounds in facts, and is evidently the result of much reading and profound thought.

SALVATION SOLD FOR FOURPENCE, &c. By T. G. Owens. Liverpool: E. Howell, Church Street.

A VERY pungent exposure of Popery, especially in connexion with the use of scapulars and pretended indulgences. It is written in a very evangelical spirit, and with great energy of language. It ought to be widely distributed.

COMING EVENTS, &c. Dublin: Carson, 51, Grafton Street.

ANOTHER interesting tract on the prophetic aspects of the present remarkable times.

PRESENT DUTY—A NEW YEAR'S ADDRESS.

" Speak out in *acts* ; the time for words
Has passed, and deeds alone suffice ;
In the loud clang of meeting swords
The softer music dies.

Act, act in God's name, while ye may
Smite from the state her leprous limb ;
Throw open to the light of day
The bondsman's cell, and break away
The chains the priest has bound on him.

" Ho ! every true and living soul,
To freedom's perilled altar bear
The freeman's and the Christian's whole
Tongue, pen, and vote, and prayer.

One last great battle for the right,
One short sharp struggle to be free ;—
To do is to succeed ; our fight
Is waged in heaven's approving sight ;
The smile of God is victory."

ANOTHER year will have commenced before this Number is placed in the hands of all our readers. They will bear with us whilst, in humble thankfulness, we adore Jehovah for his great kindness in hitherto prospering our work ; and whilst, with all the earnestness of which we are capable, we implore them to commence the year with us, determined, by the help of God, to make still more persevering efforts against our common enemy. The battle in which we are engaged is the greatest and most protracted in which the Church of God has ever been involved, but it will be the last.

The signs of the times are upon the whole encouraging. The late meeting of the Protestant Alliance in London, at which Lord Shaftesbury, Sir Culling Eardley, and others, made powerful and eloquent speeches, as well as the growing success of the other Metropolitan Protestant Associations, cannot fail to encourage the friends of the cause in all parts of Britain. The successful meeting of the Scottish Reformation Society, as well as the numerous agencies which have sprung up in the northern section of the Empire, prove that the spirit of Knox is still alive and powerful. In Ireland the war is being waged hand to hand with this unscrupulous foe with determined courage, and with every token of the Divine approbation. And all that seems necessary, humanly speaking, now, is union, perseverance, and prayer, to secure a speedy and triumphant victory.

This matter of union, or at least of *concert*, in our Protestant operations, is one upon which we cannot too strongly dwell. The great strength of our enemy lies in the compacted unity with which he makes his attack. The whole crusade is directed from one centre, and controlled by the vigilance of one man. Popish members of Parliament, editors of newspapers, priests, monks, nuns, gentry, common people, all move obedient to one will, and therefore with mighty power, whilst the scattered forces of Protestantism, often working against each other, never in obedience to a concerted plan of action, although far more numerous, are much less powerful. Could they only be got to act together, driving at the same objects, and striking their blows at the same time, the effect would be irresistible. We are happy to find that a movement in this direction has at length begun. It is proposed to have some friendly communication from time to time amongst the different branches of the allied Protestant army, and thus to secure action in *concert*, when action in union is impossible. The object may be effectually gained if a right spirit pervades the different sections of the Protestant camp ; and otherwise we see nothing for it but growing weakness, since "divide and conquer" is notoriously the maxim of Rome. It was only the other day that Dr. Wiseman openly boasted at Rome, that his hope of victory lay in the divisions of English Protestants. We knew this before ; but his proclamation of it before Europe implies a confidence in the invincible infatuation of our troops, which we trust the result may not warrant. Movements for united action are now

being made in the United States, in Holland, and in Germany, which seem even to encourage the hope that we shall at length unite the Protestantism of the whole world in a league against Rome.

One very important means of securing this object undoubtedly lies in a right use of the press. Every paper published for the use of any section of Protestants ought to be communicated to all the others. And we would humbly suggest, that our own monthly Journal might be instrumental to a far greater extent in promoting this great combination. Already it has a very large circulation; but we are determined to begin this year with a great effort for the enlargement of the number of our readers. If Protestant ministers would lay aside their extreme delicacy, much might at once be done. They might recommend our Journal at the meetings which they address, and even as some already do from their pulpits. The same thing might be extensively done by private individuals, city missionaries, and Sabbath-school teachers. Two things we are happy to affirm after a nearly three years' existence. Not one of our facts has ever been challenged, and it has never been alleged that we have left the broad ground of our common Protestantism to introduce any sectional peculiarities. Whatever is done ought to be done quickly, and with all our might.

"A voice is calling thee
From all the martyrs' graves,
Of those stern men in death made free,
Who could not live as slaves.
The slumberings of thy honoured dead
Are for thy sake disquieted.
The curse of Popery comes
Still nearer day by day;
Shall thy pure altars and thy homes
Become the spoiler's prey?
Shall the dull tread of fettered slaves
Sound o'er thy old and holy graves?"

POPERY AT ISLINGTON.*

IN no part of the kingdom are the machinations of Rome more systematically met than in the parish of Islington, and the palpable success which has attended the able and zealous efforts of Mr. Maguire and his fellow-labourers, ought not only to encourage them to proceed with unabated and grateful energy, but may well stir up others to imitate their noble example. This success is proved in a variety of ways. The conversion of Romanists to the faith of the gospel proves it. The rage of Papists and their unscrupulous attempts to hinder the good work, and even to do personal violence to Mr. Maguire, is an undoubted proof of it. The cowardly dread also of Priest Oakeley, and his refusal to meet all challenges in person, is a decisive evidence of the progress of the good work.

We some time ago directed the attention of our readers to an excellent tract by Mr. Maguire, on "St. Patrick and the Early Irish Church," in which he proved that that Church was originally Protestant. This is a very sore point with the Romanists, as it cuts away the ground from their whole theory, and yet it is a point that can be most clearly demonstrated. Priest Oakeley did not dare to meet Mr. Maguire's challenge on this subject, but an abusive retort has been sent forth in name of one of his agents who "resides in his house, assists at his altar, and is entrusted with the education of his poor children." The priests skulk in the dark, and yet Mr. Maguire in his

* The Early Irish Church, independent of Rome, &c., by the Rev. Robt. Maguire, B.A. London: J. H. Jackson.

new and admirable work has proved that after all there is a "priest behind the scenes," viz., "the Rev. Daniel Rock, D.D.," and that "word for word, sentence after sentence," has been plundered from him in the new pretended reply. This reply is demolished in the work whose title we have affixed to this article, and Priest Oakeley is again challenged "to discuss this question of the early Irish Church." Of course this challenge will not be accepted. The priest knows better. But all this only proves more clearly that the delicacy and alarm of Protestants in dealing with Popish priests is wholly misplaced, and that if priests are only firmly met, they will shrink from the blaze of truth. Satan's agents are like himself, "resist them and they will flee," and it is high time that they were thus dealt with in all parts of the kingdom. The ministers of the Gospel must study this great controversy thoroughly, and be "able by sound doctrine, both to exhort and to convince gainsayers."

We trust that the Islington Protestant Institute will be more and more successful, and be supported by growing liberality and earnest prayer. And why should not similar institutions environ the whole of London, and be found in all our large cities? Dr. Wiseman tells us that his object is to put down the truth in this land, and regain England to the Pope. And if Englishmen are not prepared for this, their obvious duty is to use the most earnest and systematic means to crush such a daring scheme in the bud. Above all, a number of men should be set apart like Mr. Magnire for this exclusive work—to expose the owls and bats of Rome—and by a faithful manifestation of the truth, not only to defend the Reformation, but by the blessing of God, to rescue the deluded votaries of this impure and degrading superstition.

NOTES OF THE MONTH.

THE Pope has preached a sermon in Rome, or rather a political effusion against the Italian republicans. If he were the successor of Peter, he would preach oftener, and preach the Gospel.

Dr. Wiseman has also preached a sermon in Rome, or rather a similar political effusion, the object of which is to boast of his success in England, in consequence of the apathy and disunion of British Protestants. He affirms that more converts have been made to Rome in England during the last ten years than during the previous 300.

The priest at Dumfries has published a pamphlet. It is a weak but rather cunning production. He has been most ably met by some of the ministers, and by the *Dumfries Standard*.

The Papists at St. Helen's, Lancashire, have lately circulated widely some very low and abusive songs, of which one of the priests has admitted himself to be the author. They are very characteristic of the spirit of the Popish system.

At Maryport, the Rev. J. Burns gave a challenge lately to Dr. Cahill. Cahill has answered in a long letter, and we trust the discussion will do good.

The *Devonport Weekly Journal*, Nov. 17, contains a singular statement by a Popish servant of Miss Sellon in regard to the Popish doings of her establishment. How long is this state of matters to continue?

The priest who struck the poor woman with his umbrella has been removed from Bermondsey. The so-called "Bishop of Southwark" promised to take his place, but an energetic placard was issued by Dr. Armstrong on the subject, and the Bishop has never arrived.

A stir has been created at New York by a Popish account of the consecration of three Popish bishops, in which the persecuting clauses of the oath are studiously omitted although they were *duly administered*.

A letter from Madrid says—"Queen Isabella performs daily pilgrimages to one or other of the churches of the capital, having undertaken to visit nine of them in the course of nine days, a duty she always performs when the time of her delivery approaches."

The Maltese persecuting code is still unaltered.

The following facts are extracted from the monthly letter of the Protestant Alliance :—

The Landour and Mussooree Association in Northern India consists of upwards of 100 members. It has published an energetic appeal on behalf of the Protestant Association, and has remitted a further donation of £25 to its funds. The Newcastle Protestant Association, which consists of more than 500 subscribers of 1s. per annum and upwards, held its anniversary meeting on the 15th ultimo. The efforts of the Irish speaking missionary working in connexion with the Clerkenwell Protestant Association, have been much blessed. This Association has issued an appeal for further support. A lecture has been delivered for the Nottingham Protestant Association by the Rev. Dr. Beaumont, on the Inquisition; and by the Rev. R. Maguire, on the uncertainty of Romanism, for the Gravesend Protestant Association, and the Norwich Protestant Operative Society. Twenty-six sermons were preached, and £300 collected on Sunday week for the Protestant Institute, in the eleven parochial churches of Islington. During the past year many wavering Protestants have been established in the truth, and Roman Catholics induced to forsake the errors of Romanism. The priests have shrunk from the controversy, and committed the matter to subordinate agents, who are alternately acknowledged or disowned according to circumstances. The Society for English Church Missions to the Roman Catholics employs nineteen agents.

A Protestant Association, consisting of working men, has been established at Stalybridge near Manchester, with a library, reading-room, and depôt for the sale of useful tracts and books. A course of controversial sermons has been delivered by the clergy.

A proposition for a "third general union for prayer for the downfall of the Papal Antichrist," to continue from the 6th to the 13th of March inclusive, is about to be issued by the Edinburgh Young Men's Protestant Society, and efforts made to procure its extensive adoption both at home and abroad.

The following is extracted from a letter dated Quebec, Nov. 5:—"Our position in this section of Canada is that of a minority subject to the intolerance of a majority ruled by priestly influence, while by a settled compact in the administration, the whole power of Government in every department of the state is enlisted to establish and increase the dominance of Romanism, and to restrict the exercise of civil and religious liberty. We hope in God, however, that through his blessing upon the faithfulness of his servants, truth and right may yet prevail. It is by no means improbable that circumstances may lead to the regular establishment of an association for the defence of Protestant liberty."

The corporation of Newcastle-on-Tyne has granted £10 from the municipal funds to Romish priests for cab-hire during the visitation of the cholera.

"William Davock, a reformed Maynooth priest," has published a letter to Lord Aberdeen, (*Standard*, Nov. 10,) stating it to be impossible with a Romanist jury to convict a guilty Romanist of an infraction of the law of England. Before the trial "the guilty penitent receives absolution from the priest, and the jury therefore deeming him innocent, are bound to acquit him."

Lord Howden, in a correspondence published in the *Times*, (17th Nov.,) states he has been endeavouring "to procure an abrogation of that intolerant and immoral law by which foreigners wishing to settle in Cuba are obliged to change their religion."

Several churches, consisting of converted Irish Papists, have been organized in New York, Buffalo, Rochester, Boston, and other cities in the United States of America. Forty missionaries, chiefly Irish converts, are employed amongst their countrymen by the American and Foreign Christian Union.

A correspondent writes, "I have learned on good authority that since Miss Cunningham's imprisonment, 1400 copies of the Scriptures have been distributed at Genoa."

Eight members of the High Ecclesiastical Council of Baden (one of the departments of Government) and the chief magistrate of the city, have been excommunicated by the Archbishop of Freiburg, on the grounds,—"That decrees have been put forth by the temporal power which violate the liberty of the Catholic Church, its rights and constitution. That the Holy See and the episcopate have rejected these decrees as illegal and contrary to the Church. That every Catholic must obey the precepts of the Church. That disobedience in this respect and participation in the execution of such decrees constitute an ecclesiastical revolt, incurring the greater excommunication, and that the Catholics named have rendered themselves guilty of this offence by their public conduct." (*Tablet*, Nov. 26.)

A letter from the "Right Rev. Dr. Carli, Vicar Apostolic of Thibet and Northern

Hindustan," appears in a leading article of the *Tablet* of Nov. 12, lamenting the grievances to which Romanism is subjected in India, in not being placed upon an equality with Protestant Christianity; complaining that he is not *addressed* by his "style and title," that suitable salaries and travelling allowances are not assigned to him and to "military Catholic chaplains," that his remonstrances are unheeded, and that "if a poor priest were to submit a bill for the wine used at the holy sacrifice, or for the candles which must be lit the whole time the service continues, he would be laughed at *for a fool*."

Treaties have been recently concluded between England and Paraguay, and between the United States and Uruguay.

In the one it is conceded that the subjects of her Britannic Majesty residing in Paraguay "shall be at liberty to exercise in private and in their own dwellings," or in that of her Britannic Majesty's consuls and vice-consuls, "their religious rites, services, and worship, and to assemble therein for that purpose without molestation."—(*Gazette*, Nov. 4.)

In the other it is stipulated that the citizens of the United States and Uruguay respectively "shall not be disturbed, molested, or annoyed in any manner, in the proper exercise of their peculiar religions, either in their own private houses, or in churches, chapels," &c., which "they shall be permitted to build and maintain in convenient situations."—(*Christian Times*, 25th Nov.)

THE REV. G. S. FABER.—CONCLUSION OF THE CORRESPONDENCE.

TO THE EDITOR OF THE BULWARK.

SIR,—I now transmit the finale of my correspondence with a well-meaning Romish Priest, who exhorted me to repent at the eleventh hour, and following the example of Mr. Newman and Mr. Manning, reconcile myself to the true Church, within which *alone* can be found salvation.

I have had the honour of being slightly acquainted both with Mr. Newman and with Mr. Manning, but I do not know upon what *tangible* grounds they went over to the Church of Rome. So far as my own observation extends, the reasons usually put forward for such apostasy may all be resolved into *mere assumption*. The assumption is usually enforced with no small amount of *intrepid assertion*; but, when the assertion is *SIFTED*, the assumption remains at its original value of *mere assumption*. It would have considerable weight if it could be *evidentially established*, but in its present condition, it is worth just nothing.

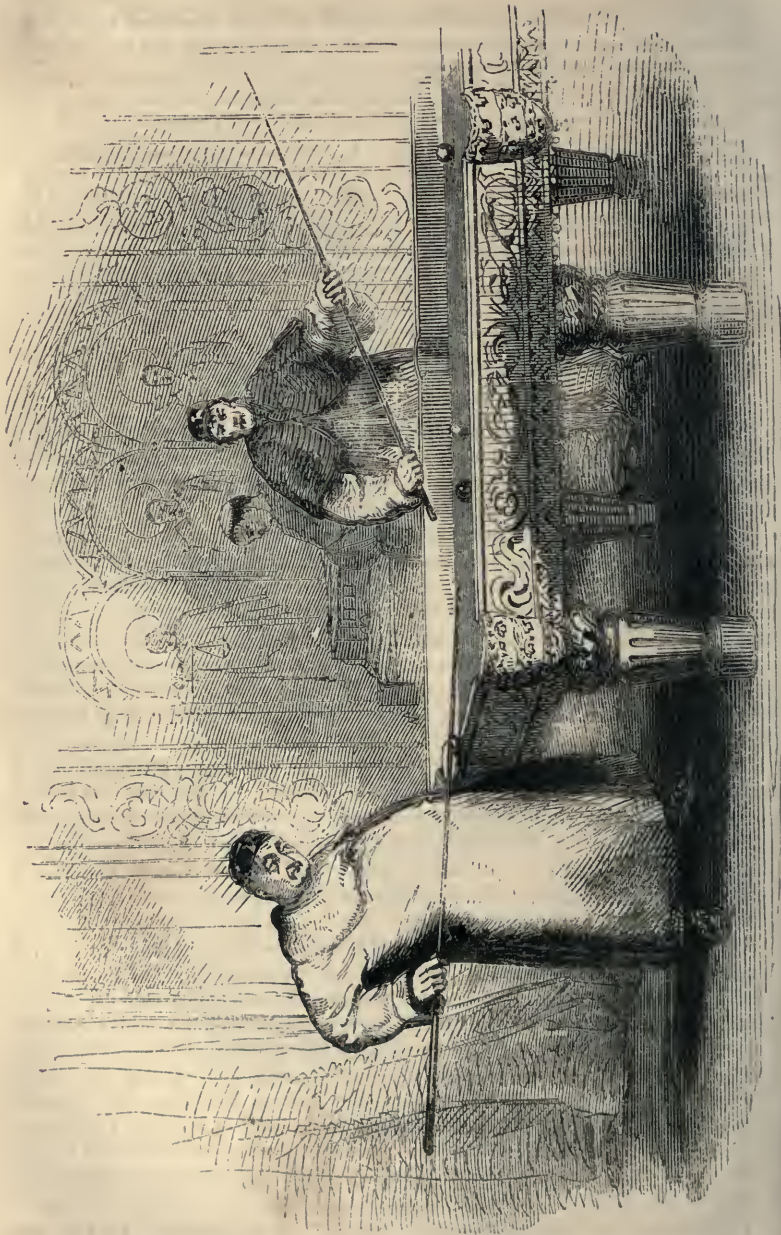
To return, however, to my kindly Romish friend, whose very exhortation to me is based upon an *entirely improved assumption*, he favoured me with some two or three awfully voluminous letters, *de rebus omnibus et quibusdam aliis*, *always* excepting, however, any reply to my two questions; namely, those which respected the Tridentine Doctrine of Intention, and the true sense of Liguori's works, which *he* professed to understand, and which (by his account) *I* did not understand.

Under these circumstances, as I found it a vain waste of labour to keep him to the point, I wrote a short note, in which I said, That, as he pertinaciously refused to grapple with the two questions which I submitted to him, and as I certainly, on the mere ground of plain common sense, could not possibly relinquish the Church of England for the Church of Rome, until the questions were answered to my satisfaction, even to say nothing of sundry other future questions; I really had neither time, nor health, nor inclination to follow him in a wild-goose chase after a flock of palpable irrelevancies.

This was written a considerable time ago; and, as no answer has come, I conclude that our correspondence has terminated.

I might have sent you this long since, but I have been prevented by a long and severe attack of illness, from which, by God's blessing, I trust that I am, though very slowly, recovering.

G. S. FABER.



THE POPE GETTING FAT AND PLAYING AT BILLIARDS.

"Because ye were glad, because ye rejoiced, O ye destroyers of mine heritage, because ye are grown fat as the heifer at grass, and bellow as bulls." . . . "Put yourselves in array against Babylon round about : all ye that bend the bow, shoot at her, spare no arrows ; for she hath sinned against the Lord."—JER. L 11, 14.

"Paid hypocrites, who turn
Judgment aside and rob the Holy Book
Of those high words of truth, which search and
burn
In warning and rebuke.

"How long, O Lord, how long
Shall such a priesthood barter truth away,
And in Thy name, for robbery and wrong,
At Thy own altars pray ?

"Feed fat, ye locusts, feed ;
And in your tassel'd pulpits thank the Lord,
That from the tolling bondman's utter need
Ye pile your own full board.

"Oh ! speed the moment on,
When wrong shall cease, and liberty and love,
And truth and right, throughout the earth be
known,
As in their home above."

THERE is something intensely painful to one who knows the real character and approaching doom of the Papacy to read such a piece of intelligence as the following from the *Augsburg Gazette*, which has been going the round of our newspapers :—

"In the palace of the Vatican, (says that authority,) a number of workmen are at present occupied in arranging the floors of the Pontifical apartments, and putting down marble or mosaic in place of the brick which has in general constituted, up to the present time, the floorings of these rooms. The regimen of walking exercise in the open air, recommended by the medical advisers of the Pope, does not appear a sufficient remedy to keep down his increasing corpulence, and he has been lately ordered, in addition, to play an hour every day at billiards. This his Holiness does, from five to six in the evening, generally with Mgr. Stella."

POPERY AT YORK.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—You have some very just remarks on Tuscan law in Dublin this month in the *Bulwark*. There is nothing more striking in the character of Popery than its geographical variations. The variations of the needle in different climates are nothing to those of Popery—yet she boasts to be *semper eadem ubique eadem*. There is a sense in which this is unquestionably true ; she has always and everywhere one grand aim in view, the subjection of mankind beneath her iron grasp ; but the means by which she strives to compass her end vary with the ever-changing circumstances in which she finds herself placed. Tyranny, unmitigated, ecclesiastical tyranny, is the form of government she loves, but when her purposes require it, she can be the most zealous advocate of democratic institutions and liberal principles. She would deprive every man of his natural inalienable rights of conscience, and does so wherever she has the power, but can be a zealous advocate of civil and religious liberty when occasion snits. It is a geographical question with her, is she in England or in Tuscany, in the United States of America or in Spain ? The Tuscan law suits Dublin, but not England. Therefore, whilst she binds over a Protestant tract distributor in Dublin to keep the peace, she engages immediately after in circulating incendiary and controversial tracts in York. I enclose you a copy of a letter which has been assiduously circulated in the city of York. Popish distributors standing at the corners of the streets have thrust it into the hands of every passer by ; but we suppose it is one thing to distribute a Protestant tract in Dublin, another to distribute a Popish one in York. A breach of the peace in Ireland—an honest transaction in England. Our Saxon blood perhaps is not so warm as that of the Celts, or our Protestantism more phlegmatic than Irish Popery.

However this may be, you should let the world know this geographical variation of Popery, which has lately been displayed in these two important cities. As the letter, addressed by the Popish Priest of York to the Rev. W. H. Beckwith, and circulated so assiduously in its streets, may be too long for your pages, I will give you a brief account of the circumstances which gave rise to it. The letter in question might very fairly have been headed "The marvellous and melancholy history of the ravening Lamb, which worried the innocent wolf."

The late Rev. Mr. Pope of York, a faithful Protestant and evangelical clergyman, had a son who went to Oxford, and there imbibed the teaching of Dr. Pusey, the natural result of which was, that when he took orders, he turned out a thorough-going Tractarian. At length he went so far as to give up his curacy, and after a season of suspense became a Papist. During this period it was that he resided with his now widowed mother, and succeeded in perverting two of his sisters to Popery. Their residence is very near the Popish establishment, and an illicit communication had been carried on by them without the knowledge of their mother, who remained in perfect ignorance of what was going on till the plot was ripe, and the young ladies on the very eve of their perversion. You may easily imagine the pain which these circumstances must have caused a Protestant mother; and as she had younger daughters with her, she did not choose to suffer them to be corrupted by the influence of the elder sisters, whom, therefore, she sent out of the house, providing them with means of subsistence elsewhere. After having been so treated by her elder children, what else could she possibly do in justice to the younger? She had already experienced in their conduct the baneful effects which that corrupt religion had exercised over their morals: had already been deceived by her daughters, and could no longer trust them, though her own flesh and blood, because they had allied themselves with a Church branded on the forehead by the Apostle, as "speaking lies in hypocrisy."

Now, because Mrs. Pope thus, in self-defence, sent her daughters who had deceived her out of the house for the safety of her other children, she is held up to the scorn of the people of York by the Popish priest, and charged with having been guilty of cruel persecution towards her daughters.

It is well for us to understand then how mild a thing Protestant persecution is. Had it been a Popish mother, or had the transaction taken place in a Popish country, what would have been the consequence? Let the history of the Madiai, of Guiccardini, of Miss Cunningham, answer the question. It will be well for the Popish priest of York to wait before he charges Mrs. Pope with Protestant persecution, till something has taken place that will bear comparison with Tuscan or Italian persecution.

When the police officers of York have invaded his nunnery, and seized some of its inmates, and clapped them in the borough gaol, and treated them with indignity, for reading what Mr. Faber so justly calls "the rascally obscene and idolatrous writings of Liguori," he will then have a case of Protestant persecution, precisely similar to those I have just referred to; and though upon his making a complaint, he might fairly be told that it was only tit for tat. Why may not we clap your nuns into prison in England for reading Liguori, when you put our Protestant converts into prison in Italy for reading the Bible? Notwithstanding, I beg to assure this priest of York, who is so zealous an advocate of civil and religious liberty, that so far from taking advantage of the *argumentum ad hominem*, as soon as he is able to produce such a case of real Protestant persecution, he shall have

both sympathy and aid in abundance from Protestants and Englishmen, who are the advocates of civil and religious liberty all over the world, not merely in York, and desire to see the prisons of the Pope thrown open, religious persecution on the Continent put a stop to, and Protestant missionaries in Ireland enjoying the same liberty of speech and action, which Popish Jesuits have in England.

You will observe that this Popish priest in his letter to Mr. Beckwith, true to the geographical variations of Popery, puts the following pungent questions, which he considers must overwhelm any Protestant:—"Was it a crime, or was it not their sacred duty to search, to examine, and to select for themselves, in accordance with the conscientious convictions of their own minds? At the present day will any Protestant parent venture to deny to children of mature age, and well informed minds, this right of free and independent examination in matters of religion?" I answer, certainly not—and I challenge the Popish priest who asked these questions, to prove that Mrs. Pope has refused to her children these rights. But let us adjourn from England to Spain, Portugal, or Italy, and then ask the question, "Will any Popish parent or Government venture to deny to children of mature age the right of free and independent examination in matters of religion?" And the answer which resounds throughout the world is, Yes! everywhere!! Why are the dungeons of Italy filled with free inquirers after truth, simply because Rome, true to her geographical variations, persecutes in Italy, as she cannot and dare not do in England. Such is the consistency of Rome, such the value of her boasted aphorism—*semper eadem ubique eadem*.—I remain, yours truly.

G. T. Fox.

DURHAM, 5th December 1853.

MR. LUCAS AND PRIEST RYAN.

A SINGULAR controversy has lately been going on in Ireland between the editor of the *Tablet* and a priest of Cashel of the name of Ryan. It took its origin in the attempt of Lucas and others to overbear the priests of Clonmel in the late election, and virtually to take the election out of their hands. They seem for the present to be satisfied with the progress Popery is making under the present Government, whilst Lucas wishes the Popish members to stand entirely aloof. The objects of both are equally selfish and Anti-Protestant, but the quarrel is singularly illustrative of the pretended unity of Papists, and gives us a glimpse of what the leaders of this movement really think of one another. Lucas in one of his articles had said that "in elections, as in love and war, (he might have added in Popish theology,) all tricks and stratagems are allowable." The priest upon this professes to get into a fit of virtuous indignation, and exclaims:—

"Mr. Lucas, the editor of the *Tablet* newspaper, is not, never was, and never will be recognised in this country as the organ of Catholic opinion in Ireland.

"He says he was a Quaker—he says he became a Catholic. This God alone knows, and no one else. Voltaire received the Eucharist from the pure hands of his pious old uncle every Monday morning, while he was meditating the overthrow of all Christianity. Voltaire's uncle would swear his nephew was a saint!! The Conservative respectable press of Dublin must now see that it is not every man that uses the name of a converted Quaker as a *nomme de guerre*, that can presume to represent the opinions of the people of Ireland on the land question, or any religious question either.

"The *Tablet*-man made England too hot to hold him. He has the nature of a Salamander, and no more. As long as this bold and unscrupulous English trader on Irish

politics is allowed to go uncontradicted, so long will the Irish Conservative press be fully justified in identifying us with his filthy money-making Saxon Quaker system, and that is, 'money at all risks.'"

In the *Tablet*, December 3, Mr. Lucas attempts an apology as follows:—

"What appears to make Father John particularly angry is a phrase in a letter written hastily from Clonmel, which I had not time to read over before it was dropped into the post, and in which occurs the diabolical phrase 'in elections, as in love and war, all tricks and stratagems are allowable.' If I had re-read what I had hastily written, I should have expressed with more accuracy what I am sure I fully conveyed to the mind both of Father John and of every other intelligent reader, that *there is a popular proverb* which warns us that on the occasions specified, the rules of frankness and candour are not, in the common practice of the world, rigorously adhered to. If I had added the words 'people say,' 'it is said,' 'there is a saying,' 'there is a proverb,' or had used any other like form of speech, Father John would not have understood my meaning a bit the better, but he would have lost this opportunity of a fit of virtuous indignation, which has been excited against me, not by the quotation of that proverb, but by my active exertions against the political interest in the county of Tipperary, of the corruptest and basest of living politicians, his friends, the Sadleirs."

Father John, however, returns to the charge, and in another long letter deals thus, amongst other things, with the Editor's apology:—

"In his *Tablet* of last Saturday, this man, trying—hopelessly trying—to throw dust in the eyes of the public, says in one place that this maxim of his, with which I have headed my letter, 'was a slip of his pen,' and, in another place, that it was a 'popular proverb!' Good, Lucas—good and characteristic! If it be a popular proverb, then it could not be a slip of your pen; and if it were a slip of *your* pen, then it could not be a popular proverb. *Mentita est iniquitas sibi.* Which will you have, thou honourable man?—As soon as you loose your agonized hold off one horn of this dilemma, so sure will you be hung upon—ay, impaled upon the other. Every old woman in Ireland knows, as well as she knows her right hand, the proverb under cover of which Lucas seeks to hide his Machiavellian maxim:—

'All is fair in love or war.'

"'Twas only a sly-designing, drab-skinned Friend, or 'Convinced Brother,' a Saxon, a speculating spy, and a would-be spoiler, that could ever dream of, for his own vile ends, attaching to this old wife's chimney-corner commonplace the villanous addition of all tricks and stratagems are allowable in elections; and this, *among other purposes*, for the purpose of softening off the blight of public scorn that awaited his disgusting exhibition of political turpitude, effrontery, indecency, and ingratitude in daring to appear against the favourite son of the revered, the enthusiastically-loved Liberator, and this, too, in 'rare' Clonmel, the capital of gallant Tipperary. Why, Lucas, if you be, as you say you are, a Catholic, who was it, let me ask, that smashed the chains with which your hands were bound, and opened the door of the legislature to your unworthy self? Was it not O'Connell, thou base, ungrateful, Saxon strategist and trickster? But the staunch, big-souled, and true-hearted patriots of Clonmel, and their pure and justly venerated priesthood, have, however, on this matter, put the proper 'gloss' on this proverb of *yours*, by spurning it and yourself. No, *Tablet*-man, this maxim of your life is not and never was a proverb in honest, warm-hearted old Ireland—'tis merely and simply the embodiment of your own political principles and conduct which, as far as either has been ascertained, makes us feel convinced that you believe, and that you always act upon the belief, that in politics, of which 'elections' are a most important element, all tricks, stratagems, and lies are allowable. No; 'tis merely and simply the exponent of your own hollow, rotten mission amongst us, (which could be worked out by tricks, stratagems, and lies alone,) and which, growing drunk with insolent conceit at the prospect you suicidally reckoned upon of glutting the fell hate that rankles at the bottom of your Saxon heart for the very name of O'Connell, by worrying his favourite son, you flung abroad upon the Irish public mind, calculating, and with an eye to the services you were sent to perform, that this Irish public mind, either exhausted by its recent internal strife, or debauched to the fitting mood by the infamous, unprincipled, and debasing political publications of the twin buffoons of the Dublin press, might, if not openly assent to it, at least permit to pass uncontradicted."

Mr. Lucas, however, is nothing behind his Reverence in abuse. He professes to have received letters from other priests about Ryan, and in regard to one of these priests he says:—

"He gives me, in very few words, the opinion entertained of Father John Ryan by his clerical brethren. That opinion is so comprehensive and precise, that it renders it unnecessary for me to take in hand the task of drawing the portrait of so notable a divine. These clergymen who know him best—who have known him from his youth up—who have known him at college—at the altar—in the pulpit—at the dinner table—in all the relations of life, secular and sacred—his outgoings and his incomings—his downittings

and his uprisings—his conduct and his conversation—his demeanour as a priest, and his behaviour in the more ordinary affairs of social life—these good clergymen who know him not merely on the surface, but by long experience, are acquainted with the inmost recesses of his character, pronounce him and his conduct to be ‘most disgraceful to the priesthood;’ describe him to be ‘an unscrupulous reviler;’ ‘a shame and scandal to our whole order;’ ‘a foul and filthy libeller;’ ‘a man devoid of character;’ ‘a person whose behaviour has been so ‘brutal’ that he ‘deserves neither respect nor mercy.’ This being what his friends think of him, and what they print of him.”

The parties are well met, and the scene is humiliating. But yet, Mr. Lucas, this “foul and filthy libeller,” who “deserves neither respect nor mercy,” has, at the same time, according to you, the power of forgiving sins, and of “making his God” every Sabbath; the poor people must receive his words as oracles, whilst the words of God are hidden from them; and you only want the power to compel all Protestants to submit to such “blind leaders of the blind,” on pain of being burnt.

Since the above was written, Lucas has been constrained to make a kind of apology to the priest, and evidently to give up the struggle, whilst Father John assails him more furiously than ever. The following is the last letter entire. It will give our readers an idea of the boundless nature of a priest’s vocabulary of abuse, and when they remember that this same Lucas is the man for whom Priest Oakeley says “masses” as a man scarcely inferior to Moses, it will give them an idea of the *unity* of Rome:—

“Cashel, 11th December 1853.

“MY DEAR SIR,—On to-day I got a hasty glance at a horrid but perfectly characteristic production of this *Tablet*-man, appearing in his own paper of yesterday, abusing me. All I now can find time to say about this is, that it is perfectly natural—that it is Lucas all over—that the public expected it—were prepared for it—understood it—and estimate it just at its proper value, coming as it does from such a character as Lucas, so timely detected by me, and so irredeemably gibbeted to public scorn.

“When the immortal Liberator was, at one time, denouncing the infamy of the slave-trade to a gathering of Lucas’s countrymen, he was responded to by a savage yell issuing from their throats, and his apt and appropriate remark was, ‘When I stood upon the head of a serpent, what could I expect but a hiss?’ From the day on which my eye first alit upon the imprint or picture (that of the ever-blessed Virgin and the Redeemer of the world) which Lucas impiously stamps upon his paper—the vehicle of all that is uncharitable, gross, low, base, and beastly—I said to myself, this ‘convinced Friend’ must have some fearful object in view when he thus makes a parade of his ultra Catholicity, and I will watch him. Yes, Lucas, I watched you ever since you came amongst us! I watched you closely. I felt it to be my duty. I tracked you through all our popular movements by the slime and poisonous filth you left after you upon everything you settled down upon; and when at the fitting time I vigorously set my heel upon your serpent head and tore off your mask, what could I or the public expect but a HISS? But you may hiss away now. I have branded you, and you now can do no more mischief.

“Oh! may I always continue so to speak, write, and act, as to earn the abuse of such men as Lucas—a monster, from the foul and leprous outpourings of whose putrid heart bursting upon an astonished and scandalized world through his envenomed pen, and upon his blasphemous paper, neither the angelic purity and sanctity of a Dr. Murray, nor the deep learning and acknowledged worth of a Dr. Kinsella, nor the exalted height of St. Patrick’s Primatial Chair enthroneing the zealous and austere Dr. Crotty, could save them—not to speak of the heaps of filth he has hurled from the seething magazine of his Saxon’s hatred of every one and everything that is Irish—at very many of the most respectable and revered Clergy of the Second Order. Since the day that God in his wrath, to chastise some of our people for their infidelity to the teachings of His chosen servant, the great O’Connell, first permitted him to curse the Irish soil with his presence and his printing press, it can now, indeed, truly be said of this emissary of mischief, who has been flung amongst us in the hour of our weakness, that as far as the Catholic Church in Ireland is concerned,—

‘Nihil non tetigit,
Et nihil tetigit,
Quod non.’—DESECRAVIT.

“And again—as to his equally vicious, but equally impotent attempts to damage our social and political efforts and prospects, it is sufficient for me now to remind the public of his base, brutal, and butcherly assault upon the fair and popularly treasured name of that first of Irish gentlemen and truest of Irish patriots—the honoured and revered Sharmán Crawford—an Irish gentleman who, by his philanthropic life’s labour, his generous

sacrifices in behalf of the down-trodden Irish tenantry, and his almost superhuman mental and physical energy, exertion, and perseverance to establish 'tenant right,' has so thoroughly succeeded in placing this now all-important question on a sure, solid, and ultimately successful basis, that all men like Lucas, that ever lived and owned bad hearts, foul imaginations, depraved minds, filth-bespattering pens, and blasphemous newspapers, can never be able for any reward, promised or hoped for, to pull it down from, till it is fully, finally, and triumphantly recognised by the Queen, Lords, and Commons in Parliament assembled as a part of the law of the land.

"I am fully aware of the nature and object of the 'trick' of this *Tablet*-man in lugging in such a mass of *irrelevant* matters into his paper, when labouring at the well-loved work of abusing an Irish priest; but it won't do, this schoolboy manœuvre. He will find that he has at last fallen into the hands of a man that is fully up to all his 'tricks and stratagems'—a man who, though honest and honourable, he will to his dismay find is inexorable, when roused, to crush an assassin blow; and a man who, for no consideration on earth, nor for any 'trick or stratagem,' will ever be induced to permit anything to occur, on his part, that could for a moment call off the withering gaze of the public eye which he has fixed on his (Lucas's) brazen brow and infamous political motto and maxim. Oh, Sir, Lucas and his employers will have cause to rue the day *he* dared to shew his face in Clonmel, the heart of gallant Tipperary, in opposition to John O'Connell, the favourite son of the immortal Liberator.—Yours sincerely,

"JOHN RYAN, *R.C.C.*"

HOW TO DEAL WITH ARBITRARY AND DESPOTIC GOVERNMENTS.

LORD PALMERSTON.—SULPHUR v. SPIRITUAL FREEDOM.

IN 1816 the British Government concluded a treaty of commerce with the King of the Two Sicilies, the fourth article of which declared that British commerce in general, and British subjects carrying it on, should be treated throughout the dominions of the King of Sicily upon the footing of the most favoured nations. In 1837 the King thought fit to create a monopoly in the trade of sulphur. The British merchants, thinking this would interfere with their traffic, remonstrated. The British minister complained to the King of Sicily, and applied to Lord Palmerston, then Foreign Secretary, for instructions. A correspondence and lengthened argument ensued; Lord Palmerston maintaining, that the granting of this monopoly could be viewed in no other light than as an infraction of the treaty of 1816; and the King, that no interpretation could be given to that treaty which would have the slightest reference to the monopoly, that as a sovereign prince he had the right inherent in sovereignty to manage the affairs of his kingdom for the benefit and prosperity of his states, that the British merchants would still be on the same footing as the most favoured nations, and that it never could be inferred from the treaty that "foreigners should not be subject to the laws of the country which they inhabit," and that no privileges granted by a sovereign to a foreign nation should ever exceed "similar privileges and immunities granted to his own subjects."

Such was the line of argument adopted by Count Ludolf, the King's minister, and, so far as mere abstract argument is concerned, it seems difficult to meet it. But how was it dealt with by the British minister? He persisted in maintaining that the granting of the monopoly was an infraction of the treaty, and would be injurious to British subjects. Therefore he *demand*ed its abolition as a right; and replying to the assertion that no sovereign could give greater privileges to foreigners than to his own subjects, maintained that it is the very object of treaties to secure this. "Because," says he, "in countries where the Government is arbitrary and despotic, and subject to no responsibility or control, it may often happen that caprice, want of political

knowledge, private interest, or undue influence, may procure the promulgation of *unjust and impolitic edicts*, inflicting much injury upon the people of such state, . . . and foreign governments are therefore often anxious to secure their subjects by fixed stipulations and by treaty-engagements from being liable to the injuries . . . the people of the state itself are from time to time exposed to." And Lord Palmerston followed this up, first, by refusing to comply with a request of the Neapolitan Government for aid in putting down some Albanian pirates who had been ravaging the coasts of Sicily, and then, when all other means had failed, by sending orders to Rear-Admiral Stopford to proceed to Naples to make reprisals by seizing and detaining any Neapolitan vessels he might meet with until the *just demands* of the British Government were complied with. The King of Sicily was very reluctant to yield, and shewed symptoms of fight, strengthening his garrisons, increasing his troops, and fitting out his fleet. But our "cannon law" prevailed, and the matter was peaceably adjusted. Now, all this was about a mere mineral—an article usually known by the name of sulphur, and its applicability to the case of religious toleration abroad is too obvious to require much illustration. The Government of the Grand Duke of Tuscany is "arbitrary and despotic." It has created a *monopoly* in favour of the priests and religion of Rome, and to support it, has promulgated "*unjust and impolitic edicts*," inflicting much injury upon the people of Tuscany; from the operation of which, however, foreign Governments should "secure their subjects by fixed stipulations," or failing that, by refusing to aid that Government, or to comply with any request it may make, and if that fails,—and we follow his Lordship's example in bringing the "cannon law" of Great Britain into operation,—by sending a fleet to "induce" the Grand Duke to comply with the *just demands* of this country. Is sulphur more precious than Protestant truth? Are the money interests of the British merchants more valuable than the liberties, it may be the lives, of British subjects?—and yet so it would seem to be; for in the case of Miss Cunningham Mr. Scarlett acted very differently from Mr. Temple, and Lord Clarendon from Lord Palmerston. Mr. Scarlett did indeed solicit the Duke to grant the deliverance of the noble martyr for truth, and tried humbly to convince him that she had not broken his laws, or had done it ignorantly, and Lord Clarendon promptly enough backed his requests; but neither seemed to know how to deal with "arbitrary and despotic governments," or to feel it to be their duty to protect British subjects from the operation of "*unjust and impolitic edicts*," as Lord Palmerston did. Therefore Britain has been placed in this matter in the humiliating attitude of a suppliant, while in the case of the "sulphur question" she stood erect in the attitude of a nation possessing rights and determined to enforce them. Truly Lord Palmerston is not at present in the Foreign Office, for he would not have regarded a stick of brimstone as more valuable and more to be cared for than a British subject, and that subject a lady, and that lady a person of pure and unsullied reputation, whose sole alleged offence was the circulation of Christian tracts, and the giving a copy of the Bible to a native of Tuscany. The conduct of Miss Cunningham presented the only redeeming feature in this whole transaction, for while British rulers quailed, she stood undaunted, and refused to accept deliverance as a favour, demanding it as a right, and she triumphed. But how long are the inhabitants of this country to submit to such contemptible trifling on the part of the Government?



THE PARLIAMENT OF ENGLAND DOING HOMAGE TO THE POPE'S LEGATE.

THE PARLIAMENT OF ENGLAND DOING HOMAGE TO THE POPE'S LEGATE IN THE REIGN OF BLOODY MARY.

The following extract will illustrate our woodcut :—

"When the Cardinal arrived, he was received with many honours, but did not make a public entry, as the Pope's authority was not yet restored. Letters patent, however, were issued by the King and Queen, ordering their subjects to receive, honour, and obey this legate; allowing them to apply to him for such favours and dispensations as they might stand in need of, which could only be granted by the Pope. On the 27th, Pole came to the Parliament-house, the King and Queen being present. Gardiner informed the members of the arrival of the cardinal, and the business with which he was charged. Pole then addressed them at considerable length. He acquainted them of the commission from the Pope, and that he had come 'to restore England to its original noble estate, by reconciling them to the Catholic Church.' He ascribed the differences with Rome entirely to the conduct of Henry, and praised the Queen in the highest terms.

"Some members of the House of Commons spoke of the Pope's authority in the way it deserved; but the majority were so attached to Popery, or so bribed with Spanish money, that they agreed to unite with the House of Lords in supplicating the legate to receive their submission to the see of Rome. They accordingly besought the King and Queen to intercede with the representative of the Pope, to grant the kingdom an absolution, and receive it again into the bosom of the Holy Church. This ceremony was accordingly gone through. On the 29th of November, the members were introduced into the presence of the legate at Whitehall. He made them a long oration upon the favours bestowed on the English nation in former times; he dwelt upon the unity of the Church, and similar topics; and enjoined them, as a penance, to repeal all the laws against Romanism. He then granted them a full absolution, which they all received, kneeling humbly before him! Sir Ralph Bagnel was the only one who refused. Such was the conduct of an English parliament in the days of Queen Mary—kneeling before a traitor, and humbling themselves to the authority of a foreign priest! They then all went to the chapel, where the *Te Deum* was sung."*

In regard to the fearful scenes that followed, during which a great number of persons were burnt, including two Bishops and an Archbishop, Burnet remarks, after giving many extracts from the Minutes of Privy Council, "It may perhaps be thought that I have taken out of it nothing but what related to proceedings against heretics, but that is because *there is scarcely anything else in it.*" He also says, that "God shortened the time of Mary's reign for the elects' sake;" and we know that when she died, the bells of all the parishes of London were rung, bonfires were lighted, tables were set out in the streets, "and the people did eat, drink, and make merry."

It is striking, however, that Papists coolly defend the greatest atrocities of this bloody reign. Speaking of the hellish cruelties of Gardiner, it is said in a "History of England for Catholic children," which has come out under Dr. Wiseman's auspices, † "When men are determined to destroy, not only their own souls, but the souls of many others, they have to be treated as malefactors. It was very shocking that people should be burned, but it was **MUCH MORE SHOCKING** that they should be leading so many more people to be burned in the flames of hell for ever; and this is what Bishop Gardiner thought."

* Days of Queen Mary, pp. 87, 88. London Tract Society. Hume, Vol. iv., pp. 399, 400. Edin., 1810.

† Burns, Portman Square.

DR. WISEMAN AND MR. COLLETTE.—THE TIMES.

WE have had occasion in former numbers of the *Bulwark* to notice, and to commend very highly, several works of Mr. Collette on the Romish controversy—his “Pope’s Supremacy,” his “Popish Infallibility,” and his “Romanism in England Exposed.” Mr. Collette is a barrister, and these works of his manifest the most valuable qualities of the lawyer. He subjects every topic he treats to a very thorough and sifting investigation, he carefully weighs and scrutinizes the whole evidence on both sides, and he is very particular in giving exact references to the authorities he quotes. Dr. Wiseman found him to be a very troublesome antagonist, and made an attempt to induce him to abandon the work of exposing Popery and its champions, by an *argumentum ad verecundiam*.

“Some short time since the writer was favoured with a letter from Dr. Wiseman, wherein the Doctor expressed his regret that the writer should allow his mind to be so completely and grievously warped on Catholic topics, and should consider it his duty, as he supposed the writer did, to keep up before the public an irritating and useless controversy. The Doctor suggested that were he to step out of his way to attack week by week members of the legal profession, or rather the profession itself, and for that purpose, uninitiated in its intricacies, endeavour, by means of law-books and legal instruments, quoted in scraps, to shew they are all but a body of harpies preying on public credulity and the vices of mankind, for the purposes of profit, he thinks he could make out a good, popular, and plausible case, at the expense of many dozen of blunders which a professional and practised eye would at once detect, but which in his conceit he should not be convinced of; the old wise saw, *Ne sutor, &c.*, would be lost upon him. This the Doctor conceived to be a parallel case with that of a layman meddling with matters out of his vocation. And the writer was politely told to attend to what concerned his own profession, and not meddle with a subject of which he could know nothing, and into the intricacies of which he could not be initiated.”

Mr. Collette was not a man to be either cajoled or frightened by such an attempt. He has continued to labour in this good work, for which he possesses very superior qualifications, and has recently published another valuable contribution to the cause of the exposure of Popery and its defenders. It is entitled, “Popish Frauds Exemplified by Dr. Wiseman’s Lectures. No. I. Purgatory.”* And it is from the Advertisement prefixed to it that the preceding extract is taken.

It is a very thorough investigation of the true import of the Popish doctrine of Purgatory, and the grounds on which it rests, with a crushing exposure of the “Frauds” perpetrated by Dr. Wiseman in defending it, especially in his dealings with quotations from the Fathers, adduced in support of it. Mr. Collette in his conclusion gives a summary of what the work contains. It is as follows:—

“I have now laid before the reader:—

“I. The teaching of the Church of Rome on the doctrine of Purgatory, derived from authentic and unexceptionable sources.

“II. The acknowledgment on the part of Dr. Wiseman of his inability to prove the truth of such doctrine from THE WORD OF GOD.

“III. The abortive endeavour to link this Popish figment with another unscriptural custom of *praying for the dead*, in order to claim for it the sanction both of Scripture and the authority of the early Christian Church.

“IV. That to establish the custom of *praying for the dead*, Dr. Wiseman is compelled to appeal to writings (the Book of Maccabees), which the most learned divines of antiquity have declared to be apocryphal; and from these writings to select a text, which appears to recommend a custom which is repudiated by his Church. And the very first ecclesiastical writer he names, specially declares, that this particular custom is founded entirely on tradition, and grounded on no warranty of Scripture. This alleged Jewish custom being nowhere approved of or referred to in any part of the canonical Scriptures.

"V. That the other text from Matt. xii. 32, cited, contradicts the position assumed by the former text, and is quite irrelevant to the subject.

"VI. That in order to shew how wholly different was the early Christian custom of praying for the dead, both in purpose and effect, to the modern custom under the same name, I have traced the origin and progress of the custom, and examined the same with testimony omitted to be noticed by Dr. Wiseman, as also with the very passages cited by him.

"VII. I have shewn that not one word of evidence has been adduced from any of the writers acknowledged as orthodox by the Roman Catholic Church of the three first centuries. Two of these authorities cited are repudiated by that Church. The other authors are either misquoted, misrepresented, or passages irrelevant to the subject at issue.

"VIII. That Dr. Wiseman has not adduced one single Father or ecclesiastical writer who defines, upholds, or in any way advocates, the notion of a Roman Catholic Purgatory." (P. 102.)

If any one wishes to see these positions conclusively established, let him consult Mr. Collette's work. And if these positions can be established, what a gigantic fraud must the Popish doctrine of Purgatory be, and how impossible for any one to undertake the defence of it without being obliged to have recourse to the lowest and most disreputable artifices of controversial warfare?

Mr. Collette's work, entitled "Romanism in England Exposed," contains a great deal of curious and interesting information about the proceedings of Dr. Wiseman, and the aspects which Popery is now presenting in this country under the regime of his "Eminence," especially as it is exhibited in connection with the publications and proceedings of the Redemptorists Fathers of St. Mary's convent, Clapham. In this work he said, (Let. v., p. 36 of 2d edition,) "I have found all classes of Romanists, from Dr. Wiseman down to the Redemptorists Fathers, most wittingly and deliberately misquoting and misinterpreting the sentiments of early Christian writers," and he adduced a large mass of most conclusive evidence in support of the allegation. We have laid before our readers, on a variety of occasions, sufficient materials to enable them to form an estimate of Dr. Wiseman's fairness and candour as a controversialist, enough to satisfy them that no quotation which he may adduce either from the Scriptures or the Fathers should ever be taken on trust, or should be in the least relied upon, till it has been traced out and examined. And a good deal of additional matter of the same kind will be found in Mr. Collette's "Romanism Exposed," and in his "Romish Frauds Exemplified by Dr. Wiseman's Lectures."

Popery is always the same in its moral aspects as well as in its doctrinal profession. Protestants who have not come much into contact with Popery and Papists, find it difficult to believe that the defenders of Romanism can practise such frauds and falsehoods as are often established against them, and yet continue to hold up their face in society, and to officiate as ministers of religion. Scarcely any man has ever come forward as a champion of Popery who has not been convicted of a want of integrity and truth, which, if exhibited in the ordinary business of life, must have expelled him from all decent society. This may seem to some a harsh and uncharitable statement, but no one who is really conversant with Popery and Papists will entertain any doubt of its truth. Mr. M'Gavin, the author of that very valuable work, the "Protestant," has recorded his convictions upon this subject, the result of much experience, in the following plain and pithy sentences:—

"There are some persons who are surprised by the explicitness with which I charge lying upon Papists as a body, and who think I would do better to abstain from the use of such language. Such persons are not acquainted with the people I have to deal with, or with their writings, else they would be convinced that I could not do them justice without speaking of them as they are, in broad plain English. Papists themselves know that I do them no injustice by accusing them of lying; and they would laugh at my simplicity if I were to affect to think otherwise of them. I refer not merely to the instances

of falsehood which have come under my own observation, and which attach to individuals only, without being justly chargeable upon the general body—I speak of the system of Popery, which is built upon falsehood, is supported by falsehood, and is, in fact, nothing but fraud and falsehood throughout. I do not say that there are not individuals attached to the Church of Rome who have a regard to truth, who would abide by it in their dealings with their neighbours, and who are, therefore, better than their religion; but I do not hesitate to affirm, that it is impossible for any man to be an active promoter or defender of Popery, without having recourse to lying and imposition.”

The principal subjects discussed and illustrated in Mr. Collette’s “Romanism in England Exposed,” besides the frauds of the defenders of Popery in the matter of quotations, are the Devotions of the Scapular and the Indulgences connected with them, the worship of Mary, and the theological and moral teaching of St. Alphonsus Liguori, the patron saint of the Redemptorists Fathers. And under all these heads he has produced specimens of things, published and done at this day in England, under the sanction of Dr. Wiseman and the highest ecclesiastical authorities, which are almost incredible, and yet are established realities. He has brought out a fearful exhibition of idolatry and blasphemy, of absurdity and nonsense, of immorality both in teaching and in practice, and has brought all this home to those who in our own day and at our own door, are guiding the consciences of our Popish fellow-countrymen.

We cordially commend Mr. Collette’s work to all who wish to gain an accurate knowledge of Dr. Wiseman and of Romanism in England.

Besides the Redemptorists Fathers of St. Mary’s, Clapham, another Popish order or sect has recently been pressing itself a good deal on public attention, the Fathers of the Oratory of St. Philip Neri, or the Oratorians, as they are commonly called. The famous Dr. Newman is the superior of this order in this country, and he has lately published “The Prayer-book of the Oratory of St. Philip Neri.” This prayer-book we have not yet seen, but we have perused with pleasure an able and vigorous review of it in the *Times* of the 2d Dec. 1853, entitled “The Religion of the Oratorians.” From the extracts given in the *Times*, Dr. Newman and his Oratorians seem to have run to as great an excess in idolatry, blasphemy, and absurdity, as the Redemptorists in the Devotions of the Scapular.

We subjoin an extract from this article in the *Times*, heartily wishing that when it discusses matters connected with Popery, it would always write in the same strain.

“There are two other peculiarities of this religion which we wish to notice. The first is, that it indulges to an extent which we should think many Roman Catholics would consider extreme, in the habit of turning Christ, the spiritual object of our worship, into a fetich. Professing, as Roman Catholic ascetics, a Brahminical hatred of the body, and talking of purity and separation in a strain which leads us to expect that they will pray to be relieved at once of their human nature and all its obligations, the Oratorians, nevertheless, seem to select the *body* of the Saviour as the special theme of their enthusiasm and the supreme object of communion. The heart and blood of the Redeemer are, next to Mary, the most prominent thing in the Prayer-book. There is a ‘Chaplet of the Sacred Heart,’ and a ‘Prayer to the Heart,’ in which we have, ‘What could have moved thee to this transport of love? Nothing else, surely, *than thy most loving heart!*’ There are ‘offerings’ of the Blood, both by the hands of the worshipper himself, and through those of the Virgin; there is a prayer to the Blood; and there is an adoration of Christ in the sacrament, with separate offerings to himself of the blood from each of his five wounds in five distinct ecstasies.”

“The last thing we have to notice is, that the Oratorian religion revels in indulgences. Here, also, the fervour of the neophyte outraves the old believers, and ramps in the face of reason where a Bossuet might have been apologetic, and perhaps even a Wiseman would have been discreet. The Prayer-book is full of such notices as these:—‘Indulgences (for saying the sorrows and joys of St. Joseph) 100 days each time. 300 days on Wednesdays. 300 days on each day of the two Novenas between his feast and his patronage. Plenary, with the usual conditions on these two feasts. Plenary once a month for daily recital. Plenary for each Sunday, when recited any seven Sundays running.

Indulgences (for saying 'Petitions for Graces')—300 days each time. Plenary on one of the three last days of the month for those who have recited the above daily, to be gained by visiting some church with the proper intention. Applicable to the dead.'

"At the beginning of the book we are told :—'The usual conditions for gaining a plenary indulgence, so often alluded to in the following pages, are to visit after confession and communion some church or public oratory, and there to pray for the intention of the Sovereign Pontiff. It is usually said that five Our Fathers and five Hail Marys offered up for this intention will suffice; they may be recited before leaving the church after communion.'

"We are far beyond the domain of rational inquiry; otherwise we might ask, whether 'Our Fathers' are prayers, and whether the efficacy of prayers is exactly determined by their number. We might also ask, whether the 'intention of the Sovereign Pontiff' implies any sort of mental act on his part; and, if so, whether his mind can be turned to the applicants for indulgences all over the world, and to a political intrigue against Italian liberty at the same time?

"Dr. Newman, in some recent lectures, undertook to dispel the vulgar error of Protestants about the nature of indulgences; and he then made out that an indulgence was only a commutation of ecclesiastical punishments or censures, and that its effect was not the forgiveness of the sin, (an idea which he abhorred,) but only re-admission to communion. We should like to know how, on this theory, an indulgence is applicable to the dead.

"Tetzel's indulgences, the indulgences that built St. Peter's, were, if not an actual license to sin, a ticket of forgiveness which amounted to a license. We are quite unable to say what relation the Oratorian indulgences bear either to Dr. Newman's very bewildering theory, or to the simple ordinance of Tetzel. But thus much we take to be clear, that some sort of spiritual virtue in the case of the living, and some sort of atoning efficacy in the case of the dead, is ascribed to certain talismanic words said on certain witching days of the week and month."

POPERY IN RUTHERGLEN.

[THIS article is equally applicable to most other small towns in the mining and manufacturing districts of Britain.]

IN the ancient burgh of Rutherglen near Glasgow, where there are only three Protestant churches, a Popish chapel was erected two years ago. The building is situated in a central part of the town. In front has been placed a full-sized statue of St. Columba, (better known by his Celtic name—Colum-kille,) who, after the usual fashion of Romish idolatry, seems to have been chosen as the patron saint. In this somewhat singular instance, choice has been made not only of a real personage, but of a pious and indefatigable missionary of Christ. He was born in Ireland about the year 521. Although living in a rude and barbarous age, he was distinguished alike for the purity of his faith and his devotion to learning. So far as can be ascertained with accuracy, it would appear that he was the first who preached the Gospel with any decided success in Scotland. The opposition with which he was at first received by the Druids gradually subsided under the influence of Christianity, which he exhibited as much in his walk and conversation as by his more active labours. The "venerable" Bede, at the beginning of the eighth century, in writing of Columba and his followers, says, "That they received those things only which are found in the writings of the prophets, evangelists, and apostles." Would that the Romanists of Rutherglen would adopt the same rule of faith!

The erection of a Popish place of worship, where there is scarcely a population of eight thousand persons, was witnessed with deep concern by the reflecting portion of the community. Attention was forcibly directed to the fact that the number of Romanists in the town was very considerable. And the questions were naturally suggested,—to what causes must we attribute the preva-

lence of Popery here? and prospectively, from a review of the present state of matters, is any great danger to be apprehended to the cause of the truth from the close contact of the two religious systems?

In reference to the first of these points, we may safely affirm, that Popery as a religious system has received neither encouragement nor support from the natives of the place. The people of Rutherglen have the same account to give as almost every other town in Scotland, that the poverty of Ireland has brought an influx of Popish strangers, while the erection of public works has invited multitudes more. Rutherglen is a mining district; the majority of the labouring classes are engaged at the numerous and extensive coal works. At various periods there have been "strikes" among the men employed at these works. During these cessations the places of the regular miners have in various instances, to a greater or less degree, been supplied by strangers. The most of these have been emigrants from Ireland, and Romanists. Again, from the vicinity of Glasgow, which is rapidly branching out in all directions, public works have of late been extensively established in the neighbourhood; in connexion with these, as in the most of the manufacturing districts throughout the country, a wide entrance has been afforded to Popery. From these two sources combined, such a number of Papists has been admitted into the town as few of the districts in Scotland, in proportion to the number of the population, have had occasion to record. At the census taken in 1841, when as yet there had been little immigration, the population of the burgh was found to be 5623. At the last census in 1851, the population was estimated at 7912, but of these 1211 were actual immigrants from Ireland, the most of whom, along with their families who have been born in Scotland, are known to be Romanists. In mentioning these facts, we seek not in any way to reflect upon the Irish emigrants; on the contrary, we consider their exertions so far praiseworthy, if, unable to obtain a livelihood or competency in their own country, they have sought by honest competition to establish themselves here. We produce these statements simply to account for the chapel and the priest.

In reference to the question, whether any danger is to be apprehended to the cause of Protestantism? we answer, that in one point of view it is far from being trifling. From the above statement it will be seen that the population has increased by more than 2000 during the last ten years; the burgh is thus rapidly passing from the character of a peaceful village to that of a busy town. In this transition when Protestants and Papists are daily mingling together in the way of business, friendships are unavoidably formed, and sometimes even closer relations. And while we have no cause to fear on account of any enlightened Protestant, there is certainly great danger lest a baneful influence should be exerted amongst those who are indifferent and ignorant.

In another view of the subject, however, it would appear that from the intercourse of Protestants and Papists generally throughout the country, there is far less prospect of injury to Protestantism than reason to hope that Romanists may be benefited if Protestants only do their duty. They are not here to the same extent as in Ireland under priestly dominance; they are daily hearing their opinions and faith discussed among their fellow-workmen; and if the standard of education is maintained among the people, if Protestants are thoroughly instructed in the principles of the Scriptures, it may prove in the providence of God, if not in this generation in the next, rather a blessing than a calamity, that immigration has taken place to such an extent.

Aware that ignorance is a necessary condition of any danger which may exist, the people of Rutherglen have not been backward in striking firmly at the root of this evil. In addition to the numerous evangelical agencies formerly established in the burgh, a branch of the Scottish Reformation Society has lately been formed, which has met with the most encouraging support. In connexion with this Association several lectures have already been delivered, and arrangements have been made for a regular series, and for the extensive distribution of the *Bulwark*.

We trust that these operations may receive the blessing of God, and that the zealous spirit already manifested by the people may be sustained and promoted in the prosecution of the good work thus begun.—(*Communicated.*)

WHICH IS THE ROCK?

If Peter were the Rock of the Church, Matt. xvi. 18, would he in verse 22 have tried to prevent our Lord from dying on the cross, whereby alone the world could be saved?

If our Blessed Lord meant that Peter should be the Rock, why did he call him *Satan* in a few minutes after? (Verse 23.) How could Peter be the Rock of the Church and Satan at the same time? Have not Protestants as good reason to conclude Peter to be the Devil, as Romanists that he is the Rock?

Our Lord does not say "thou art the Rock, and upon that Rock I will build my Church," but "thou art Peter"—a stone, *πετρας*, "and upon this the Rock"—*ταυτη η πετρα*, (Himself,) "I will build my Church."

If Peter were the Rock, why did he deny Christ—not once, nor twice, but thrice with oaths and curses? Surely a Christ-denying, cursing and swearing Rock would make a bad foundation?

Does not Paul tell us that "other foundation can no man lay than that is laid, which is Jesus Christ?"—1 Cor. iii. 11; that is, there can be only one Rock, viz., Christ, as he himself expressly states—"they drank of that spiritual Rock that followed them, and *that Rock was Christ.*" 1 Cor. x. 4. Is not Paul better fitted to be a Rock than Peter? for Peter practised deceit in the matter of religion, insomuch that "Paul withstood him to the face, for he was to be blamed." Gal. ii. 11.

Does not Peter himself call all believers "living stones," which are builded on Christ, "the only foundation and corner-stone of the Church?" 1 Peter ii. 5, 6.

Suppose Peter to be the Rock, which he is not, what connexion have the Popes of Rome with Peter? None. How could any Romanist tell which was the Rock when, as Dr. Milner admits, there were two or three rival Popes for a space of sixty years, from 1377-1443, each claiming to be the Rock of the Church, and each supported by Romish Cardinals?

Romanists: Popes, Prelates, and Priests are but a sandy foundation—build not on them, but on the Lord Jesus Christ, who is the only Rock of Ages, and "able to save to the uttermost all who come unto Him." Heb. vii. 25. Be guided only by the word of God. If any man speak not "according to this word, it is because there is no light in him." Holy Scripture is "able to make us wise unto salvation, through faith that is in Christ Jesus."



THE POPISH METHOD OF SILENCING SCRIPTURE READERS.

THE Rev. Mr. Dallas, in a speech lately made in London, and recorded in the *London Standard*, relates the following characteristic incident of Irish missions, which our woodcut illustrates :—

“By way of illustration of the conduct pursued by the priests, he might mention that at Kells, where great persecution had been stirred up, and political influence thrown into the scale to hinder the missionary work, it was the practice of the missionaries to meet the inquirers at short distances from the town. Upon one occasion one of the readers was discovered by a priest talking to six or eight persons under the hedge-row. The priest came upon them suddenly, and throwing himself in a great rage, exclaimed, ‘Good God ! will nobody knock out his brains ?’ Fortunately, however, there was no one present who was acted upon by terror of his reverence to strike the blow, and the reader escaped.”

It was certainly a sad and unusual state of matters which the priest deplored. No Irish Papist at hand, and ready to commit murder in behalf of this Bible-hating apostasy. The modern Irish must be becoming lamentably degenerate, and matters are surely coming to a sad pass in that unhappy country.

PROTESTANT TRACTS.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—May I be allowed to draw the attention of Protestant Laymen’s and Ladies’ Associations to the very admirable tracts of the London Tract Society on Popery ? They are fitted for distribution among all classes, and exhibit not only the errors of the Papacy, but the leading truths of the Gospel in a clear and attractive light. They are given to Associations on the

most liberal terms. Catalogues may be had by post from the Depository, 56, Paternoster Row, or which is still better, the selection may be left to the Secretary. A quarterly distribution of these tracts, with the *Bulwark* and other publications, sent round every month, cannot fail, with the blessing of God, greatly to enlighten our land. Let all large towns and country parishes be divided into manageable districts and thus supplied.—I am, dear Sir, yours truly,

THE SECRETARY OF A COUNTRY PROTESTANT
ASSOCIATION.

[The Female Protestant Association of Edinburgh are also getting up a set of excellent tracts for general circulation.]

THE CURSE OF IRELAND.*

THE Dublin Exhibition, coupled with the great facility of modern travelling, has tended greatly to open up the dark recesses of Irish Popery, and personal inspection always produces a much deeper impression than can ever be made by books. Protestants will thus gradually be convinced of the true nature and direful results of the pestiferous system which curses the sister island, and of the infatuation of promoting it at the public expense. The little work of Mr. Roger is written with great spirit, and abounds in interesting sketches. The following has reference to the military arrangements of Dublin:—

“If we were asked what would chiefly arrest the attention of a Scotsman on visiting Dublin, independently of the public buildings already noticed, and the suburban beauties to which we shall refer, our answer would be, not as some may be prepared to guess, the number of the mendicants, for that race is not so common in the metropolis as in the provincial towns, but the numerous barracks at the Castle, and in two or three other parts of the city, for the accommodation of the military, the native constabulary, and the police force. Of these three different corps there may be a total of 25,000 constantly retained at Dublin, while the entire population of the city, according to the recent computation, does not exceed 250,000. That such an excessive military and police establishment is required to maintain order may safely be questioned; one-half the number, we are convinced, would amply suffice, even in the event of a contemplated outbreak.”

Our traveller goes to visit the chapel of Paul Cullen, of whom he says, “his countenance betokens nothing of the intellectual cast; we should fancy him vulgar, and unquestionably he is obstinate.” Here is a description of the service:—

“I was present on this occasion, when high mass was celebrated. After a tedious succession of mummeries and genuflections had been performed by three priests in splendid costumes of green and yellow—the figure of the cross depicted by such colours being suspended on their backs, which they generally turned to the people—and after certain candles, which stood in candlesticks around the altar, had been extinguished, and others lighted up, the Romish dignitary made his appearance, covered with a gorgeous mantle of purple, and followed by several youths arrayed in white vestures, bearing his train. He wore no mitre, but a cowl, which he donned and doffed to suit his fancy, or the nature of the ceremonies. A crosier borne before him was planted in the floor of the altar in front of an elevated chair, in which he sat enthroned during the greater part of the mummeries which remained. A particular description of these it is impossible to convey—to us they seemed a tedious repetition of the most scandalous impositions on the common sense of the spectators which it was possible to conceive. How monstrous the delusion, that He who calls on His people to worship Him in spirit and in truth, and to render unto Him the fervent supplication of the heart, should be content with His creatures looking upon the dumb show of worship, (dumb save when the music intervened, or a little hand-bell was tinkled,) exhibited by certain of our fellow-men; and as if the scattering of incense, the muttering of unintelligible words, and pompous processions round an altar, no longer necessary, would expiate sin! O unhappy, O soul-destroying superstition—offspring and nursling of Satan to bring into ruin the noblest works of God! How lamentable that, after the times of former ignorance were about to be succeeded by the cheering and hallowed influences of the Gospel, the great mystery of iniquity should have been permitted to involve them in the darkness of eclipse! O unfortunate Erin!”

* Random Sketches of Ireland and the Irish. By the Rev. Charles Roger. Edinburgh: A. C. Moodie. 1853.

Now turn to the practical effect of this anti-Christian system in the following fearful picture of a Dublin Popish Sabbath :—

"A Sabbath in Dublin! Nothing that we have yet said can convey any adequate conception of it. To witness the state of religion in this metropolitan city, one requires to walk abroad; public decency, save in the inferior streets and lanes, seems to be respected in the city; it is not so in the suburbs. The half-hourly trains to Howth, Kingstown, and other places, are crowded on the Sabbaths, attendance at chapel during one diet of worship being believed amply sufficient for the due observance of the Lord's-day among a large proportion of the Catholic inhabitants. There is a place beyond Phoenix Park, known as Strawberry Beds, where there are a few scattered houses; this is the chief resort of the mass of the Dublin population on the Sabbath. The place may be three miles off, so all the cars of the city are put in requisition—these may convey fifteen or twenty thousand people to the scene of dissipation and revelry. Some of our readers may have been present of an evening at a Scottish fair, where the merriment of the morning may have terminated with many in drunkenness and rioting. Such is only a feeble picture of the state of matters at Strawberry Beds during a large portion of the Sabbath; numerous tents are erected in the morning for the sale of spirituous liquors, and every house and hut in the vicinity is on the occasion converted into a tavern or a tap-room. There are players on the violin in every erection; and by drink and music many of those assembled are induced to spend the afternoons and evenings in dancings and other amusements. It is lamentable to state, as indicating the low condition of moral feeling existing in the city, that well-dressed females are found in vast numbers on those occasions, to partake of the intoxicating liquors, and join without scruple in the rioting. There is much lewd conversation, and some of the tap-rooms are scarcely better than brothels. That quarrels and breaches of the peace should be attendant on such scenes are things to be foreseen, hence, there are numerous constables regularly on duty at Strawberry Beds, who are uniformly armed with firelocks and bayonets."

Nothing strikes our traveller more than the enormous beggary of Ireland. He seems not to have known that "voluntary poverty" is a great Popish virtue, and that hence all Popish countries abound in idleness and flutter in rags. He is perfectly appalled at the number, variety, effrontery, indomitable rapacity of the beggars. Take a sample of the beggars of Killarney :—

"An untraveller Scotsman can form no conception of the extent of the vagrancy abounding in this place; we should call it the staple business of the population. Turn to whatever hand you may, a beggar is before you—walk where you will, there is an unceasing demand upon you. After obtaining such refreshment as our hotel could readily supply, we sallied forth with the intention of inspecting the town and its immediate suburbs, resolving to proceed to the Lakes early on the morrow. It now seemed as if our arrival had been noised abroad, and that the announcement had been of sufficient moment to call forth all the idle loungers of the place, for no sooner had we passed the threshold of the inn, than we were met by a crowd of persons of all ages and descriptions—some offering to act as our guides, others insisting on our purchasing their wares, and others, the most urgent of all, importuning us for money to relieve their necessities. To escape from such a crowd of besiegers, we at once took refuge in a shop, in which we noticed for sale those ornaments which are fashioned from the oak found in the Irish mosses, and of the arbutus wood which grows so profusely on the margins and on the islands of the Lakes of Killarney. The importunity within to purchase the wares was, however, nearly equal to the urgency of the solicitations without, and we were glad to retire, on making the single purchase of a strong arbutus cudgel, for which we somewhat anticipated a decided necessity in the course of our sojourn in the district.

"Our resolute and unflinching refusal to every application effectually operated, as we were told it would, in dispersing the crowd of our attendants, and only a few continued to follow us; these, however, being ever and anon added to—till the close of the evening. Two individuals were especially pertinacious in keeping by us, and both, we may add, succeeded in their ulterior object. One of them, a girl about twelve, followed us through several streets, offering for sale a small chain of wooden links, which she carried in her hand, on which she placed the value of a shilling. We had repeatedly told her, we did not want the commodity which she offered to us, and had frequently desired her, to no purpose, to leave us; at length, amused by the persevering absurdity of her conduct, and at certain irrelevant expressions in recommendation of her object of merchandise which she occasionally used, we asked her how it was that she lost her time by following us, when we had so often denied her request. 'Ah, master,' she promptly answered us, 'if I did not persevere I would not get anything. It is just by following gentlemen like you, that I get something.' We gave her a halfpenny, and she left us. This statement we found to be a key to the character of Irish mendicants; thoroughly debased and degraded even in their own eyes, and enshrouded in the most deplorable indolence, they are ready to submit themselves to the grossest meanness in the practice of extortion. A very large class of the Irish peasantry would in their own country rather subsist on money extracted

from strangers by the most fragrant importunity, than acquire double the amount in the practice of honest industry. In begging only are they found to be persevering. The other personage who refused to be put out of countenance in following us was a sturdy lumpish fellow about thirty, tolerably clad, and possessed of a tongue which seemed to be afforded little rest by its owner. It was he who had contrived to put us into the wrong vehicle, a stratagem for which, of course, he would expect to be rewarded by 'mine host.' He had told us, on our arrival at the hotel, not to 'mind any of the fellows who would intrude themselves upon us, for that he would act as our guide to all the scenery'—that he would 'wait at the door till we had received nourishment, and were ready for his services,' and so on; but we had positively and unflinchingly declined all his proffers of service. He had dogged us from shop to shop, ventured to tell us—while we resolutely desired him to be off—that we had better make haste to accompany him, as another party was waiting for him, and as we dismissed him with threats in one street, he had come to walk before us in the next. We thought we had at length succeeded in giving him a final dismissal by speaking to him in a strain of a menacing nature, and mentioning an application to the police, when he suddenly reappeared before us at the gate of a demesne in the suburbs, and straightway ringing the lodge-bell, told us that the keeper would immediately be in attendance. The keeper appeared, politely asked us to enter, and as the scene was inviting, we obeyed, and let the persevering loiterer have his triumph. Before we parted, we virtually accepted of his services as our guide to the lakes on the following day.

"Begging was formerly in Killarney a prosperous profession, and even still, though the field is extensively occupied, it would appear to be abundantly lucrative. We heard an anecdote with reference to the eleemosynary practices of the place, which may excite a smile. A Dublin solicitor had been called to Killarney on some professional business, and happened to encounter a character on the street, whom he had known in the city as a client, on his being accused before an assize for the commission of some act of larceny. 'What brought you here, Pat?' said the gentleman of the law to his old acquaintance. 'I'm following here, your honour, a profession like your own, I'm become a *solicitor*.' He might have added that it was the fashionable profession of the place; for though, we believe, the town contains about six thousand inhabitants, and some wealthy and highly respectable families, nearly the whole of the lower orders have recourse to importuning strangers in order to derive the means of subsistence. Summer is the harvest of the population—how they contrive to occupy themselves in winter or during the greater part of the year, we could not learn. One uniform answer was made to us by all to whom we put the question, 'How do you employ yourselves in winter?' 'We are like the honey-bee, your honour, what we make now, supports us over the winter.'"

The unmitigated rascality and meanness of the Papists strikes Mr. Roger as much as their sloth and physical degradation. Only think of the following instance:—

"The talkative and greedy boatman, we may simply remark, did not succeed in his attempt at extortion, for we had previously informed ourselves as to the usual gratuities. The guide attempted a different mode of imposition. Walking with him from the lower lake to the town, we proceeded seriously to advise him to engage himself in some regular employment, rather than trust to the precarious means of subsistence consequent on acting as a guide. He professed himself grateful for our counsel, and added, by way of natural inference, 'I'm sure, master, that I would be better off with one or two shillings a-day over the whole year, than with seven or eight shillings a-day in summer, for acting as guide to gentlemen like your honour.' The design of the rogue was abundantly apparent, but as we took no notice of the hint, he then stated, by way of further confirmation of our counsel, that some parties gave him 'so very little as five shillings for a whole day's guidance,' remuneration which he regarded as totally inadequate. This hint, too, was lost upon us, and a new 'dodge' was attempted. 'What o'clock, please your honour, may it be?' said he. We told him. 'Now, pardon me, master; I will not be able to return to the town with you, as I must be waiting the arrival of the train.' We knew that the train was not due for nearly two hours, and besides, that the railway terminus was at the other end of the town, so we gave no heed to his proposal of leaving us, but allowed him to precede us to the hotel. Then we knew, owing to his being in our landlord's pay, imposition to any great extent would not be attempted. Ascertaining from our host that half-a-crown was the sum to which he was entitled, we placed it in his hand, when, as we anticipated, he indignantly protested that it was vastly below anything he had been accustomed to receive. Fortunately, however, no parleying was necessary; the landlord probably hearing his remonstrance, immediately appeared, and said to him sternly, 'What! are you not pleased with the payment of half-a-crown?' 'Sure I am very much indeed—thank your honour—very handsome, very liberal. I'll be glad to be at your honour's service to-morrow.' With these expressions he withdrew."

The gradual conclusion to which he arrives is that which all experience and observation abundantly confirm. It is expressed in the following passage:—

"What we saw and heard in the sister isle during the course of our excursion were well

calculated to prompt to earnest meditation, and to call orth serious reflections. A beautiful country, smiling with natural loveliness, possessed of a soil nearly everywhere rich and luxuriant, and enjoying a temperature decidedly superior to that of northern Caledonia, is utterly neglected ; its fields are prolific in weeds ; its pastures are covered with encumbrances, and whole districts, which, with ordinary culture, would yield abundant crops, are allowed to vegetate wild plants, and to waste their generous fertility in the growth of the thistle and the shamrock. And the ordinary population—the tenantry and the peasantry, what is their condition ?—men with the brawny arm and supple joint, seemingly destined for achieving undertakings requiring the utmost efforts of muscular strength, wander about in rags, unwashed, and in filth, their hands finding nothing to do, while the weeds in profusion are rising up under their feet. Why should such a state of things be ? Wherefore the physical and moral degradation of Ireland ? There are various secondary causes, such as the non-residence of the bulk of the landed proprietors ; the institution of a body of middle-men between the landlord and the tenantry ; the too extreme sub-division of farms ; and the indifference on the part of many of the upper classes for the social comfort and welfare of the humbler portion of the community. The main cause, however, remains to be stated, and it is one on which the others chiefly depend, and which, if removed, would unquestionably be followed by their withdrawal. We refer to the influences exercised among the great mass of the population by the Roman Catholic priesthood ; influences not only subversive of good government, but directly tending to foster ignorance and indolence. Popery is among its deluded adherents in Ireland exactly what it is in Italy and Spain, or wherever its noxious doctrines have taken root ; it uniformly indeed has the same tendency, the moral degradation of its votaries. To speak of reclaiming Ireland from its unhappy condition while the priests are permitted to exercise their power over the people, is utterly delusive—monstrous, we would say, as the doctrine condemned the other day by Lord Derby in the House of Peers, as to any Government being able to rule Ireland by means of the priesthood.”

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

THE LORD'S SUPPER.

POPERY.—After consecration in the Lord's Supper by the priest, the bread and wine are changed into the body, blood, soul, and divinity of our Lord Jesus Christ.

“ I profess that in the most holy sacrifice of the eucharist, there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is made a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls transubstantiation.”—*Creed of Pope Pius IV.*

BIBLE.—After consecration, the bread and wine still remain unchanged, being simply sacramental symbols.

“ The cup of blessing which we bless, is it not the communion of the blood of Christ ? The bread which we break, is it not the communion of the body of Christ ? ”—1 Cor. x. 16. “ And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you : this do in remembrance of me. Likewise also the cup after supper, saying, This is the new testament in my blood, which is shed for you.”—Luke xxii. 19, 20. “ And he took the cup, and when he had given thanks, he gave it to them ; and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many.”—Mark xiv. 23, 24. “ For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”—1 Cor. xi. 26.

POPERY.—The cup in the Lord's Supper is not to be given to the laity.

“ I confess also that under either kind alone, whole and entire Christ, and a true sacrament is received.”—*Creed of Pope Pius IV.* “ If any one saith that the Church of Rome was not moved by just causes and reasons to order that laics and clergy who do not celebrate, should only communicate under the species of bread, or that she hath erred herein, let him be accursed.”—*Council of Trent*, sess. i. can. 2.

BIBLE.—The cup as well as the bread in the Lord's Supper must be partaken of by all communicants.

“ And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat ; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.”—Matt. xxvi. 26, 27. “ And he took the cup, and when he had given thanks, he gave it to them ; and they all drank of it.”—Mark xiv. 23. “ After the same manner also he took the

cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. . . . But let a man examine himself, and so let him eat of that bread, and drink of that cup."—1 Cor. xi. 25, 26, 28.

POPEERY.—In the Mass there is offered to God a true and propitiatory sacrifice.

"I profess likewise that, in the Mass, is offered to God a true and propitiatory sacrifice for the living and the dead."—*Creed of Pope Pius IV.*

BIBLE.—Christ died once a complete sacrifice for sin.

"By the which will we are sanctified, through the offering of the body of Jesus Christ once for all."—Heb. x. 10. "So Christ was once offered to bear the sins of many : and unto them that look for him shall he appear the second time, without sin, unto salvation."—Heb. ix. 28. "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building ; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. And almost all things are by the law purged with blood ; and without shedding of blood is no remission. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others. And as it is appointed unto men once to die, and after this the judgment."—Heb. ix. 11, 12, 22, 25, 27. "For by one offering he hath perfected for ever them that are sanctified."—Heb. x. 14.

MARRIAGE.

POPEERY.—Marriage is a sacrament of the New Testament, and confers grace.

"Whoever shall affirm that matrimony is not truly and properly one of the seven sacraments of the evangelical law, instituted by Christ our Lord, but that it is a human invention, introduced into the Church, and does not confer grace ; let him be accursed."—*Council of Trent*, sess. xxiv. can. 1.

BIBLE.—Marriage is not a sacrament of the New Testament, and does not confer grace.

"And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him. . . . And Adam said, This is now bone of my bone, and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother and cleave unto his wife : and they shall be one flesh."—Gen. ii. 18, 23, 24. Marriage accordingly was instituted at the creation of man 4000 years before Christ appeared. Nowhere in the New Testament is it spoken of as a sacrament. In Eph. v. 32, the word "mystery" is used in connection with it ; but the Apostle says, he is speaking of the mystical union of Christ and his Church. The word "mystery" is nowhere used in Scripture to denote a "sacrament."

POPEERY.—The marriage of churchmen is unlawful and a pollution.

"That the clergy may not marry, and that marriage to them is a pollution."—*Council of Trent*, sess. xxiv.

BIBLE.—The marriage of churchmen is lawful and honourable.

"A bishop then must be blameless, the husband of one wife. . . . One that ruleth well his own house, having his children in subjection with all gravity."—1 Tim. iii. 2, 4. "And he (the priest) shall take a wife in her virginity."—Lev. xxi. 13. "Let the deacons be the husbands of one wife, ruling their children and their own houses well."—1 Tim. iii. 12. Aaron, the high priest, was married.—Exod. vi. 23. Caiaphas, the high priest, was married.—John xviii. 13. Peter, the Apostle, was married.—Matt. viii. 14. Paul asserts his liberty to marry.—1 Cor. ix. 5.

WHERE WAS PROTESTANTISM BEFORE LUTHER? With an Appendix. By a Layman. Pp. 52. York.

THIS is an excellent pamphlet, and contains a large amount of valuable and well-digested information, fitted to be very useful to Protestants who

are brought into contact with Papists, and called upon to deal with the plausibilities which in conversation are commonly brought forward in defence of the Church of Rome. The layman gives the true answer to the common Popish question which he

has taken as the title of his pamphlet, viz. :—that before Luther our religion was, where it still is, in the inspired and infallible word of God. But besides establishing the truth of this answer to the question, he shews that there are some of the leading doctrines of Popery, such as Purgatory and the Invocation of Saints, which never were in the word of God, but are opposed to it; that Henry VIII. was not a Protestant, and was not the author of the English Reformation, and that Protestant doctrines were held by many before the Reformation, especially by the Albigenses and the Waldenses, who were in consequence subjected by the Church of Rome to the most fearful persecutions. He concludes with an account of the Massacre of St. Bartholomew, perhaps, all things considered, the foulest transaction that stains the history of the world; and of the Inquisition, perhaps the most disgraceful institution that ever existed. On all these topics this intelligent layman has collected a large amount of interesting, authentic, and available information.

THE CHURCHES APOSTOLIC, OTHERWISE NOT CATHOLIC, APOSTOLICITY BEING THE DEVELOPMENT OF PROPHECY BOTH TYPICAL AND VERBAL. By the Rev. G. W. Straton, Rector of Ayleston.

THIS is one of a series of "Lectures on Great Protestant Truths," delivered in connexion with the Leicester Auxiliary to the British Reformation Society, chiefly, but not exclusively, by clergymen of the Church of England. Mr. Straton's Lecture, the fifth in the series, occupies two numbers in the *Penny Pulpit*, and is highly creditable to his talents, knowledge of the subject, and thoroughly Christian spirit. It brings out very successfully some of the leading characteristics of the Apostolic Churches as delineated in

the Sacred Scriptures, and contrasts them with the principal features of the Church of Rome. The second part contains the elements of an excellent refutation of Dr. Newman's Theory of Development, based upon these two ideas,—1st, that Apostolic Christianity, being itself a development of prophecy, is not to be further developed, in the true and honest meaning of the word; and 2d, that the Romish additions to Apostolic Christianity are, in common sense and common honesty, corruptions, and not developments, of what is sanctioned by the New Testament. We do not know what is the circulation of the *Penny Pulpit*, but we would rejoice to learn that Mr. Straton's excellent Lecture had been extensively read.

THE RUSSO-TURKISH WAR IN THE LIGHT OF SCRIPTURE. Edinburgh: A. C. Moodie.

AN interesting treatise, displaying a great amount of reading and much valuable remark on the present aspects of the Eastern struggle. Of course, all such speculations ought to be indulged in with suitable diffidence.

COMPLETE EXPOSURE OF DR. CAHILL. By the Rev. Samuel Minton, M.A. London: Seeleys.

MR. MINTON has perhaps done more than any one else to expose that embodiment of Popish insolence and imposture,—Dr. Cahill. One blushes for human nature whilst reading the monstrous contradictions in which Cahill indulges, just as it suits his purpose, and in England and Ireland respectively. Still he is the chosen champion of Dr. Wiseman and the Romish system, and from him one infallibly learns what Popery is, and what it would do if it had the power.

POPISH CHAPLAINS.

AN APPEAL TO THE PROTESTANTS OF GREAT BRITAIN AND IRELAND.

FELLOW-CHRISTIANS,—You will have seen from Lord Palmerston's letter of the 21st instant to Mr. Lucas, Editor of the *Tablet*, that the Government have resolved, apparently without intending to ask for the consent of Parliament, and in direct opposition to the well-known mind of the nation, to proceed at once with the endowment of a large number of Popish chaplains to Prisons in Great Britain. Thus the constituencies of the kingdom, who will be obliged to pay those priests, are not to be allowed an opportunity of expressing their opinion of the measure through the constitutional channel, the British Parliament; but it is already determined, in the face of an obvious principle of the Constitution, viz. :—That the public revenue shall only be collected and administered with the express consent of the people as represented in Parliament,—that those priests who have filled the country with crime, are now to be paid by Protestants for the criminals they have made, and *paid in proportion to the number of those criminals*. It is impossible to contemplate the adoption of such a measure without feelings of indignation and alarm. But three years ago, Lord John Russell, the then Premier of England, publicly announced the existence of a vast Popish conspiracy against this country. Every year since has brought to light new and astounding proofs of the enormous extent and diabolical nature of that conspiracy. Yet not only have our rulers done literally nothing to protect the nation from a system which has crushed the liberties of nearly the whole of Europe, the effect of the entire policy of all our recent Governments has been to embolden the conspirators and facilitate their designs.

In vain have the vast majority of this great nation been demanding for years the withdrawal of all support from a system which no longer conceals its deadly purposes. In vain have they demanded some measure of protection from its now constantly recurring outrages both at home and abroad. The voice of the community has in every case been unheeded; Rome's worst atrocities have been winked at; and the more manifest her iniquitous designs are becoming, the more is she countenanced and indulged. Not only does Maynooth remain endowed,—do the nunneries continue closed,—are the persecuting codes of Portugal, Tuscany, and Malta unrepealed,—not only has nothing been done to prevent the recurrence of such outrages as the imprisonment of Miss Cunningham, the brutal assaults on the “hundred ministers” in Ireland, and the decision of O’Callaghan in Dublin,—but now, to crown all, a system which no longer makes any secret of its purpose to destroy us so soon as it has the power, is to have that power largely increased at our expense, and by our own rulers. What next may follow it is impossible to predict. But no one can now question that the men who, under such circumstances, would endow Popish chaplains, will embrace the first opportunity of endowing the entire priesthood. And, indeed, mere consistency will demand this step; for if Popish criminals are to have State payment for their priests, still more should honest and peaceable Papists,—and it were surely more wise and politic to pay the priests according to the number of virtuous people under their charge, than in proportion to the number of depraved and abandoned.

Fellow-Christians,—It is impossible to regard the obstinate perseverance of our rulers in their present infatuated policy without profound apprehension and dismay, or without feeling that, if the nation is to be saved from contracting great additional guilt in the sight of God, and from consequent and manifold dangers, not an hour is to be lost in arousing it to action. Even yet it may be possible to arrest this suicidal measure, and, though you are prevented from appealing to Parliament, we would entreat every Protestant Association, congregation, and corporate body in the land, to pour in memorials to Government, and without a moment's delay, against such a daring and dangerous step. But the present crisis demands far more than this. Rome has now for years been encroaching in these kingdoms, making each step gained an argument and plea for the next, and requiring each concession by some new and more startling demand. And the better to ensure her triumphs, she has, both in and out of Parliament, marshalled numerous hosts of restless and unscrupulous agitators. Meanwhile, peaceful Protestants, averse to agitation, engrossed with their various avocations, and strangely unsuspicious of danger or treachery, have almost entirely neglected to adopt proper means of defence, and contented themselves with opposing each new and well-planned encroachment, by a few faint remonstrances and petitions to Parliament. They have roused themselves to feeble action for a moment, and then sunk again into an infatuated sleep. And, therefore, now when the danger has become imminent, they find themselves all but powerless, without support in the Legislature, with little aid from the press, without organisation throughout the country, and almost at the mercy of their ruthless enemy.

Fellow-Christians!—If you would save the country from the calamities which are impending, immediate steps must be taken, not only to defeat the present mad policy of Government, but to organize, throughout the entire kingdom, a Great Protestant Defence confederacy. And for this end, we would respectfully suggest the expediency of holding as soon as possible, in some convenient place, and in each of the three kingdoms respectively, a Great Protestant Conference, to consist of ministers and laymen of all evangelical denominations, and from every part of the country, in order to devise and determine on some united and energetic course of action. On this subject, we meanwhile invite the friends of the cause to express their opinions through the press as well as by letter to us. Scotland is already considering this measure, which will probably, by the blessing of God, go far to dispel apathy, diffuse information, and unite together the friends of truth and the Reformation in that country. Were similar meetings held in England and Ireland the union would be irresistible. Meantime the pulpit and the press should be vigorously plied in the way of sounding the alarm of impending danger. Under the blessing of God, our only hope now lies in prompt and united action. It is useless to complain that those to whom the Protestant community have confided their interests have been betraying them. How could they expect others to be faithful to them, when they have been so unfaithful to themselves? Humanly speaking, had Protestants watched with sufficient vigilance over their own interests, these calamities had never occurred. Now, if ever, instead of any longer indulging in mere useless complainings, let all at length shake off their guilty apathy, and rise as one man for the defence of those blessings which our fathers purchased with their blood. Should any still neglect the warning, they must henceforth be considered as their own betrayers; but let the call only be responded to, and that God who

in past times wrought signal deliverances for this Protestant land, when beset with similar danger, will yet arise and save us for His own name's sake.

POPERY A PARENT OF CRIME.

THE proposal to endow Popish Chaplains in the jails of Britain has naturally led to the inquiry, how far Popery itself is not a main parent of crime. That this is the fact is beyond all doubt. What is, by a singular misnomer, called "Moral Theology" in the Church of Rome, is well known to be nothing else than an elaborate training of men in vice—a full explanation of the extent to which men may be guilty of perjury, theft, and even murder, with impunity.* It is not therefore to be wondered at, especially when the effect of absolution is added, that wherever Popery exists, it is found a fruitful cause of crime. This is notoriously the case in Italy, Spain, South and Central America. This peculiarity is proclaimed as with a trumpet in Ireland, where Dr. Morgan tells us, in his recent work entitled "Rome and the Gospel," that the one Popish county of Tipperary produces more crime than six Protestant counties in the North of Ireland. It so happens also, providentially, that two returns have just appeared in England, by which this great fact is amply demonstrated in reference to Britain. The first is "a return of the number of prisoners of each religious denomination in England and Wales, on 25th September 1852," which gives the following results:—

Church of England,	16,077
Presbyterians,	496
Dissenters (all classes),	1,391
Romanists,	2,955
Jews,	45
Described as of no religion,	323
Not stated of what denomination,	339

21,626

Now, in this estimate it is not fair to compare the members said to belong to the Church of England with any other class, because multitudes who are really of no religion will say, in such a case, that they belong to the Church of England. And yet it will be seen that Popish criminals form nearly *one-seventh of the whole*, whereas it can now be demonstrated that Papists in England cannot be much more than *one-thirtieth* part of the population! But compare the other Dissenters of England with Papists, and it is found that there are more than *twice* as many Popish criminals as Dissenting ones, although it comes out, at the same time, that these Dissenters are *twelve times* as numerous as the Papists, for by another Government return just published, it appears that on Sabbath, March 30, 1851, the attendance on all places of worship in England and Wales was as follows:—

Church of England,	2,971,258
Protestant Dissenters,	3,110,782
Papists,	249,389

Total, 6,331,429

* See for full information on this subject "Cases of Conscience," by Pascal the younger, Bosworth, London; and extracts from "Liguori," by Dr. Blakeney, London Reformation Society.

From the same return it appears that the state of Church accommodation in England is as follows :—

	SITTINGS.
Church of England,	4,922,412
Protestant Dissenters,	3,440,944
Papists,	164,664
Isolated Churches,	90,048

Totals, 9,467,738

There is nothing of more value than statistics and facts in dealing with Rome. Here the great boaster which has frightened our statesmen is reduced to her true dimensions, and it appears that Rome can only claim about *half a million* (or twice the number of her sitters in church) of the population of England and Wales, or *one-twelfth* of the number of Protestant Dissenters, whilst she produces twice as much crime. In other words, Rome is *twenty-four* times as prolific in crime as Protestantism; and if the whole 18,000,000 of England were Papists, the land would be like Sodom and Gomorrah. And yet this is the body which is pampered by the especial favour of Government, whose priests are trained in their abominable work at the public expense, and whom it is now proposed to pension in proportion to their success in filling the country with criminals. We trust that these returns will serve to open the eyes of our infatuated rulers to the actual state of the case, and at the same time, that no one will thence infer that there is no danger in consequence of the numerical insignificance of Popery. Rome has now a small but noisy and unscrupulous band in Parliament. She is strong in Continental alliances, and panders to the worst designs of statesmen. She is dangerous in the Puseyism of the Church of England, and powerful in the very torpor, infatuation, and divisions of Protestants, and therefore, although we are yet strong in numbers, we must maintain the most untiring vigilance, and seek by concert and energy to defeat, by the blessing of God, the machinations of the enemy.

PUSEYISM AT BRIGHTON.

AN extraordinary scene occurred on the 7th of January at a public meeting of the Protestant Defence Society of Brighton. This society is a branch of a most important association in London, whose object it is to expose and resist the progress of Puseyism in the Church of England. We reckon it, in truth, amongst the most important and valuable institutions in England, and we trust its auxiliaries will multiply a thousand-fold. Lord Shaftesbury presided at the late meeting in Brighton with singular ability, and the meeting itself was remarkable for a violent and most unmannerly opposition on the part of two Puseyite clergymen, backed by a considerable number of adherents. The scene occupies more than a page of the *Brighton Gazette*, January 12, and seems to have created deep excitement. The intruders proposed an amendment—called some of the statements “false”—tried to bully the chairman—defended auricular confession, and altogether gave a striking illustration of what the people of England may expect if they ever acquire a supremacy. The following is part of the speech of the Rev. Mr. Perry, who moved the amendment. He said,—

“If the people strove to live holily, they would feel it one of their greatest blessings to be able to tell their burdens to one authorized by the Church, who stood before them in the name of Christ, and who had power to absolve them from their sins, (No, no, no,)—to one who was able to place before them the grace of God, and who would be able

to instruct and guide and teach them how best to examine their lives. Therefore he hoped he misunderstood his Lordship when he thought he heard him speaking of the indecency of the Confessional in the Church of England."

CHAIRMAN—"On this occasion it is better to use the precise words, otherwise some misunderstanding may arise. I spoke of Confession, not of Confession in the Church of England. I said the results of the Confessional are foul, infamous, and disgusting."

MR. PERRY continued—"He supposed, then, that he had wrongly taken down the words; but, as his Lordship disclaimed them, he would drop that point, though he was sure that that statement could not be substantiated, and that was another reason why he objected to the report. His Lordship had said, that he thought those persons who were called Tractarians were not sincere in what they were doing, and that he thought they must have some ulterior object, which was not clearly perceptible even to themselves, (Hear); and he gave, as a reason, their conduct in reference to Bishop Gobat. What had been done by them towards him, was because they felt that he had departed from his instructions. He thought the instructions given to Bishop Alexander were binding on Bishop Gobat, and that the latter had no right to make proselytes from the Greek Church, or from the Roman Church, (Oh, oh,) any more than the Romish Church had a right to make proselytes from the Church of this country. If there were errors in the Greek or Roman Churches, it was not our place to sit in judgment upon them any more than it was their place to sit in judgment on us:—'To his own master he standeth or falleth.' He contended that our own people should abide by the teaching they had received, and let the Roman Catholics abide by their own communion. (Hisses and applause.)"

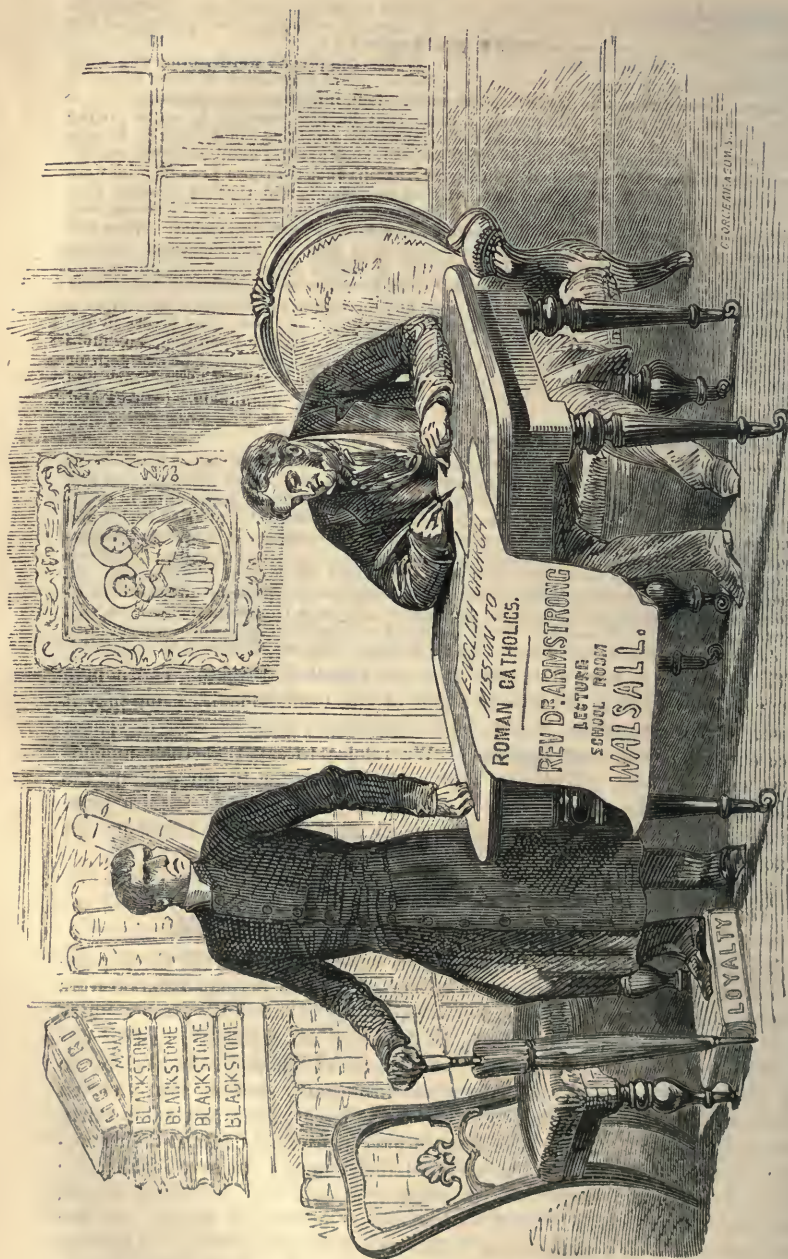
The speech of the seconder was not less Popish,—

"The REV. MR. NEALE seconded the amendment. He commenced with a compliment to the Chairman for his impartiality, and then spoke on the subject of Bishop Gobat and the memorial to the Eastern Patriarchs, which he had been mainly instrumental in drawing up. He then complained of the number of spies who visited St. Paul's Church; and next he alluded to Confession. Those who had never practised it could not understand its efficacy, any more than a blind man understood the nature of light; but there were many present who could say with him, that it was the greatest blessing they had received in their lives since their baptism. Alluding to the charge made against Tractarians of introducing the practice of the Confessional in a concealed manner, he said they had nothing to be ashamed of. Suppose, he added, a public Confessional was set up in St. Paul's to-morrow, did they imagine that a Brighton mob would allow it to remain?"

We are happy to learn from this that the people of Brighton, called here the "mob," repudiate the abominations of the Confessional. Long may it be so. But what are the Bishops about when such men are not driven at once out of the Church of England? We rejoice to say that their amendment was negatived, and we only wish we could transfer to our columns the bold and masterly appeal of Lord Shaftesbury. The times require plain speaking, and we trust the friends of truth at Brighton will follow up this victory with energy.

GROWTH OF PROTESTANTISM AND ROMANISM IN CANADA.

Mackenzie's Weekly Message says on this subject, that in 1820 the population of the Canadas may have been 520,000, of whom perhaps 380,000 were Papists, and only 140,000 Protestants—exhibiting 19 to 7 of the whole country as in favour of the Popish Church, its doctrines and worship. In 1853 our people may be assumed to number two millions, of whom 940,000 belong to the Popish religion, and 1,060,000 to the Protestant, shewing nearly eleven Protestants to every nine Papists. The latter have gained 560,000 in thirty years, the former 920,000. The Papists have more than doubled their numbers; but the Protestants have increased theirs more than seven-fold. The tide of Popish immigration, Mr. Mackenzie goes on to say, has chiefly flowed into the United States, whether from Ireland, or Germany, or France; and the chief difficulty their prelates have, in that land of free discussion, is to prevent their flocks from doubting and calling in question, in true Protestant style, principles and doctrines which, among Popish congregations in lower Canada, and the Popish districts of Ireland, are always taken for granted, or believed, and held sacred and beyond discussion.



POPERY AT WALSALL.

POPERY at Walsall, it appears, has lately obtained a golden opportunity of measuring swords with Dr. Armstrong of Bermondsey. Placards were posted through Walsall announcing a lecture on behalf of the "English Church Missions to Roman Catholics" by the latter gentleman, in the Rev. C. Dunn's School-room, on the 27th October last. "Oh! oh!" says Popery, "is this 'notorious Protestant Parson' come hither also to excite the foolish easy Protestants against *holy mother*; I'll put a stop to this. Donovan with his umbrella was too rough, and brought disgrace upon us, but we'll manage the thing more slyly. We have here a good friend on the bench of Magistrates, (thanks to the good-natured Protestants, and their Act of 1829;) we'll pretend that the poor Irish of Walsall are determined to shed blood should the lecture be delivered," (no matter for the untruth—no matter for the fact that the poor Irish would not think of shedding blood if they were not urged to it by their priests and leaders; no matter that they should be made the scapegoats to bear the iniquities of the Church of Rome,) "and the Magistrate is too good a man not to do what is right."

Accordingly, a formal paper is sent to the Doctor, after the people were assembled in the school, warning him against lecturing there; but he pertinaciously and quietly read the document to the people and adjourned the meeting to the Church. The Church, it appears, was quite crowded, and many Romanists were present, with two priests amongst them, and the opportunity was taken of shewing in the pulpit, from the notes of the Popish Bible, (called M'Namara's,) the *natural connexion* between the threat of blood held out by the Magistrate and the *Popish doctrine*, that shedding Protestant blood is very right and very proper. Here are samples:—

"The good (*i.e.*, the Papists) must tolerate the evil, (*i.e.*, the Protestants,) when it is so strong that it cannot be redressed without danger and disturbance of the whole Church, and commit the matter to God's judgment in the latter day. Otherwise, when ill men, be they heretics or other malefactors, may be punished or suppressed, without disturbance and hazard of the good, they may, and ought by public authority, either spiritual or temporal, to be chastised or executed."—On Matthew xiii. 29.

"All heretics, in the beginning, seem to have some shew of truth; God, for just punishment of men's sins, permitting them for some time in some persons and places to prevail. But, in a short time, God detecteth them and openeth the eyes of men to see their deceits, insomuch that, after the first brunt, they are maintained by force only, all wise men in a manner seeing their falsehood, though, for fear of troubling the state of such commonwealths, where, unluckily, they have been received, they cannot be so suddenly extirpated."—On 2 Tim. iii. 9.

"It is plain that this woman signifieth the whole body of all the persecutors that have and shall shed so much blood of the just, of the prophets, apostles, and other martyrs, from the beginning of the world to the end. The Protestants foolishly expound it of Rome, for that there they put heretics to death, and allow of their punishment in other countries; but their blood is not called the blood of saints, no more than the blood of thieves, murderers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer."—On Rev. xvii. 6.

"Worse, and more of it," says Popery, "this mad fellow will get us into disgrace here as well as in Bermondsey, if we don't mind what we are at; but I'll turn the tables on him, I'll say the Bible, with 'horrible notes,' was got up by the 'Protestant faction,' to cast disgrace upon the *holy Catholic Church*!"—an excellent old Popish device, as any one may see by consulting "Mendham's Literary Policy of the Church of Rome."

Accordingly, the priest writes a letter to the Rev. C. Dunn to that effect, which that gentleman most cruelly *gets published*, (oh, the dreadful press!) and

then the undaunted Doctor comes down to Walsall on his way to the great Protestant demonstration in Edinburgh, and maugre the threats of bloodshed, brings M'Namara's Bible with him, and actually lectured upon the "horrible notes" in the Popish Bible *in the forbidden school*, (Lord Palmerston, no doubt, having given the Magistrate a hint not to interfere with Protestant Clergymen again,) after having invited the priest to be present and to prove his assertion of the Protestant origin of the book, if he could; but of course no priest appeared; and alas! for the zeal of the poor Irish, no blood was shed, nay, so terribly have that poor people fallen short of the expectation of his Reverence and his Worship, that they did not even kick up a decent Irish row; but more terrible than all, many of the Irish Roman Catholics shook hands with the heretic Doctor, and welcomed him once more to the town of Walsall.

DENNIS AND THE PRIEST.

A DIALOGUE.

"Good morning! Dennis."

"Good morning! your Reverence."

"What is this they say of you, Dennis? I am told you have been to hear the preaching of the soupers."

"You have been told the truth, your Reverence."

"And how could you dare to go and listen to heretics?"

"Please your Reverence, God is not a heretic; and it is the Word of God, the Bible, that they read."

"Ay,—the Bible explained by a minister."

"No, your Reverence; the Bible explained by itself; for when it is allowed to speak, it explains itself without assistance from any other quarter; and in the very act of reading it, we allow it to speak."

"But, after all, the minister preaches; and he insists on your believing what he preaches?"

"No, your Reverence; the preacher tells us not to believe on his word, but when we go home to take the Bible and examine whether it contradicts or confirms what he has delivered from the pulpit."

"But, don't you see that this is a mere sham; and that you, the common people, cannot examine the Holy Scriptures, so as to judge whether they confirm or contradict what the preacher says?"

"At that rate, your Reverence, St. Luke made fools of the common people; for the preacher pointed out to us a passage in the Bible which mentions that the Bereans compared the preaching of the Apostle Paul with the Holy Scriptures; and more than that, St. Luke commends them for doing so." (Acts xvii. 11.)

"Admirable, Master Dennis! you are quite a Doctor in Divinity! You know as much as a whole Synod of Bishops! Your decisions will be equal to those of a General Council!"

"No, your Reverence; I make no pretensions to judge for other persons; but I take the liberty of judging for myself. God inspired the Bible: I read His inspired Word, and that is all."

"But you are not able to understand it."

"The proof that I can is, that I really do understand it. I understand very well an almanac made by an ordinary man. Why should I not understand

the Bible, which has God for its author? Cannot God express what he means as well as a mere mortal? Besides, the Bible, speaking of itself, says that it is 'a light.' (Ps. cxix. 105.)

"Dennis, you are obstinate and conceited."

"Your Reverence, if he is an obstinate man who never changes his opinion, it is you who are obstinate; but as for me, I found myself in a bad road and changed for a better, that is all. I have never pretended to be infallible."

"You are very conceited to think that you know so much more than others."

"Others are not very humble in thinking that they know more than God; but it is to God and not to my fellow-men that I hold myself responsible."

"I must tell you that if you go on reasoning in this way, I shall not admit you to confession."

"I confess myself."

"Not to me, at all events!"

"No; but to God."

"To God?"

"Yes; to God, who declares in the Bible that, 'if we confess our sins, he is faithful and just to forgive us our sins.'" (1 John i. 9.)

"The Church will not marry you."

"I will get married elsewhere."

"The Church will not bury you!"

"I shall not trouble myself about my dead body, if I save my soul."

"You will be excommunicated!"

"No matter, if I am received by God."

"No prayers will be offered for you!"

"I shall pray for myself."

"No masses will be said for you to release you from Purgatory!"

"They would be of no use; for I reckon on going to Paradise."

"To Paradise, do you!"

"Yes; to Paradise."

"How do you know that?"

"Why, thus: I read in the Bible that the thief when hanging on a cross at the right hand of Jesus, after having confessed his sins to Jesus Christ, who is God, said to him, 'Lord, remember me!' 'And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.' (Luke xxiii. 41-43.) If, then, a penitent malefactor could be pardoned by believing on Jesus Christ, I cannot see why, if I repent, and trust in the same Saviour, I may not equally obtain salvation; and the proof that my hope is well founded lies in what I have read in the same blessed book, that 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' (John iii. 16.) But as I make a part of the world here spoken of, it follows, that if I believe, I shall be saved."

"But while you are waiting to go to Paradise, you must live in this world, and I tell you plainly, that you will lose your livelihood by joining these heretics. No one will have anything to do with you."

"I trust in Him who gives us 'day by day our daily bread;' and if God be for me, what can all those do who are against me?"

"You will be a laughing-stock to everybody."

"And what will that signify? Was not Jesus Christ mocked and set at nought?"

"Everybody will shut their doors against you!"

"Jesus Christ had not where to lay his head."

"You will be called an apostate!"

"Was not St. Paul the greatest of apostates at his conversion?"

"Everybody will take pleasure in refusing to do you a kindness!"

"The world persecuted the Master, and therefore may well persecute His disciples; and the more I am persecuted for my faith, the more I shall feel that I am truly a disciple of Jesus Christ."

"Well! we shall see how long you will hold out! First of all, no one will give you any work."

"And what next?"

"No one will admit you under their roof."

"And what next?"

"No one will have anything to do with you, either in buying or selling."

"And what next?"

"No one will receive you into their society."

"So then the whole world will conspire against me?"

"Certainly!"

"And who will be at the head of the conspiracy?"

"Who! who! what does that signify?"

"At all events, whoever he may be, you may tell him that he is not a Christian, for Christ commands us to forgive offences, while this man indulges revenge. Jesus commands men to love one another, and this man appears quite disposed to hate me. Should he happen to be a priest, you may tell him that his prototypes were the members of the Sanhedrim who, through hatred, condemned Jesus to death. Should he be an Ultramontane, you may tell him that I am astonished at nothing done by him and by those who invented the Inquisition. Lastly, should it be yourself, be assured that your vengeful spirit is to me the best proof that you are not in the truth. Christ said, 'Forgive,' and you take vengeance. Christ said, 'Teach all nations,' and you refuse even to let them read the Bible. Christ said, 'Freely ye have received, freely give,' (Matt. x. 8;) and you sell,—not, indeed, the Gospel, for that you conceal,—but you sell your masses, your prayers, your dispensations, your rosaries, your tapers, your indulgences, your baptisms, your interments; but as for me, I can make shift to do without any of your wares, while I apply to that God who gives Heaven gratuitously."

"Gratuitously!"

"Yes, gratuitously! and this it is that vexes you! For when a blessing is bestowed gratuitously, the concurrence of those who sell is not wanted. Yes, gratuitously! this one word is ruinous to all your schemes. God gives, and you sell. God pardons, and you punish. God loves, and you hate. How can you expect that we should not go to God, or wonder that we do not come to you? But act towards me just as you please; I have learnt not to fear those who can kill the body; but only to fear those who can destroy the soul; in other words, I stand in no awe of you."

"You are an insolent fellow."

"I am not; but I have the courage to speak the truth."

"You are impious."

"I have been so, while bending the knee before images of wood or stone; but I have ceased to be so, since I have believed in the living God, and trusted only in my Saviour."

"You are a miserable wretch."

"Yes, a miserable sinner; but a penitent and humble sinner, I trust, whom God has pardoned."

"You will always be a ——."

"What I *shall* be, I do not know, but I know what I *wish* to be. I wish for the future to live in purity, because it was precisely my sins that crucified the Saviour. I wish to be sincere, just, and charitable, because Jesus has been so good as to give me everything. Allow me to tell you what kind of person I am. When persons love me I love them in return; when they do me a favour I wish to return it twofold; the more generous others are towards me, the more grateful I feel. Well! and has not God been generous to me more than I have words to express? He has granted me pardon, and heaven, and eternity. Thus my heart bounds with joy, and I am ready to do all that God requires of me; but what he requires of me is most delightful. It is to love him, and to love my brethren,—to love even you, Reverend Sir."

"I do not want your love."

"I shall not the less pray for you."

"I do not want your prayers."

"See the difference between us, your Reverence. I love you, and you hate me. I offer you my prayers, you refuse me yours. But Jesus Christ has said, 'By their fruits ye shall know them: do men gather grapes of thorns or figs of thistles?' (Matt. vii. 16.) Judge now, Reverend Sir! which of us, you or I, is the disciple of Jesus Christ!"

ATTEMPT TO MURDER LORD CLEMENTS.

TO THE EDITOR OF THE BULWARK.

DEAR SIR,—I took the opportunity last month to lay before your readers the case of Mrs. Pope at York, and what a great hubbub the Romish priest had made in that ancient city, because she saw fit to send her daughters out of the house, and to pay their board and lodging, in order to prevent the perversion of her younger children; also what a great flourish of trumpets the said priest made about Protestant persecution, and in favour of civil and religious liberty.

Allow me now to furnish your readers, by way of contrast, with a case of Popish persecution of very recent occurrence,—I refer to the attempt which has lately been made, by priestly influence, to compass the murder of Lord Clements. Being permitted to make use of a letter addressed by him to his brother, the Hon. and Rev. J. R. Clements, it is unnecessary that I should add anything to its painfully interesting details.

So long as Romish priests can keep the peasantry of Ireland in their present state of savage brutality and degraded ignorance, they may set all legislation at defiance. I wonder when our rulers will open their eyes to the truth, that it is only by Christianizing Ireland that they will ever be able to govern it peacefully? But so long as impunity is afforded to the atrocious crimes which are so frequently perpetrated in Ireland under the instigation of Romish priests; so long as that one-sided system of justice is permitted to prevail, which screens the offender, and Popery, either from the fear or the love of it, receives such unmistakable marks of patronage, so long will that

unhappy country prove a source of disappointment and trouble to our deluded legislators.—I remain, yours truly,

G. T. Fox.

DURHAM, *January 3, 1854.*

“LOUGH RYNN, *December 30, 1853.*

“DEAR FRANCIS,—In answer to your inquiries respecting the conspiracy against me, the story is easily told : My being engaged in building a church gave offence to the Roman Catholic priests. They denounced me Sunday after Sunday from the altar, and a few days after one of their denunciations of a violent description, one of the workmen at the church was offered a pistol and some money to shoot me, (at that time I always went armed and in company with a person in whose fidelity I trusted, to which it is probable that I owe my being now alive to tell the tale ;) this man afterwards lodged his informations before a magistrate. The person accused of having offered the money and the pistol absconded, but he was at length arrested ; and immediately upon his being committed the evidence against him was bought off, and the witness has gone to America.

“About the same time that this conspiracy was going on, the cottage occupied by one of my labourers was set on fire in the night time, by a coal being put into the thatch, while he and his family were in their beds—they had a narrow escape. He had been denounced for allowing his children to come to church, he being a Roman Catholic, married to a Protestant. The Grand Jury compensated me for the injury done the cottage, and taxed the townland for the amount, but the effect of the outrage is not so easily repaired. I am happy to say that notwithstanding all these discouraging events, the walls of the church have been finished, and there they stand, I hope, to be a defence in future against all doctrines of discord. But my funds are exhausted, and I fear that it will be a long time before I shall be able to finish the building. I have already expended upwards of £500, and I am in debt about £100, and I calculate that it will cost at least £300 to finish it. As for the Priesthood, they appear to be determined to make an effort to establish the Canon Law, even with the assistance of the bullet and the firebrand, but I trust they will not succeed.

“I spent my Christmas-day in suppressing a riot in Mohill. So much for a life in Connaught.—Believe me, your affectionate brother,

“CLEMENTS.”

[This is only one of many instances which demonstrate that the priests are the direct instigators of crime. And yet they are to be paid, forsooth ! by our wise rulers, as prison chaplains, in proportion to the number of criminals they make.]

THE PROTESTANT ALLIANCE.

A LARGE and influential deputation from this body, headed by the Earl of Shaftesbury, presented a Memorial to the Earl of Clarendon, on the 9th of January, in regard to religious liberty abroad. The deputation was well received, and our Foreign Minister expressed the determination of Government to do all in their power to secure the object aimed at.

We rejoice also to learn that the Alliance are adopting active measures in opposition to the threatened endowment of Popish priests in jails. The result of this movement will effectually test the real spirit of the Government, as well as of the Protestants of the empire.

It is also with great satisfaction that we have been informed of the probability of the immediate appointment of a travelling agent to this Society, to arouse and combine the provinces of England. This is urgently required, and as the struggle increases, the necessity for it will daily become more evident. Were the Protestants of the empire only thoroughly enlightened and united, Government would not dare to set their remonstrances at defiance.

SCRIPTURE LESSONS AGAINST POPERY.

THE USE OF RELICS.

THE following is recorded of Hezekiah, 2 Kings xviii. 4, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan." Now, here was a genuine "relic," and a very curious one. What would Rome now give to possess it! What thousands of pounds would she make it produce! And it proves how natural the worship of "relics" is, that amidst the degeneracies of God's ancient people, "they did burn incense" to the brazen serpent. But Hezekiah is greatly commended by God for "breaking it in pieces," and "call it Nehushtan," *i.e.*, a piece of old brass. How horrible, therefore, to be worshipping old rags and bones now in name of Christianity! Again, in Acts viii. 2, we read, "And devout men carried Stephen to his burial, and made great lamentation over him." Now, here again were genuine relics—the remains of the first martyr. The enemies of the Church seem to have cared nothing for the bruised and battered body of the man of God. "Devout men" were allowed to take it, and do with it what they pleased. It is quite certain, that had it fallen into the hands of modern Papists, they would have made every part of it into "relics." They would have literally coined it into money. The very last thing they would have thought of doing was "to bury it." And yet this was the first and only thing which occurred to the primitive Christians. A proof of the striking contrast between Popery and primitive Christianity.

WAS SIMON MAGUS OR SIMON PETER THE FIRST PAPIST?

The Papists seem to have mistaken their man when they speak of Simon Peter as the founder of their system. There is another "Simon" who certainly held a number of their doctrines, and was a decided patron of their system. It is absurd, indeed, to talk of Peter, whose falls and mistakes are so often recorded, as the first of a race of *infallible* Popes—of Peter, the only Apostle whose "wife" is expressly mentioned, as the head of a race of *unmarried* priests. But Simon Magus held the two leading doctrines of Rome, *viz.*, salvation by payment, and salvation by proxy. 1st, Salvation by *payment*, Acts viii. 18, 19, "And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost." 2d, Salvation by *proxy*, Acts viii. 24, "Then answered Simon, and said, Pray *ye* to the Lord for me, that none of these things which *ye* have spoken come upon me." And all this was coupled with abundance of religious profession, and with a spirit of sorcery and impious assumption; for we are told, verse 10, "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." There is no individual in the primitive Church who embodied more of the spirit of the modern Popery than Simon Magus, and scarcely any one less suited to their system than Simon Peter. It is also noteworthy that Peter was chosen as the person to rebuke the hypocritical, pharisaical, and mercenary spirit of Simon Magus, and thus by anticipation of modern Rome.



HENRY II. OF ENGLAND FLOGGED BY MONKS.

THE KING OF ENGLAND FLOGGED BY MONKS.

THE following represents one of the most instructive exhibitions of the Lucifer-spirit of Rome. These were the palmy times for whose return modern Papists sigh and long, and they are encouraged therein by our infatuated rulers. A'Becket is the "model saint" of Wiseman. Hear D'Aubigne,—

"The judges having represented to Henry that during the first eight years of his reign a hundred murders had been committed by ecclesiastics, the King in 1164 summoned a council at Clarendon, in which certain regulations or *constitutions* were drawn up, with the object of preventing the encroachments of the hierarchy. Becket at first refused to sign them, but at length consented, and then withdrew into solitary retirement to mourn over his fault. Pope Alexander III. released him from his oath; and then began a fierce and long struggle between the King and the primate. Four knights of the court, catching up a hasty expression of their master's, barbarously murdered the archbishop at the foot of the altar in his own cathedral church, (A.D. 1170.) The people looked upon Becket as a saint: immense crowds came to pray at his tomb, at which many *miracles* were worked. 'Even from his grave,' said Becket's partisans, 'he renders his testimony in behalf of the Papacy.'

"Henry now passed from one extreme to the other. He entered Canterbury barefooted, and prostrated himself before the martyr's tomb: the bishops, priests, and monks, to the number of eighty, passed before him, each bearing a scourge, and struck three or five blows, according to their rank, on the naked shoulders of the King. In former ages, so the priestly fable ran, Saint Peter had scourged an archbishop of Canterbury: now Rome in sober reality scourges the back of royalty, and nothing can henceforward check her victorious career. A Plantagenet surrendered England to the Pope, and the Pope gave him authority to subdue Ireland."*

PAPAL UNCERTAINTIES.

THERE is nothing of which Papists are more in the habit of boasting, than the certainty or assurance which they profess to furnish to all who join them, in regard to the great questions of religion. They have not unfrequently succeeded in persuading minds of a certain class, to seek for deliverance from their doubts and uncertainties on religious subjects, by taking refuge in an infallible church, and in an infallible living guide. When men have once succeeded in persuading themselves that the Church of Rome is infallible, or what is practically the same thing, that the decisions of the Pope on religious questions are to be received as the oracles of God, they will of course rely with implicit confidence, on the soundness of all the decisions which the Pope may find it convenient to pronounce. But, in proportion to the satisfactoriness of this conviction when it is once reached, ought to be the clearness and certainty of the evidence by which it is established. The confidence to be reposed in the decrees of the Pope, cannot, in right reason, rise higher than the strength of the evidence by which it can be proved, that he has been fully authorized by Christ to act as the monarch of the Church, and the supreme judge of controversies. Whatever doubt or uncertainty attaches to the proof of the Papal supremacy, or to any step in the

* History of the Reformation of the Sixteenth Century. By J. H. Merle D'Aubigné, D.D., vol. v. pp. 93, 94.

process needful for completing the proof, ought to affect men's confidence in the soundness of the decisions which any Pope may pronounce. We have repeatedly taken occasion to direct the attention of our readers, to the evidence by which Papists undertake to prove the supremacy of the Pope, the most palpable, and in some respects the most fundamental, characteristic of their whole system; and have said enough to shew how utterly insufficient and unsatisfactory it is—how utterly unfitted to afford anything like confidence or security to reasonable men. In order to establish the supremacy of the Pope, Papists must produce clear and conclusive proof—1st, That Christ invested Peter with a supremacy, in respect of jurisdiction or proper authority, over the other Apostles and over the whole Church; and 2d, That Christ appointed that the Bishops of Rome should succeed Peter in the possession and exercise of this universal supremacy. The second of these positions must be proved as well as the first, and it must be proved from Scripture, else it can have no legitimate claim upon our submission, or afford any valid ground for the exercise of confidence. We propose at present to point out some of the uncertainties, attaching to the evidence in support of this second position, and to illustrate some of the awkward perplexities into which Popish controversialists have fallen in defending it.

They have first to prove, that Peter became and died Bishop of Rome; and second, that this affords an indication that it was the mind and will of Christ, that the bishops of Rome should succeed him in his alleged supremacy over the Church. Now it is quite evident, that there is nothing whatever in Scripture that even appears to furnish any evidence in support of either of these positions, and thus all pretence for claiming a divine right in the matter is cut off. And descending to the level of ordinary historical evidence, it cannot be conclusively established that Peter ever was at Rome, and still less can it be proved that he ever held the office of bishop of the Roman Church. The apostolic office seems plainly inconsistent with the exercise of any inferior office in a limited locality. That an Apostle should become the bishop of a particular see, is, as Dr. Isaac Barrow says, as incongruous as, “that the King should become Lord Mayor of London, or the Bishop of London Vicar of St. Pancras.” But even if we concede, for the sake of argument, that Peter died Bishop of Rome, we have still to call upon the Papists to shew, that this affords certain and satisfactory evidence that Christ intended the bishops of Rome to succeed him in the government of the Universal Church.

There is manifestly here no clear or certain connexion between the premises and the conclusion, and the ablest Popish controversialists have felt themselves involved in great perplexities in dealing with this branch of the argument. Cardinal Bellarmine, the great champion of Popery, attempts to establish the position in this way. He says—(De Romano Pontifice, Lib. ii. c. 12)—“By divine right some one (*aliquis*) ought to succeed Peter, but this can be no other than the Roman Pontiff, and therefore he succeeds him.” This is a piece of pure sophistry, and Bellarmine makes it manifest by the perplexity he exhibits, and the concessions he makes, in the course of the discussion, that he was in some measure conscious of this. The proof that by divine right *some one* ought to succeed Peter, is merely an assertion of the permanent necessity of a living, visible head, in order to the unity and perpetuity of the Church; and the proof that this could be no other than the Roman Pontiff, is merely the fact, that no one else has ever claimed to be the head of the Church. In discussing these points he makes some remarkable concessions, which very clearly evince his own perplexity and the weakness

of his cause. He says, "*It is not improbable* that the Lord expressly ordered that Peter should so fix his see at Rome, as that the Roman bishop should absolutely succeed him." What we demand is *a proof* that the fact that Peter was bishop of Rome, (conceded for the sake of argument,) was intended as an indication of the will of Christ, that the bishops of Rome should succeed him as the monarchs of the Church. And Bellarmine says, "*It is not improbable* that the Lord ordered it with this view." Again he says, "PERHAPS [forte] *it is not of divine right* that the Roman Pontiff, because he is Roman Pontiff, succeeds Peter in the government of the whole Church;" and again, "although *perhaps* it is not of divine right that the Roman Pontiff, as the Roman Pontiff, succeeds Peter, yet this pertains to the Catholic faith." By its pertaining to the Catholic faith, he means, that though it cannot be proved from Scripture, or upon grounds which Protestants can be expected to receive, yet it can be fully established upon grounds, the validity of which Catholics, that is, Romanists, are bound by their principles to admit; and this is a position about the truth or falsehood of which Protestants need not give themselves much concern. He explains it in this way—"Although it is not expressly contained in Scripture, that the Roman Pontiff succeeds Peter, yet it is clearly deduced from Scripture that *some one* succeeds Peter, and that this [somebody] is the Roman Pontiff, is ascertained from the apostolic tradition of Peter, which tradition General Councils, the decrees of Popes, and the consent of the Fathers, have made manifest." Thus, after a great deal of shuffling and perplexity, the ablest champion of Popery is obliged at last to come out with the admission, that for one essential link in the chain of proof by which the Papal supremacy must be established, there is not evidence in Scripture, there is not ground for claiming a divine right, that it rests only upon a tradition, and that the evidence of this tradition must be sought in general councils, the decrees of Popes, and the consent of the Fathers.

By "the apostolic tradition of Peter," Bellarmine means, that Peter taught orally that the bishops of Rome were to succeed him in the government of the Universal Church, and that this teaching has been handed down by oral tradition, as can be proved by materials derived from the sources to which he refers us. The "decrees of Popes" can scarcely be received as satisfactory evidence in a matter of this sort, until *after* it has been proved that they are the vicars of Christ. There was no "general council" held till the fourth century, and this is rather late, in the absence of all earlier evidence, to establish an apostolic tradition, besides that Protestants have often proved, that the history and proceedings of the first four general councils, afford abundant evidence that the supremacy of the bishops of Rome was not then recognised. As to the alleged "consent of the Fathers," Protestants assert, and undertake to prove, that for the first four centuries at least, there is not one Father whose writings afford evidence that he, or the Church in his time, was aware, that Peter had taught any such doctrine as the pretended apostolic tradition ascribes to him.

Popish controversialists seem to have taken warning from Bellarmine's manifest failure to establish it as a matter of divine right, that the bishops of Rome succeed Peter in the government of the whole Church. They usually take care to avoid stating so plainly and distinctly as he has done, what is the precise point to be proved on this branch of the argument, in order thereby to conceal the manifest insufficiency of the only evidence they can adduce in support of it. They commonly pass over this topic lightly and hastily,

and try to involve it in obscurity and confusion. Bellarmine has brought out distinctly what is the point to be proved, he has utterly failed in proving it, and subsequent Popish controversialists can scarcely be said to have attempted to prove it.

We may advert to the way in which this topic is handled by Dr. Wiseman, in his *Lectures on the Principal Doctrines and Practices of the Catholic Church*, vol. i. Lecture viii. He undertakes, of course, to prove that Peter transmitted his right to govern the Universal Church to his successors in the Roman See, and his first argument is this,—“It has always been understood from the beginning, that whatever prerogatives, though personal, of jurisdiction, were brought to a See by its first bishop, were continued to his successors.” An “understanding” of this sort manifestly cannot be a foundation for a divine right, and cannot impose any obligation upon the conscience. We have no account given us of the origin, foundation, or authority of this “understanding.” When Papists are asked where it is to be found, and on what grounds it rests, they usually refer us to the canon law, where it appears in the shape of a vague and unauthoritative maxim of ecclesiastical jurisprudence. This surely is a very uncertain and precarious ground of a claim of a divine right to rule the Universal Church. Dr. Wiseman is obliged to admit, that this consideration would establish the Papal supremacy only on the ground of “an ecclesiastical or disciplinary authority,” while he maintains it “to be held by a divine imprescriptible right.” Accordingly, he lays down as his second argument, “that the supremacy of the Holy See is transmitted as a divine institution in the Church of God, forming an integral and essential part thereof.” By this pompous language he means merely, that a perpetual succession of ecclesiastical monarchs is indispensable to the unity and durability of the Church, and this position he labours to prove. He utterly fails in proving it, because Scripture gives no indication of the necessity of any provision of this nature, except the presence of Christ and his Spirit. But even if he had succeeded, this would only warrant the inference, that, to use Bellarmine’s language, “some one succeeds Peter.” It would afford no evidence of the right of the Popes to succeed him.

His third argument is, that “the authority of Peter must have been intended to be perpetual in Christianity, because we find that from the earliest ages, all acknowledge it to exist in his successors as their inherent right.” This of course is just Bellarmine’s “general councils, decrees of Popes, and consent of Fathers.” The position would be utterly insufficient as a foundation for a claim of a divine right, even if it were true, but, as we have repeatedly shewn, it is flatly contradicted by the most certain and notorious facts in the history of the Church.

Dr. Wiseman’s fourth and last argument is derived from a declamatory survey of the history of the Papacy, especially as bringing out its permanence and the wholesome influence it has exerted. The views brought out under this head could easily be shewn to be both irrelevant and untrue, but even if they were well founded, they could afford no clear and certain proof of the position in support of which they are adduced, viz., that Christ has revealed to us his will that the bishops of Rome should be regarded as the rightful successors of Peter in the government of the Universal Church.

We have said enough to shew that the Romish argument on this point is destitute of all solid weight, and is wholly inadequate to afford any rational support to anything like confidence or assurance. Although we should concede that Peter was invested with supremacy over the other Apostles, and

over the whole Church, we would still maintain, that no sufficient or satisfactory evidence has ever been produced, that Christ appointed that he should have a permanent series of successors in the exercise of that supremacy, and that they were to be the bishops of Rome. The clear and conclusive proof of the second of these positions, is just as necessary as that of the first, in order to establish the Pope's claim to supremacy over the Church, and the want of any adequate evidence to support it, involves the whole Papal claims in utter uncertainty.

There is, however, a farther step in this process, in connexion with which new difficulties arise, and an additional element of uncertainty is introduced. This is the investigation of the question, whether or not the present Pope, or any other Pope, has been lawfully and validly constituted Bishop of Rome and Vicar of Christ? This question was necessarily raised by the fact, that at different periods in the history of the Church, there have been two and even three Popes at the same time, all claiming to be the successors of Peter and the Vicars of Christ, denouncing and anathematizing each other, and each regarded and obeyed by some portions of the Romish Church, as the lawful claimant of this exalted office. What certainty could any Papist have, in such circumstances, that he was obeying the rightful sovereign, that he was enjoying the guidance of the true shepherd? There have been Popes who were monsters of iniquity, there have been Popes who fell into heresy, there have been Popes who, for crimes personal and official, have been deposed from the Poppedom by general councils, which some Papists think superior to Popes, and entitled to exercise jurisdiction over them. Did these Popes forfeit their right to fill the chair of Peter, and to govern the Church in Christ's name, by their immorality, their heresy, or their deposition?

There are provisions in the canon law of the Church of Rome, which attach the penalty of nullity to certain proceedings connected with appointments to ecclesiastical offices: that is, which enact, that in certain circumstances persons appointed to ecclesiastical offices are destitute of all right or title to hold the office, or to execute its functions. One of these disqualifying circumstances is simony, that is, bribery, or giving money to procure the appointment. Now it is quite certain that the Poppedom has been often bought and sold, that many Popes have procured their appointment by bribery, and were, therefore, according to the canons, disqualified for validly executing its functions. Many have thus filled the chair of Peter who, even upon Popish principles, had no right whatever to govern the Church, because their election was not valid and legitimate, but null and void. And no Papist can have good ground for an assured conviction that the election of any particular Pope, that the election of the present Pope, Pius IX., has not been wholly vitiated in this or some other way.

Some Papists, notwithstanding their habit of boasting of the certainty or assurance which their principles afford upon all points, have been constrained to admit, that there are some elements of uncertainty attaching to this question of the legitimacy of the existing Pope, to concede, that even where there is nothing peculiar in the case, no special grounds for doubt or suspicion, the question is one which scarcely admits of the certainty of faith, or of that which in other matters they require, and profess, to furnish as a ground of assurance. Dens, in his *Moral Theology*, selected by authority, as a safe guide for Irish priests, has a remarkable admission to this effect. (Tom. ii. pp. 21, 22.) He puts the question, "Is it of faith," that is, are men warranted and required to believe as a matter of perfect certainty, "that the present Pope, Pius VI., is the legitimate successor of St. Peter and the Vicar of

Christ?" And his answer is, "It is *plausibly* maintained that it is of faith." But afterwards, as if feeling that he had gone too far, even in asserting that this could be *plausibly* maintained, he adds, "It is to be observed, however, that it is not of obligatory faith that the existing Pontiff is the successor of St. Peter and the Vicar of Christ, for this has not been sufficiently proposed to the whole Church, with an obligation to believe it." Thus it appears by Dens's admission, that Papists are not bound to believe assuredly that the present Pope, Pius IX., is the legitimate monarch of the Church, because this has not been propounded to them to be believed upon grounds that warrant the certainty of faith, and if so, then no decisions he may pronounce, as the supreme judge of controversies, can rationally be received with anything like implicit confidence.

Bellarmino says that the doctrine of the Papal supremacy is the sum of Christianity. If, therefore, Popery can give certainty, it should furnish it here. And yet we have seen that there are some essential points connected with this subject, which, by the concessions of Papists themselves, are involved in inextricable uncertainties. Well might Bishop Hall say in his *Serious Dissuasive from Popery*, that it was a religion "which depended wholly upon nice and poor uncertainties and unprovable supposals."

THE EPISTLE TO THE ROMANS BECOME AN EPISTLE AGAINST THE ROMANS.

ONE of the strongest arguments against Popery is found in the doctrine of the Epistle to the Romans. That Epistle contains the faith of the first Roman Church, and it is diametrically opposed to modern Romanism. Papists have often been challenged in vain to expound that Epistle in conformity with their extraordinary views. The following striking enumeration of the points of contrast is from an old writer, and may form a most valuable study in the present day in Sabbath-schools and elsewhere:—

The Epistle of the Apostle of the Gentiles to the Romans of his day, is the Epistle *against* the Romans of our day in twenty-six fundamental points of true religion. Let God and his Epistle judge betwixt the Latin Communion and us, whether they or we stand in the true Catholic faith, and whether we have not done well to depart from them, so far as they have departed from the Apostle's doctrine, and whether it be not better to return to St. Paul's truth, than still to continue in Rome's error.

Saint Paul taught the Primitive Church of Rome,—

1. That *those books only are God's oracles and canonical Scriptures* which were committed to the custody and credit of the Jews. Rom. iii. 2; i. 2; xxvi. 16. Such were never the Apocrypha.

2. That the Holy Scriptures have God's authority. Rom. ix. 17; iii. 4; xi. 32, compared with Gal. iii. 21. Therefore they are above the authority of the Church. *N.B.* What the Scripture saith, God saith, and the Scripture concludeth, is all one with St. Paul.

3. That all, as well Laity as Clergy, who will be saved, must familiarly read or know the Holy Scripture. Rom. xv. 4; x. 1, 2; xvi. 16.

4. That all *images* made of the true God are very *idols*. Rom. i. 23, and ii. 22, compared. *N.B.* τὰ εἰδωλα; having reference to what he spake before, chap. i. 23, of images.

5. That to bow the knee religiously to an image, or to worship any creature, is mere idolatry, Rom. xi. 4, and a lying service, i. 25.

6. That Christians must not pray to any but unto God only in whom we believe, Rom. x. 13, 14; viii. 15, 27; therefore not to saints and angels.

7. That Christ is our only Intercessor in Heaven. Rom. viii. 34; v. 2; xvi. 27.

8. That the only sacrifice of Christians is the spiritual sacrificing of their souls and bodies to serve God in holiness and righteousness, Rom. xii. 1 xiii. 16; therefore there is no real sacrificing of Christ in the Mass.

9. That the religious worship called *δουλεία*, as well as *λατρεία*, belongeth to God alone. Rom. i. 9; xii. 11; vi. 18, compared.

10. That all Christians are to pray unto God in their own native language. Rom. xiv. 11.

11. That we have not of ourselves in the state of corruption free will unto good. Rom. vii. 18, &c.; ix. 16.

12. That our election is of God's free grace, and not *ex operibus previsis*. Rom. ix. 12; xi. 5, 6.

13. That we are justified *before God* by faith only, without good works. Rom. iii. 20, 28; iv. 2, &c.; i. 17.

14. That the good works of the regenerate are not of their own condignity meritorious, nor such as can deserve Heaven. Rom. viii. 18; xi. 6; vi. 23.

15. That concupiscence in the regenerate is sin. Rom. vii. 7, 8, 10.

16. That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us. Rom. iv. 11, 12; ii. 28, 29.

17. That every true believing Christian in this life may receive assurance of his salvation. Rom. viii. 9, 16, 35, &c.

18. That no man in this life since Adam's fall can perfectly fulfil the commandments of God. Rom. vii. 10, &c.; iii. 19, &c.; xi. 32.

19. That to place religion in the difference of meats and drinks and days is superstition. Rom. xiv. 3, 5, 9, 17, 23.

20. That the imputed righteousness of Christ only makes us just before God. Rom. iv. 9, 17, 23.

21. That Christ's flesh was made of the seed of David by incarnation, not of a wafer cake, by transubstantiation. Rom. i. 3.

22. That all true Christians are saints, and not those whom the Pope only canonizes. Rom. i. 7; viii. 27; ii. 15, 31; xvi. 2, 15; xv. 25.

23. That *Ipse*, Christ, the God of Peace, and not *Ipsa*, the woman, should bruise the serpent's head. Rom. xvi. 20.

24. That every soul must conscientiously be subject, and pay tribute to the Higher Powers, *i.e.*, the magistrates which bear the sword, Rom. xiii. 1, 2, &c.; and therefore the Pope and all prelates must be subject to their Emperors, Kings, and magistrates, unless they will bring condemnation upon their souls as traitors, that resist God and his ordinance. Rom. xiii. 2.

25. That Paul (not Peter) was ordained by the grace of God to be the chief Apostle of the Gentiles, and consequently of Rome, the chief city of the Gentiles. Rom. xv. 15, 16, 19,* 20, &c.; xi. 14; xv. 4.

26. That the Church of Rome may err, and fall away from the true faith, as well as the Church of Jerusalem, or any other particular Church. Rom. xi. 20, &c.

* It seems by Rom. xv. 19, and the whole last chapter, that the Christians who were in Rome before Paul came thither, were converted by those preachers whom he had sent thither before him, for he calls them his helpers, ver. 3, 9; kinsmen, ver. 7, 13; fellow-prisoners, ver. 7; the first fruits of Achaia, where he had preached, ver. 5; all familiar to him and to Tertius, who wrote the Epistle, ver. 28; and therefore they came so joyfully to meet Paul at Appii Forum, hearing that he was coming towards Rome, Acts xxviii. 15.



POPISH IDOLATRY.

THE POPE AND CARDINALS ADORING A PIECE OF WOOD.*

THE idolatry of Rome has formed the subject of many remonstrances and of many shuffles and evasions. But sometimes it comes out so palpably that evasion is set at defiance. The following is an instance of this nature. It is from a recently published work by a man well known in England, and it describes an annual act of idolatry just committed, and so gross as scarcely to find a counterpart, even in the records of heathenism. And yet this is the so-called "Apostolic Church," after which so many are "wondering!"

"Next came a part of the ceremony as distressing to me as the reading of the Gospel had been impressive, for those who had just bent the knee to Christ, now performed the same act of worship, only still more devoutly, to a mere bit of wood. The celebrant Cardinal laid aside part of his vestments, and from behind the altar brought forth a wooden cross covered with a black veil, which he then partially removed, so that the top of the cross was seen. At the same time he chanted the words, *Ecce lignum crucis*,—'Behold the wood of the cross,'—the tenor voices continuing, 'on which hung the salvation of the world,' and the whole choir bursting forth with *Venite adoremus*!—'Come, let us adore!'—on which all knelt. The priest then came to the front corner and uncovered one arm of the cross which he lifted up, saying in a louder voice than before, *Ecce lignum crucis*! The same responses were repeated, and again Pope, Cardinals, and congregation knelt in adoration. The celebrant then came to the middle of the altar and exposed the entire cross, raising it on high with a still louder summons to adore it. And a third time all bowed themselves on their knees. He then laid it on a cushion prepared for it in front of the altar. The Pope now rose from his knees, and, while seated on his throne, was divested of his shoes, his mitre, and his cope. Destitute of all marks of dignity, a striking contrast to the splendour of his ordinary appearance, in the plain habit of a monk, and barefooted, he was led by two Bishops into the centre of the chapel at some distance from the cross, towards which he then knelt. Rising, he walked forward a few steps sup-

* The Land of the Forum and the Vatican. By Newman Hall, B.A., pp. 289-294. London: James Nisbet & Co.

ported by the Bishops, and knelt again. He again rose and advanced to the foot of the cross, which was lying longitudinally on the floor, and knelt again. And now he perfectly prostrated himself before it, supporting himself on his hands as he kissed 'the wood of the cross.' Having left beside it an offering, he resumed his seat. The Cardinals, Bishops, and others followed in succession, barefooted; all kneeling three times during their approach to the cross, and then prostrated themselves to kiss it. . . .

"This worship of the cross, for it was nothing short of it, was most painful to my feelings. I could not but regard it as an act of idolatry, the more distressing from its very impressiveness. I know that 'enlightened Catholics' would say with Dr. England, in the little work often quoted,—'though the tokens of affectionate respect are given to the symbol, the homage of adoration is paid only to Christ.' But I cannot see how this apology meets the case. We were invited to behold the *wood of the cross*—and then to *adore it*, and this was done with all those marks of profound worship which were used in the adoration of Christ himself. Romanists defend prostrations to the altar by saying, that Christ himself is there in the transubstantiated wafer. But greater homage than I ever saw paid to the assumed body of Christ, was here paid to a piece of wood alone, there being no host present in the chapel! If we are to judge of worship by words and actions, I cannot conceive how to describe what I witnessed, otherwise than by saying that the cross was worshipped. I cannot imagine any idolaters paying greater homage to any of their images. A person entering that Sistine chapel, ignorant of the religion professed, would unavoidably say that he had been in a heathen temple, and that the god worshipped was in the shape of a wooden cross. The Rev. Hobart Seymour, whose '*Pilgrimage*' is the very best book on the religious aspects of Rome, truly remarks, that it is not the doctrine but the *wood* of the cross which the worshippers are directed to adore—that it is not pretended to be a relic of the true cross—that the term is *adoration*, implying more than *veneration*—and that the manner of the act proclaimed it the highest kind of worship, for when the host was brought in and adored, the Pope and Cardinals did not take off their robes and shoes as when worshipping the cross. 'There was a solemnity truly awful in this act. The chapel was divested of all its ornaments. The high functionaries were in mourning. The choir breathed a low and gentle harmony. All else preserved an unusual, a death-like silence. The whole assembly appeared to feel a thrill run through them. They seemed to hold their breath in suspense. They strained their eyes to see some awful act and they saw it. . . . God only knoweth the *heart* and its intentions—but both the Pope and the Cardinals, on that occasion, perpetrated an *act* of clear and undoubted idolatry!' "

THE WORKS OF JOHN KNOX.*

JOHN KNOX was, in some respects, the most eminent of Scotchmen—a man of immense power, raised up by God for a great work, and he has left his impress more indelibly imprinted on his native land than any of the Reformers. It is not therefore to be wondered at that the Popish party should regard his memory with horror, considering how thoroughly he tore down "the idols of Rome from their niches, and swept them forth from our isle." Much has been done in modern times, and especially by Dr. Mc'Crie, to rescue his memory from unjust and unfounded aspersions. But the present important work, in which Mr. David Laing is engaged, is, in some respects, an equally valuable tribute to his memory, viz., publishing, for the first time, a complete edition of the actual works of this great Reformer. We need not say how eminently qualified Mr. Laing is for the task he has undertaken, or with what minute accuracy he performs it. We regret that the old spelling is preserved, because it presents a formidable barrier to many readers, and is, in our opinion, absurd. But still the volumes are deeply interesting. We cannot imagine anything more powerful than the treatise on the "Mass," in the volume just published. There is a metallic force and crushing energy about it most characteristic of its author, whilst his letters in the same volume betray an intensity and gushing tenderness of feeling which can only be found in the larger hearted and more energetic of our race. Experience proves that

* The Works of John Knox, vol. iii., collected and edited by David Laing. Edinburgh: Johnstone and Hunter. 1854.

very deep and powerful emotions can only be felt or communicated by the more elevated class of minds. This is evident in the writings of Milton, Luther, Chalmers, and was remarkable even in the wisest of men, concerning whom it is said, not only that God gave them "wisdom and understanding exceedingly much," but also "largeness of heart, even as the sand that is on the sea shore." (1 Kings iv. 29.) No one can read the noble treatises of Knox, and his kind, melting letters, without seeing in him a striking exemplification of this rule.

There is one fact in this volume before us, which strikingly illustrates the "largeness of heart" of Knox, and cannot fail to be interesting to the members of the Church of England, viz., that he was instrumental in altering the present Liturgy of England, on the subject of the Lord's Supper, so as to exclude the idea of transubstantiation. Mr. Laing has brought out this very clearly, (vol. iii. pp. 80, 81.) This was certainly a great service to the cause of truth in England. These volumes ought to be in the hands of all students. Scotland itself ought surely to take two or three thousand copies. And yet we regret to hear that the number sold as yet by no means reaches the just expectation of the publishers. The age is, upon the whole, very superficial in the matter of reading; but we trust that treasures so valuable as these—the works of one whom Milton justly calls "the Reformer of a kingdom," will, when they are better known, be eagerly welcomed. We shall, perhaps, present samples in a future number, and meantime we give our hearty commendation to this work.

STATEMENT BY THE SCOTTISH REFORMATION SOCIETY,

RESPECTFULLY SUBMITTED FOR THE CONSIDERATION OF THE PROTESTANT ASSOCIATIONS IN LONDON.

"Two are better than one, . . . and a threefold cord is not quickly broken."—ECCLES. iv. 9, 12.

"He (Priest Walsh) told me often, there was nothing which the whole Popish party feared more than an union of those of the Church of England with the Presbyterians. They knew we grew the weaker the more our breaches were widened: and that the more we were set against one another we would mind them the less. The Papists had two maxims from which they never departed—the one was to divide us, and the other was to keep themselves united."—BISHOP BURNET'S HISTORY OF HIS OWN TIME, vol. i. p. 327. London, 1725.

"ROME, Nov. 30, 1853.—. . . Wiseman preached a sermon on Sunday, . . . describing the Protestant creed of England as breaking up and dispersing in countless sectarian divisions, as the ice of the Northern Ocean cracks and yields before the warm breath of summer."—FROM THE CORRESPONDENT OF THE DAILY NEWS.

THE Scottish Reformation Society is composed of members of all the Protestant Evangelical communions in Scotland, and was established three years ago, for the purpose of exposing and resisting the aggressions of Popery, and establishing Missions to rescue the victims of that anti-Scriptural system. Its members are aware, however, that England is the great focus of the struggle—London being the head-quarters of that conspiracy which, directed from Rome, seeks nothing short of the entire overthrow of the Reformation in Britain. This conspiracy can only be met, under the blessing of God, by comprehensive and determined plans of resistance; and this resistance, to be effectual, ought to be maintained in concert by all the Protestants of the three kingdoms. On this ground the Scottish Reformation Society lately sent a deputation to London, to arrange, if possible, for a united course of action; and it is in prosecution of the same object that this Statement is now respectfully submitted. In London there are no fewer

than six Protestant Societies, and the present proposal does not point to the practicability or even desirableness of uniting them in one. On the contrary, it is admitted that important advantages may be derived from a variety of operations, if only a mutual understanding and concert are at the same time maintained. We must never lose sight of the fact that Dr. Wiseman openly proclaims at Rome, that his hopes of conquering England are based on the disunion of English Protestants.

It is cordially admitted that special agencies, taking up special portions of work, are likely to do that work with all the more efficiency. Not distracted by a variety of objects, each can acquire experience, and improve its organization, so as to become eminently useful in its own peculiar department. Certain questions intimately connected with Protestantism can, and indeed must be treated by such special agencies alone. Thus, Tractarianism in the Church of England will never be so powerfully assailed by a Society, the members of which belong to other Churches, as by one exclusively composed of Evangelical laity and clergy in the English Church. Some very important questions, also, connected with Protestantism, cannot be dealt with directly, but must be simply left in abeyance, when members of one Society do not either wholly adopt the principle of Establishments, or the Voluntary principle.

What appears to be wanted is this:—Not so much a change in existing Societies, nor any attempt to form a new one, but simply, that those which exist, differing from each other in their particular fields of labour, and in their mode of action, should yet thoroughly understand each other, give to each other the right hand of fellowship, and cordially recognise in each an important instrument to be used against a common enemy. The present time of pressure, as well as activity, distinctly points to the necessity of some such good understanding between Protestant Societies. Even the great scientific bodies in Great Britain find the necessity of what they call “juxtaposition,” without in the least trenching on the special departments of any one of these numerous associations. The great Missionary Societies in London have for a long time past shewn the practicability of independent action of Societies, with the most perfect mutual understanding. The Secretaries of these Societies have been for years in the habit of meeting once a month for prayer, mutual counsel, and encouragement. Their great object being the same—though by a variety of instrumentality—they yet are enabled to direct their separate exertions in such a manner as that they shall tell on the heathen world with the force of a united and perfectly harmonious agency. The Scottish Reformation Society would therefore very earnestly submit to the Protestant Societies of England, that what has been considered essential, and is found to be practicable in other cases,—viz., the affiliation of such Societies as those mentioned above,—may well be tried, at least, in the great work in which Protestants are all united in heart; and they solemnly appeal to their brethren to whom the cause of the Reformation is dear, to lose no time in thus closing the ranks of the Protestant army. The enemy is upon us; and unless we speedily “redeem the time,” we shall assuredly “be put to confusion.”

They would then respectfully suggest that an effort in the direction now indicated might be commenced without delay. Let the Secretaries, along with one or more members of each Protestant Society in London, chosen for the purpose, assemble monthly—say at breakfast—for the purpose of conferring fully and freely upon their respective operations, and on all the

aspects of this great struggle ; also, for the purpose of prayer and mutual encouragement. Let copies of all the papers printed by each of the Associations be communicated to all, and to such Protestant Associations as exist in the provinces, in Scotland and Ireland, and, by the blessing of God, we shall soon see a much more healthy and united Protestant influence in our land—a sounder Press and a better Parliament. The plots of Rome would instantly be exposed, and unitedly resisted over the entire kingdom. It is also submitted whether this arrangement might not be followed up by an attempt to establish a common understanding amongst the Protestants of Britain, America, Holland, Germany, and all other parts of the world.

That Rome is near its fearful overthrow seems admitted on all hands ; but how far Britain, by partaking of her sins, shall become partaker of her plagues, is a solemn and momentous question. Let us all seek, in a spirit of humble earnestness, to rescue ourselves and our beloved country from such a dreadful result, by adopting similar means of concert to those which were found so powerful in the days of the Reformers, which all worldly men know so well how to employ, and which are especially necessary in the face of the most vast and unscrupulous confederacy which the world has ever witnessed.

D. T. K. DRUMMOND, *Chairman*.

EDWARD M. DILL, *Secretary*.

[We are happy to say that more than one Society has already cordially responded to this appeal, and that the object aimed at is likely to be secured to a considerable extent.]

CROMWELL'S INFLUENCE ABROAD, AND HIS PLAN OF A PROTESTANT LEAGUE.*

“His Ambassador in France at this time was Lockhart, a Scotchman, who had married his niece, and was in high favour with him, as he well deserved to be. He was both a wise and gallant man, calm and virtuous, and one that carried the generousities of friendship very far. He was made Governor of Dunkirk, and Ambassador at the same time. But he told me, that when he was sent afterwards Ambassador by King Charles, he found he had nothing of that regard that was paid him in Cromwell's time.

“Stoupe told me of a great design Cromwell had intended to begin his kingship with, if he had assumed it. He resolved to set up a Council for the Protestant religion, in opposition to the Congregation *de propaganda fide* at Rome. He intended it should consist of seven councillors, and four secretaries for different provinces. These were the first, France, Switzerland, and the Valleys ; the Palatinate and the other Calvinists were the second ; Germany, the North, and Turkey were the third ; and the East and West Indies were the fourth. The secretaries were to have £500 salary a-piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. Stoupe was to have the first province. They were to have a fund of £10,000 a-year at their disposal for ordinary emergencies, but to be farther supplied as occasions should require it. Chelsea College was to be made up for them, which was then an old decayed building, that had been at first raised to be a College for writers of controversy. I thought it was not fit to let such a project as this be quite lost ; it was certainly a noble one. But how far he would have pursued it must be left to conjecture.”

* Burnet's History of his Own Time, vol. i. pp. 123, 124. London, 1725.

RICHARD BAXTER'S ALARM TO ENGLISH PROTESTANTS.*

THE following pungent and powerful passage from the writings of the celebrated Richard Baxter, ought to be printed in large letters and hung up in the lobby of every Protestant church in Britain. It is melancholy to find so many who claim ecclesiastical relationship with the stern Puritans so destitute both of their penetration and their spirit in regard to Rome.

"If the Papists can but get into the saddle, either by deceiving the rulers or commanders, or by bringing foreign force against us, they will give us leave to dispute, and write, and preach against them, and laugh at us that will stand *talking* only, while they are *working*: and when the sword is in their hand, they will soon answer all our arguments with a fagot, a hatchet, or halter; Smithfield confuted the Protestants, whom both the Universities could not confute. Their Inquisition is a school where they dispute more advantageously than in academies. Though all the learned men in the world could not confute the poor Albigenses, Waldenses, and Bohemians, yet, by these iron arguments, they had men who presently stopt the mouths of many thousands, if not hundred thousands of them, even as the Mahometans confute the Christians. A strappado is a knotty argument. In how few days did they confute 30,000 Protestants in and about Paris, till they left them not (on earth) a word to say? In how few weeks' space did the ignorant Irish thus stop the mouths of many thousand Protestants? Even in Ulster alone, as is strongly conjectured, by testimony on oath, about 150,000 men were mortally silenced. Alas! we now find that the poor Irish commonly know but little more of Christ, but that he is a better man of the two than St. Patrick; and therefore how long might they have been before they could have silenced so many Protestants any other way? There is nothing like *stone dead*, with a Papist. They love not to tire themselves with disputes, when the business may be sooner and more successfully despatched.

"Well, seeing this is the way which they are resolved on, and no peaceable motions will serve for the preventing it, all men that have care of the Church and cause of Jesus Christ, and the happiness of their posterity, have cause to stand on watch and guard; not to be cruel to them, (leave that to themselves,) but to be secured from their cruelty. I should be abundantly more earnest than I am, to press all men to such a patience and submission in causes of Religion, as leaves all to God alone, but that we all see how the Papists are still at the door with the *sword* in their hand, and watching for an opportunity to break in. And if in modesty we stand still and let them alone, they will give us free leave when they have the day to call them traitors, or perfidious, or what we please. Let losers talk; let them have the rule, and then make the best you can of your arguments. If they can once get England and other Protestant countries into the case of Spain and Italy, their treachery shall not be cast in their teeth, for they will leave none alive and at liberty to do it. When we see in good sadness that it is navies and armies, and stabbing of kings and powder-plots, and massacres which we have to dispute against, it is time to be able to answer them in their own way, or we lose the day. It is not a good cause, or wit, or learning, or honesty, that will then serve turns. I know God is all-sufficient for his Church, and in him must be our trust; but he requireth us to expect his blessing in the use of lawful, probable means. He can give us corn without

* Richard Baxter's Key for Catholics, pp. 360-362. 1659.

ploughing and sowing ; but we have little reason to forbear these and expect it. He can convert men without preaching ; but yet the blessing of God doth presuppose Paul's planting and Apollos' watering. He can rule and defend us without magistrates, but it is not his appointed way. And he can save us from deceitful bloody men without our care, and vigilancy, and resistance ; but it is not his ordinary appointed course in which he would have us look to him for deliverance. And, therefore, in the name of God, let Princes and Parliaments be vigilant ; for they watch for the outward security of the Church and commonwealth (as ministers do for our spiritual welfare) as those who must give account. And let the people take heed what Parliament or magistrates they choose ; and let all that love the Gospel, and the prosperity of the Christian world, and of their posterity, have their eyes in their head, and take heed of that bloody band, which hath in England, Scotland, Ireland, France, Savoy, Low-countries, Germany, Bohemia, &c., already shed so many streams of Christian blood."

THE ENGLISHWOMAN'S MAGAZINE AND
CHRISTIAN MOTHER'S MISCELLANY.
London: Guillaume, Chester Square.

WE cordially recommend to our female readers this excellent periodical. The editor is the niece of Dean Milner, well known as the author of "A History of the Church of Christ," which has taken a place among our standard religious literature. This Magazine is especially useful in disseminating Protestant and Evangelical truth among the females of the higher classes in England, who are greatly exposed to the influence of Tractarianism and Popery, and of a morbid, sentimental religionism. Historical and biographical sketches, poetry, notices of current literature, and of the great religious questions of the day, are given with ability and elegance. A series of Swiss views, and another of the English Lake scenery, and now portraits of eminent literary men, adorn the frontispieces.

ROME AND THE GOSPEL. By James Morgan, D.D. Edinburgh: Johnstone and Hunter.

AN admirable statement of Protestantism in its *positive* form, by one who understands it thoroughly. An excellent book for congregational and parish libraries.

LETTERS TO THE REV. HENRY SMALL,
POPISH PRIEST, DUMFRIES. By the
Rev. J. J. Wood. Edinburgh :
Johnstone and Hunter.

WRITTEN in a fine spirit, and with
a thorough knowledge of the subject.

THE CHARACTER OF JOHN CALVIN AND
OTHER REFORMERS, VINDICATED
FROM THE ASPERSIONS AND MISRE-
PRESENTATIONS OF PRIEST M'CORRY.
Perth : J. and W. Bayne.

A VERY able tract, in which the
unscrupulous and unfounded attacks
of the priest are thoroughly exposed
and repelled. A safe rule is, never to
trust a priest in any statement of his-
torical fact.

TWELVE LETTERS ON TRANSUBSTAN-
TIATION, &c. By James C. L.
Carson, M.D. London : Derry,
Houlston, and Stoneman.

THE author proposes to Dr. Cahill
a simple test of the Popish doctrine.
Let him poison a wafer, and then let
Cahill "transubstantiate" it, and eat
it. This of course will be declined,
which proves both that the alleged
miracle is untrue, and that the priests
know it. The "letters," besides, con-
tain a very powerful exposure of the
Popish dogma.

POPISH DIRECTORIES FOR 1854.*

THE Popish Directories for England and Scotland, lately published, are of undoubted authority, and contain a mass of curious and instructive information. Some part of this we shall at present lay before our readers:—

I. ENGLAND AND WALES.

Over the whole of England and Wales, Popery now claims absolute spiritual dominion, in defiance of the Legislature and its abortive statute. Accordingly, the matter is stated thus in the "Popish Statistics," of which the following is a sample:—

DIocese.	BISHOP.	CONSECRATED, &c.	RESIDENCE.	POPULATION OF DIOCESE.
Westminster,	His Eminence Cardinal Wiseman, Primate and Metropolitan, . .	July 8, 1840; translated from Melipotamus, Sept. 29, 1850, . .	Golden Square, London; and Shearn Hall, Walthamstow, . .	2,413,589
Southwark,	Thomas Grant, D.D., .	July 6, 1851, . . .	St. George's Cathedral, Southwark, . . .	2,335,427
Salford, .	William Turner, D.D.,	July 25, 1851, . . .	Granby Row, Manchester, . . .	2,116,029
Plymouth,	George Errington, D.D.,	July 25, 1851, . . .	St. Mary's Stonehouse, Plymouth, . . .	1,116,715

Let our readers mark how coolly in the last column the entire population of England and Wales is here appropriated by these Italian pretenders, and remember at the same time that this is no mere joke, but a serious reality. For Popery claims every soul in England now as lawfully under her jurisdiction, and holds herself entitled to compel their obedience by any means of fraud or force that she can command according to the following doctrine:—

"Heretics and schismatics no more belong to the Church than a deserter belongs to the army which he has abandoned, but that *does not make them the less under the power of the Church*, nor prevent her from judging and punishing them and smiting them with Anathema."—*Catechism of the Council of Trent*.

Accordingly, Rome, as it is not at present convenient to attempt to apply force, is busy filling up this outline by the erection of cathedrals, churches, schools, monasteries, nunneries, and is doing so with the ample connivance and aid of Government. The affair is only a question of time, if the Protestants do not bestir themselves. It would appear that in 1839 there were 536 priests in England and Wales; in 1853 there were 875! or an increase of 339 priests in *fourteen years*! The most remarkable increase, however, is in houses of so-called religious "women." They amount to 84, and of these 22 have been added during the last *three years*! If each contains 12, here is an army of about 1000 active agents. By the Emancipation Act, such convents are made lawful, and they are found most effective means of corrupting the population and paving the way for the priests. Popery thus steals in upon the unsuspecting English people, and fights like those cunning,

* Catholic Statistics, 1823 to 1853. By permission. Richardson and Son, Derby and Dublin.

The Catholic Directory and Ecclesiastical Register for 1854. Permissu Superiorum. T. Jones; Richardson and Son, &c.

The Catholic Directory for the Clergy and Laity in Scotland. 1854. With the sanction and authority of the Right Rev. the Vicars Apostolic in Scotland. Marsh and Beattie, Edinburgh.

cowardly savages, who always thrust their women into the front of the army in the day of battle. The English Directory presents a great array of boarding-school convents, and we suspect they are very successful where parents are destitute of knowledge and principle.

Under the head of BERMONDSEY, p. 44, the following significant remark is found, and ought to be most encouraging to our friend Dr. Armstrong, and ought to lead others to imitate his courageous example:—

“In addition to a large school conducted by the religious of our Lady of Mercy, there are four other numerous attended schools, all of which entirely depend for support on the pastors, who take this opportunity of earnestly appealing to a generous public to assist them with the means of keeping open these schools, and thus *baffling the malignant designs of the adversaries of truth, and rescuing the souls of these poor children from the danger of perversion, to which, alas! they are so fearfully exposed*, (see the public Journals.)”

II.—SCOTLAND.

The Scotch Directory is as yet less ambitious in its claims, but breathes the very same spirit. Bishop Gillis says, p. 70, that he has secured for his district “the services of *ten* more priests than it could number some *seventeen months ago*.” We are told, p. 64, that the Romish Propaganda gave to Scotland in 1852 as follows:—To the

“Eastern District,	:	:	:	:	:	£198	2	6
Western District,	:	:	:	:	:	871	15	0
Northern District,	:	:	:	:	:	673	12	6
						<hr/>		
						£1743	10	0”

In other words, the Papists of the world are annually contributing a very considerable sum to destroy the liberties and religion of the land of Knox, and to compel the people again to become the slaves of Rome. There is surely a great propriety therefore in combining and contributing, as the Scotch are doing, to resist this attempt.

We are informed, p. 75, of the following startling fact, viz., that the Government gives large sums annually to the Popish schools in Edinburgh:—viz., to

“St. Mary’s,	:	:	:	:	:	£136	10	0
St. Catherine’s,	:	:	:	:	:	51	1	0
Holy Cross,	:	:	:	:	:	130	16	0
St. Patrick’s,	:	:	:	:	:	49	10	0
For purchase of books,	:	:	:	:	:	32	16	1
						<hr/>		
						£400	7	1”

Wherein this differs except in degree from the Maynooth endowment, or should be more tamely submitted to, we cannot see; and it is not wonderful that arrangements are being made, as appears from the same Directory, in various towns to secure still larger aid from Government for similar purely Popish purposes.

There is one part of the Scotch Directory, however, which has struck us as peculiarly audacious and instructive, viz., that in which we are coolly told to what an extent we are under obligations to Maynooth for the increase of Scottish priests. It has often been affirmed that Maynooth, under pretence of training priests for Ireland, was fraudulently made the means of flooding Great Britain and the Colonies with the emissaries of Rome. Here is the proof of it. In giving an account of the “ordinations and appointments in 1853,” pp. 104, 105, we have the following five cases in succession:—

“Rev. Michael Kelly . . . entered Maynooth in August 1848;” ordained by Dr. Cullen, Pentecost, 1853; came to Scotland in June; and was “immediately appointed one of the officiating clergymen of Dundee.”

"Rev. Laurence Hadyn" was sent in September 1849, to the *College of Maynooth*; ordained by Dr. Cullen, May 21, 1853; came to Scotland in the following July; and was "soon after nominated second clergyman in *Stirling*."

"Rev. Andrew Dempsy" was sent to *Maynooth*, where he was ordained priest by Dr. Cullen; and having come to Scotland, "was appointed to the mission of *Linlithgow*."

"Rev. William Darcy" entered *Maynooth* in 1849—ordained by Dr. Gillis—and is "now attached to one of the congregations of *Dundee*."

"Rev. Joseph Donohoe"—received into *Maynooth*, September 1848, and is "Vice-Rector of St. Clement's Academy, Wellburn, near *Dundee*."

Let our readers ponder these facts, and consider that the same thing is no doubt going on in England and the Colonies. These priests are thus fed, clothed, and trained at the public expense, which is far beyond the support given even to the Established Churches of the realm, and that, too, under the fraudulent pretext of supplying the wants of Ireland; whilst in reality Popery is busy thus in duping the Government, and in filling Scotland and England with trained hirelings of Rome. The Government are thus made to do all in their power to overturn the Reformation in Britain, and that at the public expense. All this, of course, illustrates the deceitful spirit of Rome, and the absolute necessity for getting rid of *Maynooth*. Why should some Member of Parliament not bring out these facts and expose such a nefarious transaction?

THE GREAT NEED OF PRAYER.

THERE cannot be any doubt that a crisis is rapidly approaching, if such a period has not already arrived. What will be the next step?—What will the end be? Such inquiries are not unfrequent now among those who contemplate the strife with interest. Two parties under the influence of two antagonist principles are evidently struggling for the mastery. On the one hand are ranged the spirit of despotism, the sentiments of the "Middle Ages," the Man of Sin; on the other hand are opposed the purity and freedom of the Gospel, under the Standard of Truth, with an open Bible, and the right of private judgment. Who can adequately estimate the importance of the struggle? Who can clearly discern the results which must before long ensue? Who can anticipate the next step? Who can foresee the end of things? Is there not urgent need for prayer then,—for effectual fervent prayer to Him who alone can control the evil, and overrule for good the devices of man? Is not this a time when in their private, their family, and their social devotions, the hearts of true believers should be poured out before their Father's throne with respect to those intensely important questions—seeking for his guidance,—soliciting his support,—and beseeching him to interfere in behalf of his much misunderstood, much abused, and much despised truth? Brethren, all who are "partakers of like precious faith with us," be earnest in this matter, we entreat you. Plead with your God and Father; entreat his timely aid. In your closet, with your family, and in your social circle, "where prayer is wont to be made," ask—seek with faithful perseverance, for that divine direction which alone can bring about a satisfactory termination of the contest. Almighty God, the God and Father of those who truly believe in His Son, is the only pilot who can weather this storm—the only Governor who can legislate with justice and equity amid such

a confusion of interests—the only Physician who can apply an effectual remedy for the disease which is destroying the vitality of the Church. Alas, “the whole head is sick, and the whole heart is faint.” Let fervent prayer be offered then. Let our Heavenly Father be entreated to apply healing remedies, and to overrule the present evil for eventual good. Remember, Christian brethren, “the effectual fervent prayer of a righteous man availeth much;” and the Lord has said, “If two of you shall agree on earth as touching anything, they shall ask, and it shall be done for them, of my Father which is in heaven.” The following outline of a valuable tract, issued by the Edinburgh Young Men’s Protestant Society, will remind our readers that we are on the eve of another union for prayer. We again suggest to Ministers the duty of calling the attention of their people to this important subject.

**THIRD GENERAL UNION FOR PRAYER FOR THE DOWNFAL OF PAPAL ANTICHRIST,
(FROM 6TH TO 13TH MARCH 1854.)**

“The increasing pretensions and encroachments of the Papacy in almost every country,—the persecution of Protestants by Romanists at home and abroad,—the alarming tendency of our rulers to favour the progress of the ‘Man of Sin,’—the refusal by the British Legislature to withdraw the large endowment to the Popish College at Maynooth, as also to pass a measure for the regular inspection of Convents,—the proposal to appoint a Popish priest to every jail and regiment in Great Britain,—the Divine judgments impending over the Christian world,—and our personal and national sins,—afford a louder call than ever to deep humiliation and repentance before God, and to united and importunate supplication for the complete downfal of that Antichristian system, which, if not speedily overthrown, will involve the nations in deeper guilt, and expose them to the vengeance of the Almighty.

THE FOLLOWING ARE SUGGESTED AS SUBJECTS FOR PRAYER:—

“FIRST, (Monday the 6th and Tuesday the 7th,) That every Protestant Minister in the United Kingdom may be led to put the question whether he is doing all in his power to overthrow Popery in the district where he is situated. That every Member of the Legislature may be led to ask himself whether he is doing what he can to withdraw that support and encouragement from Popery which has so notoriously been given to it of late years. And that the whole nation may be brought to consider whether it is not more than ever giving ‘its power and strength unto the beast,’ and what steps should now be taken to save the country from being any longer partaker of the sins of the mystic Babylon, lest it soon receive of her plagues.

“SECOND, (Wednesday 8th and Thursday 9th,) That those powers on the Continent of Europe, who have entered into a league with the Papacy, and who are upholding it, may be led clearly to perceive that in doing so they ensure their own inevitable and speedy downfal. That those powers who have been of late resisting the insidious encroachments of the anti-Christian foe, may be encouraged and strengthened to persevere till they have completely escaped from under his yoke. And that the present distracted state of the Continent may be overruled for the complete overthrow of the Papal system, and the establishment of Messiah’s kingdom.

“THIRD, (Friday 10th and Thursday 11th,) That the multitudes of unhappy prisoners who have been consigned to miserable dungeons on account of their efforts to be free from tyranny inflicted or instigated by the Romish priesthood, may be speedily liberated. That the masses on the Continent who still cleave to the errors of Popery may be savingly enlightened in the knowledge of the truth. And for this purpose, that the Ancient Church of the Waldenses, together with the various evangelical Churches and Societies on the Continent that labour for the salvation of the benighted Papists around them, may receive a large measure of success in their arduous and holy enterprise.

“FOURTH, (Sabbath 12th and Monday 13th,) That all Protestant Churches throughout the world may be blessed with a great spiritual awakening, so that the multitudes within their pale may themselves be preserved from deadly anti-Christian error, and may be instrumental in spreading the gospel in their various spheres, and thus be the means of dispelling all darkness, whether it proceeds from Popery, or from any other system which Satan has invented for the dishonour of God, and for the destruction of the soul.”

A PROTESTANT LEAGUE.

ABOUT the time when this Number reaches our readers, a solemn meeting of the Protestants of Scotland will be taking place in Edinburgh, to adopt

vigorous measures of resistance to Popish aggression. How instinctively in such cases do men lay aside mere soft and meaningless talk, and recur to the powerful measures of other days, evoked by similar emergencies! In this view we have been much interested by a proposal lately made in the *Standard*, by the celebrated Dr. Croly of London, in the following terms:—

“The paramount necessity of the time is the formation of a solemn, universal, and public league of the Church against Popery in England. I must leave the details to others. Nothing will clear the clergy and satisfy the people, but a visible embodying of the whole intellectual and moral force of the Church against Rome. Rome has now seven hundred chapels in Britain! It is true that we are building churches, but every chapel built by Rome is an instrument of her temporal power. What has she not gained within those fifty years? She has planted her foot substantially in a country which once abhorred her very name—she has fettered a crowd of our clergy—she has established a hierarchy in the front of the National Church—she laughs at our lazy legislation, and haughtily predicts the day when mass will be said in Westminster Abbey. What space can we afford for her advance in the next fifty years? We are already pushed to the edge of the precipice. A great league of the order to which I allude must be the only defence. It might call forth the latent ability of the Church; it might give the universities an opportunity for the learning, and their clergy a summons to their individual zeal. It should offer, like other public bodies, prizes for works on the prominent points of Popery, and thus combine into one instrument of infinite force all those means of truth which are now lost by diffusion. Something of this kind *must* be done. Popery is steadily advancing over the land, and it *will* advance; it is an inundation, it has no ebb. We must raise the barrier, spade in hand, or see England covered with the swamp, and perish of its poison.”

Some of our readers may be interested in the following powerful extract from the old National Covenant of Scotland against Popery, subscribed at Edinburgh on the 25th of February 1587. “Union is divine as well as individuality,” said a man of old, “the cluster is from God as well as the grape.”

“To the which confession and form of religion we willingly agree in our conscience in all points, as unto God’s undoubted truth and verity, grounded only upon his written word. And therefore we abhor and detest all contrary religion and doctrine; but chiefly all kind of Papistry in general and particular heads, even as they are now damned and confuted by the word of God and kirk of Scotland. But in special we detest and refuse the usurped authority of that Roman Antichrist upon the Scriptures of God, upon the kirk, the civil magistrate, and consciences of men: all his tyrannous laws made upon indifferent things against our Christian liberty: his erroneous doctrine against the sufficiency of the written word, the perfection of the law, the office of Christ and his blessed evangel; his corrupted doctrine concerning original sin, our natural inability and rebellion to God’s law, our justification by faith only, our imperfect sanctification and obedience to the law; the nature, number, and use of the holy sacraments: his five bastard sacraments; with all his rites, ceremonies, and false doctrine, added to the ministration of the true sacraments without the word of God: his cruel judgment against infants departing without the sacrament; his absolute necessity of baptism; his blasphemous opinion of transubstantiation, or real presence of Christ’s body in the elements, and receiving of the same by the wicked, or bodies of men: his dispensations with solemn oaths, perjuries, and degrees of marriage forbidden in the word: his cruelty against the innocent divorced: his devilish mass: his blasphemous priesthood: his profane sacrifice for the sins of the dead and the quick: his canonization of men: calling upon angels or saints departed; worshipping of imagery, relics, and crosses; dedicating of kirks, altars, days; vows to creatures: his purgatory, prayers for the dead; praying or speaking in a strange language; with his processions and blasphemous litany, and multitude of advocates or mediators; his manifold orders, auricular confession: his desperate and uncertain repentance: his general and doubtful faith: his satisfactions of men for their sins: his justification by works, *opus operatum*, works of supererogation, merits, pardons, peregrinations, and stations; his holy water, baptizing of bells, conjuring of spirits, crossing, sayning, anointing, conjuring, hallowing of God’s good creatures, with the superstitious opinion joined therewith: his worldly monarchy and wicked hierarchy; his three solemn vows, with all his shavelings of sundry sorts: his erroneous and bloody decrees made at Trent, with all the subscribers or approvers of that cruel and bloody band, conjured against the kirk of God. And finally, we detest all his vain allegories, rites, signs, and traditions brought in the kirk, without or against the Word of God, and doctrine of this true reformed Kirk; to the which we join ourselves willingly in doctrine, faith, religion, discipline, and use of the holy sacraments, as lively members of the same in Christ our head: promising and swearing by the great name of the Lord our God, that we shall continue in the obedience of the doctrine and discipline of this kirk, and shall defend the same, according to our vocation and power, all the days of our lives; under the pains contained in the law, and danger both of body and soul in the day of God’s fearful judgment.”



POPE SIXTUS V. THROWING AWAY HIS CAUCH.

THE MYSTERIES OF POPE-MAKING.—THE ELECTION OF SIXTUS V.*

It would be easy to shew from the mode of electing men to be Popes, and from the conduct of the greater part of them after they are elected, that there is nothing heavenly or divine in the system; but that the whole is tainted by the most disgusting of this world's politics. I refer to the life of Pope Sixtus V.,† written in Italian by Gregorio Leti, and translated into English by Ellis Farnsworth, as affording a full view of the mode of electing to the holy chair; and such a scene of caballing and deceit will not readily be witnessed in those who conduct the affairs of the worst secular government in the world. The moral character of Sixtus was superior to that of most of his predecessors; yet he acquired the Pontificate by means of a system of cunning and falsehood, practised for many years. By his talents and address he raised himself from being a swineherd to the dignity of a cardinal; and then, by seeming to renounce all the cares of this world, by affecting the feebleness of an old man, with one foot in the grave, and the other lifted up to follow, he succeeded in procuring himself to be elected to the Pontificate. He had long foreseen, that when the chair should become vacant it would be difficult to fill it, as the cardinals were divided into different parties, almost equally balanced. He saw that none of the parties were sufficiently confident of their own strength, and that they would probably unite in the choice of some crazy old man, merely to keep the chair occupied for a few months, each party expecting to gather more strength before the old man should die. Such a crazy subject appeared the Cardinal Montalto, for that was the name he bore in the conclave.

"During the ten days that the funeral ceremonies of the deceased Pope lasted," says the biographer of Sixtus V., "they that had any pretensions to the Papacy were carrying on their schemes and intrigues, running about to solicit the suffrages and interest of their friends; whilst Montalto did not seem to give himself the least trouble or concern. He took so uncommon a road to it, that nobody suspected he had any design at all of the kind. Some of the cardinals, out of contempt, called him the Ass of La Marca, (which he pretended not to hear, or take notice of,) looking upon his faculties and intellects as entirely gone; and others seeing him bent down with disease and old age, did not in the least dream of his ever being elected. But we must take notice, by the by, that he was the youngest of all those who aspired to the pontificate; and though he often used to say, that an old fellow of seventy was fit for nothing in this world, it is certain that at that time he was only in his sixty-fourth year. Indeed, hardly any one could have imagined that the cardinals would turn their eyes upon a person that could scarcely stand upon his legs, whom they thought little better than a dotard and a driveller, as the government of the holy See requires a man of sound and strong faculties, both of body and mind. Yet it was to these very failings that Montalto owed his exaltation," p. 172. When he was incidentally mentioned as having as good a chance as any other, he replied, "The cardinals would be very wrong-headed, indeed, to think of such a poor object as him, who had it not in his

* Mc'Gavin's Protestant, pp. 453-455. Glasgow: Blackie & Son. 1846.'"

† Our readers ought to keep in mind that this same Pope, Sixtus V., whose extraordinary election is here described, highly commended "in a set speech" the murder of Henry III. of France by the Jesuit Jacques Clement, and blessed the Spanish Armada, whose instruments of torture are still exhibited in the Tower of London, and whose object it was to extirpate Protestantism from Britain, and reduce our country to a Spanish province.

power to do any one thing but wish well to his patrons and friends." When the thing was more seriously proposed to him, he fell into such a violent fit of coughing, that his friends thought he would have died upon the spot, and he said, as soon as he could speak, "that his reign would be but of a few days; that, besides the continual difficulty with which he drew his breath, he had not strength enough to support such a weight; and that his small experience in affairs made him altogether unfit for a charge of so important a nature, except he could depend upon the assistance of others." They answered, that God would give him strength sufficient to govern his Church; to which he replied, "that he would never accept of it upon any terms whatsoever, except they would all three promise not to abandon him, but take the greatest part of the weight off his shoulders, as he was neither able, nor could in conscience pretend, to take the whole of it upon himself." The other cardinals, (three in number,) assuring him that they would, he said, "If you are resolved to make me Pope, it will only be placing yourselves upon the throne; we must share the pontificate; for my part, I shall be content with the bare title; let them call me Pope, and you are heartily welcome to the power and authority." Afterwards he told his brother cardinals, "Let me conjure you not to think of choosing me, except you will be content to bear the whole burden of the government yourselves." This was just what these cardinals wanted, and they determined to support him in the election.

The election of a Pope is performed in one of three ways: by *scrutiny*, which resembles what we call ballot; by *access*, which is thus explained,—When one of the cardinals proposes a name, those who are for the same person rise from their seats and go to the place where the proposer sits. The third way is by *adoration*, and is thus performed,—“That cardinal who is the candidate’s chief friend, goes up to him, and making a low reverence, cries out, A Pope, a Pope! when it happens that two-thirds of them do the same, he is then acknowledged as such; but if there wants only one of that number, the election is void.” Thus after a Pope elect has been adored, it is sometimes necessary to make a scrutiny, to ascertain whether he has had the requisite number of adorers. “Whilst they were crowding towards Montalto to congratulate him, he sat coughing and weeping, as if some great misfortune had befallen him. But when the cardinal dean ordered them to retire to their respective places, that they might proceed to a regular scrutiny, he drew near to St. Sixtus, and whispered in his ear, “Pray, take care that the scrutiny is of no prejudice to the adoration;” which was the first discovery he made of his ambition. It was observed, that after the scrutiny was begun, Montalto walked backwards and forwards, and seemed to be in great agitation of spirit; but when he perceived there was a sufficient number of votes to secure his election, he threw the staff with which he used to support himself into the middle of the chapel, stretched himself up, and appeared taller, by almost a foot, than he had done for several years, hawking and spitting with as much strength as a man of thirty years old. The cardinals, astonished at so sudden an alteration, looked at him with amazement, and Farnese, observing by some signs that St. Sixtus and Alexandrino already began to repent of their forwardness in this election, said aloud, “Stay a little, softly, there is a mistake in the scrutiny.” But Montalto, with a stern look, boldly answered, “There is no mistake, the scrutiny is good, and in due form;” and immediately thundered out the *Te Deum* himself, in a voice that made the chapel shake.

The first master of the ceremonies came to him, as is usual, and said, “My Lord Cardinal Montalto, your eminence is duly elected Pope; the holy college

desires to know whether you please to accept the papacy?" to which he replied, somewhat sharply, "It is trifling and impertinent to ask, whether I will accept that which I have already accepted, as I have sufficiently shewn by singing the *Te Deum*. However, to satisfy any scruple that may arise, I tell you that I accept it with great pleasure, and would accept another, if I could get it; for I find myself strong enough, by the divine assistance, to manage two papacies."

Farnese, who stood near him, hearing this, said to St. Saverino, "The gentlemen that took upon them to conduct this election, thought to have engrossed the whole administration of affairs to themselves, by choosing a fool and idiot; but I plainly see we have got a Pope that will make fools and idiots both of them and us." St. Saverino only shrugged up his shoulders, and said, "Lord, have mercy on us all." Thus the poor frogs had chosen a serpent for their king, and they were not able to shake him off.

When he was asked what name he would take, he answered, Sixtus V., which he did in honour of Pope Sixtus IV., who had been a monk of the same order. It was observed, that whilst the cardinals were putting on his pontifical robes, he stretched out his arms with great vigour and activity; upon which Rusticucci, who was surprised by such a metamorphosis, said to him in a familiar way, "I perceive, holy father, the pontificate is a sovereign panacea, since it can restore youth and health to old sick cardinals;" to which he replied, in a grave and majestic manner, "So I find it." The very moment the scrutiny was ended, he laid aside that appearance of humility he had so long worn; and instead of his former civility and complaisance, he behaved with great state and reserve to everybody; but more particularly to them to whom he had been most obliged for his exaltation.

Dressed in his robes, and seated on the pontifical throne, the cardinals advanced two and two to adore him. His Holiness gave them, separately, the kiss of charity, on both cheeks; and then admitted everybody who was in the conclave to the honour of kissing his feet. It is said, when Farnese came among the rest to perform that ceremony, he did it with great reluctance, and shewed particular signs of disgust, at prostrating himself before a person of his mean birth. Some people thought he said in his heart, "*Non tibi, sed Petro,*" "Not to thee, but St. Peter." Be that as it will, when he beheld him sitting so erect, and with so much majesty upon the throne, he said to him, "Your Holiness seems a quite different sort of a man from what you were a few hours ago." "Yes," said he, "I was then looking for the keys of paradise, which obliged me to stoop a little; but now I have found them, it is time to look upwards, as I am arrived at the summit of all human glory, and can rise no higher in this world."

After the adoration was finished, and other customary ceremonies performed, the Cardinal Deacon caused a window to be broken open, and then proclaimed to the people, "Behold, I bring you glad tidings of great joy, the most illustrious Cardinal Montalto is chosen Pope, and has taken the name of Sixtus V." See Book IV. Life of Sixtus V.; in which are many things interesting, impious, and ludicrous, which I am obliged to omit. Sixtus ruled both the cardinals and the people for several years with a rod of iron; but as the cardinals could not deny that he had been chosen by the Holy Ghost and them, the moment the election was declared, they were irrevocably bound to him as their holy father. There was no possibility of getting quit of him in a lawful way; but it was suspected that he died by poison, as many other Popes are supposed to have done.

PROPOSED CONFERENCE OF THE PROTESTANTS OF SCOTLAND.

It will be seen from the subjoined important document, that a Conference of the Protestants of Scotland has been summoned to meet at Edinburgh, and will be sitting at the date of our present publication.

It is unnecessary to dwell here on the alarming nature of the present crisis, or the solemn obligations which it imposes upon all who are jealous for the honour of God, or concerned for the safety of this nation. It is enough to observe, that the infatuated policy which our rulers have for years pursued towards Rome, has been *largely owing to the guilty apathy of Protestants*, and that the time has come when all must shake off that apathy who would not be partakers in the sins of our rulers. There is too much reason to believe that still greater concessions to Popery than the endowment of Jail Chaplains are at this moment seriously contemplated, and that if the present proposal be tamely acquiesced in, or but faintly resisted, the endowment of the entire Popish Priesthood will speedily follow.

Under such circumstances, we cannot doubt that all true Protestants will feel the solemn responsibility that now rests on them,—and that when the emissaries of Rome are making such sacrifices in order to destroy their dearest privileges, the descendants of the Scottish Reformers will, without hesitation, join in the effort which is now being made to preserve them.

PROTESTANT CONFERENCE.

“To the Protestants of Scotland,—We, the undersigned, being alarmed at the serious crisis of the Protestant cause, indicated by the proposal of Her Majesty’s Government to endow Popish Chaplains in convict prisons and hulks, and being convinced that the ordinary methods of local meetings and memorials are inadequate to meet the crisis, do hereby earnestly request the Protestants of Scotland, either as individuals, or as representing congregations or other public bodies, to meet in Edinburgh on Tuesday the 28th day of February inst., and Thursday the 2d of March next, in order to consider maturely and deliberately what measures should be adopted for awakening our rulers and the country at large to a sense of the guilt and infatuation implied in giving countenance and support to a system fatal to the peace and prosperity of nations, and doomed to destruction in the Word of God. And we further wish it to be understood, that differing as we do in some particulars, as for instance in regard to what is called the ‘Relief Act’ of 1829, and the question of endowing any form of religious worship, we desire the Conference to consist of those who, whether attending as individuals or as representing Kirk-Sessions, Congregations, Town-Councils, &c., are prepared to waive the discussion of these particulars at the meetings of the Conference, and to confine their attention to the national encouragement given to Popery at home and in the colonies and dependencies of the Empire.

“(Signed)—George Sinclair, Bart., of Ulbster; James Forrest, Bart., of Comiston; James Campbell, Strathcathro, Knight; William Forbes of Callendar, M.P.; John Henderson of Park; Arthur Forbes of Culloden; D. Gillespie of Mountquhanie; John Hope, W.S., Edinburgh; Alexander Hill, D.D., Glasgow; William Cunningham, D.D., Edinburgh; N. McLeod, D.D., Glasgow; Robert Candlish, D.D., Edinburgh; William Stevenson, D.D., South Leith; John Smyth, D.D., Glasgow; James Harper, D.D., Leith; George Johnston, Minister, Edinburgh; William Symington, D.D., Glasgow; W. L. Alexander, D.D.; John Eadie, D.D., LL.D., Glasgow; George Coventry, B.D., Edinburgh; Robert Buchanan, D.D., Glasgow; Andrew Thomson, D.D., Edinburgh; Peter Drummond, Stirling; William Robertson, Minister, Edinburgh; Thomas Guthrie, D.D., Edinburgh; James Begg, D.D., Edinburgh; Berkeley Addison, Minister, Edinburgh; A. G. Ellis, Edinburgh; G. D. Cullen, Minister, Leith; Nathaniel Stevenson, Glasgow; Hugh Cogan, Glasgow; George Burns, Glasgow; William H. Goold, D.D.; Alexander Thomson of Banchory; James Taylor, D.D., Glasgow; James Bell, Minister, Haddington; David Anderson, Glasgow; John McDowal, Glasgow; N. M. McMichael, D.D., Dunfermline; James Julius Wood, Minister, Dumfries; Robert Macdonald, Minister, Blairgowrie; Charles Popham Miles, Minister, Glasgow; William Brown, Kilmerdinning; J. T. Macfarlane, Minister, Hamilton; P. B. Mure Macredie, of Perceton; William Campbell of Tillichowan; Robert Jamieson, D.D., Glasgow; Arch. Watson, Minister, Glasgow; Andrew Wingate, Glasgow; Henry Dunlop, Glasgow; Adam Paterson, Glasgow; Anderson Kirkwood, Glasgow; Hugh Moncrieff, Glasgow; James Play-

fair, Glasgow; James Hannan, Glasgow; William Gourlie, Glasgow; Stewart Bates, D.D., Glasgow; William Fraser, Minister, Paisley; William K. Tweedie, D.D., Edinburgh; Hamilton M. MacGill, Minister, Glasgow; R. Morrison, Edinburgh; William Shaw, M.A., Ayr; John Ker, Minister, Glasgow; J. H. Young, Glasgow; Horatius Bonar, D.D., Kelso; H. Hamilton, Esq.; David Sutherland, Minister, Inverness; Robert Gillan, D.D., Glasgow; William Nixon, Minister, Montrose; Andrew Wilson, Minister, Paisley; William Wilson, Minister, Dundee; G. H. Binning Home, of Argaty; William Graham, Minister, Newhaven; John Adam, Minister, Aberdeen; W. Thomson, Minister, Slateford; John Wright, W.S., Edinburgh; H. Wellwood Moncreiff, Bart., Minister."

Nothing like this has occurred in Scotland in modern times. We shall give a summary of the proceedings in our next; and we do earnestly trust that measures of defence of a similar kind may speedily be adopted in England and Ireland. Indeed we rejoice to observe indications of a decided movement in this direction.

ISLINGTON PROTESTANT INSTITUTE.

WE have before us the "Seventh Annual Report" of the Islington Protestant Institute, and having read it carefully, we have no hesitation in recommending this institution as a model of the way in which Popery ought to be dealt with. Our readers will have some idea of the ground of our strong opinion when we mention the following facts. Here we have a single parish out of the 11,000 parishes of England, but of course a parish which Romish agents had specially selected as a field of conquest. In this one parish £745, 2s. 2d. was collected last year for the special purpose of resisting the machinations of Rome. The expenditure of this sum, however, is as judicious as its amount is large. By means of it an able clerical missionary is maintained—schoolmasters and a schoolmistress have been salaried—an office is supported—a library established—a great many lectures have been kept up, and a large number of publications distributed, including now 800 copies of the *Bulwark* monthly. The result, of course, has been not only to arrest the progress of Popery, but by the manifest blessing of God on the devoted labours of his servants, to rescue a number of precious souls from the bondage of Rome. There are two things especially worthy of imitation in the proceedings of the Islington Institute:—

I. They proceed with steady determination. The great error of most Protestant associations is, that they work only by "fits and starts." As soon as Rome ceases to make a noise, they coolly go to sleep. But here we have the "*seventh annual*" report from Islington, and our excellent friends there are evidently more vigorous than ever. This is the only effectual way to meet the agents of Antichrist, and these proceedings in this respect are an example to the entire kingdom.

II. They conduct all their affairs in a thoroughly business-like and magnanimous spirit. Protestants are greatly deficient in the practice of united action, and hence they receive little advantage from the division of labour. The proceedings of Rome are a striking contrast to this, where all work as an army with banners. For example, in managing the public press, many Protestants have yet to learn what may be done by union. They each start their own little publications, and publish their own little tracts, and thus sacrifice an immense advantage in concentration of labour, cheapness of production, and efficiency in result. Our Islington friends act on the very opposite principle. They magnanimously withdrew their own excellent publication, in

order to give ours a powerful impulse by sending it over the whole of Islington. Any one may see that if anything like the same course were generally adopted, we might soon distance in our circulation the entire cheap publications of the day, and speak with a voice which would command attention, whilst our readers would get a broad view of the movements of the enemy over the entire kingdom. In a word, we earnestly bid our friends in Islington "God speed," and cordially commend their example as most worthy of universal imitation.

THE BRIGHTON PROTESTANT DEFENCE COMMITTEE.

WE referred in our last to the public meeting of this important body; and we have now before us their printed report. It presents a most melancholy view of the rapid strides by which Tractarianism is lapsing into open Popery in that part of England, and of the feeble and extraordinary conduct of the bishop of Chichester. In regard to the first point, what do our readers think of the following expression of Tractarian opinion?*

"The Committee think it well to refer to the *South Church Union Chronicle*, the accredited organ of the Tractarian party in Brighton, for its real opinion of Popery, as set forth in the following quotation from the *Brighton Guardian* of April 13, 1853:—

"The Roman Catholics are, of course, contending, and contending manfully, for the Catholic principle; and in so far as they do so, they are right, and we fear not to say, *may God speed them in their endeavours*. May God give them power to make head against all the falsehoods and calumnies by which they are so often assailed in the name of Protestantism.

"If God ordains that our own branch of the Church Catholic should perish in the trial which she is enduring, and which is yet to come, *better far that our people should learn Catholic truth*, however the pure silver thereof may be tarnished with dross, than that they should be handed over to the tender mercies of the miserable conflicting Protestant sects, well meaning as they are, which distract the land by their violence and their ignorance; and if we are to fall, *we are glad that there is a Catholic body to take our place*."

It would appear that confession and other Popish observances are openly practised by the clergy, and that although the bishop long since promised to interfere some mesmeric influence has hitherto arrested his zeal. Anything more palpable than the contrast between his Lordship's bold promises and feeble performances we have seldom seen. Here, for example, is an extract of a letter dated "Palace, Chichester, January 7, 1852." After speaking of a proposed letter to the Rev. A. Wagner, on Pictorial Crucifixes, which has since been published, his Lordship says—

"I purpose following it up *immediately* with another on confession, in which I shall endeavour to shew, by a similar dissection of the process, that the practice *really undermines instead of strengthening the conscience*, and the religious principles and feelings, besides being *directly opposed to the mind and intentions of our Church, as well as Scripture*. If Mr. Gresley does not in the meantime withdraw, I feel confident I shall, upon the publication of such a letter, be in a better position for inhibiting him from officiating in this diocese than I am at present."

More than two years have passed away since this promise was made, and yet nothing is done. We cannot help thinking that a great amount of the mischief in England must be traced to Episcopal supineness. This matter, however, is handled with great delicacy in the report; but we are delighted to see the calm and determined spirit which the committee manifest. Let them thank God and take courage whilst they earnestly contend for the faith once delivered to the saints.

* Report, p. 18.

THE TENDER MERCIES OF ROME.

JOHN MITCHELL, the Irish Rebel, although professing, we understand, not to be a Papist, has long been in the service of Rome, and has drunk deeply into her demon spirit. It will be remembered that he shocked the people of this country by his brutal advice previous to the late threatened Rebellion in Ireland. It appears, however, that he was quite serious, and all who have studied the genius of Rome are aware that she trains her emissaries to delight in cruelty, and like the wicked spirit in the Gospel which went and brought seven other spirits more wicked than itself, Popery makes the end even of depraved human nature worse than the beginning. Mr. Mitchell has contrived to defy the British Government; is now Editor of a paper in New York called the *Citizen*, and thus writes in a recent number for the gratification of his Popish readers "of the baser sort," and in explanation of his former diabolical admonition. It is well for Protestants that they are not as yet at his mercy.

"A Friend" asks us what the English papers mean by vitriol? We shall tell him. After the French Revolution of 1848, the *United Irishman*, Mr. Mitchell's paper, contained an article giving a minute account of the barricades and street fighting as practised in Paris, and among other methods adopted by the citizens for checking the advance of soldiery through the streets, throwing down furniture and paving stones, firing from behind window-shutters, &c., the writer mentioned that some ladies judiciously sprinkled the advancing troops with vitriol, which was simply a fact; and we may now add that the same thing was done in Berlin, and with wholesome effect. Is our 'friend' shocked? Foolish friend, read Froissart, and you will find that melted lead, red-hot sand, everything that could penetrate the joints of men's armour, and cause them all the varieties of intolerable agony, were the common means of defence for cities and towns—and to facilitate these operations defensive walls were usually built with projecting machicolations. Did our friend ever see the Congreve rocket used in the British service, so cunningly devised for maiming, scorching, scattering blood and brains? This is all hypocritical trash. In war, everything that will either kill, hurt, burn, or blast an enemy, is good. Bless your innocent heart! vitriol is nothing. If there had been, as there ought to have been, an insurrection in Dublin, in 1848, and if the women in the upper stories could have rained hell fire upon the enemies of their country, they would have watered the revolutionary garden till it blossomed like the rose."

THE THEORY OF THE MAYNOOTH ENDOWMENT.

"HAVING maintained twelve hundred Protestant ministers in Ireland, that they may preach the Gospel to the people, because it was right, ministers seem now disposed to educate and maintain two thousand priests to contradict them because it is expedient. Two great theological armies being in the field, each bent on the rout and ruin of the other, they are henceforth to be both generously supplied with ammunition from the same arsenal. The Protestant minister of the parish is to be paid for teaching his parishioners evangelical doctrine, and the parish priest is to be paid for teaching them just the reverse. The Protestant minister will receive his income that he may urge them to read and examine the Scriptures for themselves, and the priest will have his salary for forbidding them so to do, on pain of being refused absolution and of being excommunicated from the church. The minister, in return for his pay, must tell the people that the priest is keeping them in ignorance, and the priest must earn his income by retorting that the minister is a heretic to whom it is dangerous to listen. That both these champions, engaged in mortal conflict, should be equally encouraged by the legislature would, under any circumstances, be perplexing to the people; but when they further reflect that this eternal war has been provided for by Protestant majorities in both Houses, what can they conclude, but that Protestants disbelieve the doctrines which they profess, and think Catholic doctrine as sound and as useful as their own?"—*Hon. and Rev. B. Noel.*



ROME AND THE BOOKSELLERS.

Our woodcut illustrates an event which lately happened in the South of England, and which practically illustrates one important phase of Popery; proving that no class of men have more cause heartily to resist its progress than booksellers and all connected with literature. At present, with a few noble exceptions, there is scarcely any class of men more supine. We give the anecdote nearly in the words of our correspondent:—

“I was sent for by a lady of fortune lately converted to Rome, but previously one of my best customers, who had been in the habit of ordering all the new publications, and after telling me that her account with me must close, she said, pointing to her handsome library, ‘Take these books away, and sell them for what they will bring, I have no farther need for them.’”

This is quite in keeping with the principles of the Popish system, which abhors all liberty of opinion, and especially the liberty of the Press. The striking words of the late Pope Gregory to this effect have been often quoted:—

“It is from that most fétid fountain indifferentism, springs the absurd and mistaken notion, or rather raving of madness, that liberty of conscience is to be recognised and indicated. What has prepared the way for this most pestilential error, is that ample and immoderate liberty of opinion which is spreading far and wide to the ruin of Church and State, though there are some men who, out of the most consummate impudence, maintain it is an advantage to religion. . . . This is the aim of that *worst of all liberties, that never enough to be execrated and detestable liberty of the press*, which some dare so loudly to demand and even to promote.”—*Pope Gregory XVI. Encyclical Letter.*

Llorente, in his History of the Inquisition, tells us that Torquemada caused many Hebrew Bibles, and more than 6000 volumes, to be burnt in an *auto-de-fé* at Salamanca. (See Hist. de l’Inquisition, tom. i. pp. 282-284.) The clear testimony of the Rev. Blanco White, a converted Spanish priest, to the same purpose, is most worthy of notice. It is amply proved and illustrated by the state of all Popish countries.

“The inveterate enmity of a sincere Roman Catholic against books which directly or indirectly dissent from his Church, is unconquerable. There is a family in England, who having inherited a copious library under circumstances which make it a kind of heirloom, have torn out every leaf of the Protestant works, leaving nothing in the shelves but the covers. This fact I know from the most unquestionable authority.”—*Rev. J. Blanco White. Evidence against Catholicism, p. 152.*

Any one who wishes to see this matter fully illustrated, may consult “Mendham’s Literary Policy of the Church of Rome,” where he will see the Popish arrangements for searching the shops of “bookbinders, stationers, and booksellers” for heretical books, and the real meaning of the Roman Indices. These Indices condemn all our best authors, as Bacon, Locke, Milton, McCrie, &c., &c., and would of course interdict their use if the Pope had power. Mr. Mendham justly remarks, that “a perfect library might be furnished from the volumes which Rome has prohibited.”—*Literary Policy, &c., pp. 269, 270.*

THE PRIEST’S ANSWER TO WYLIE’S “PAPACY.”

“WYLIE’S BOOK ON THE PAPACY.—A very shameful book has lately been printed and published in Elberfeld, by William Hassell, consisting of thirty-six sheets, and in which Popery and the Catholic religion are exposed as a work of Satan, as a restoration of old heathenish idolatry, as a cunning, delusive invention of the Pope and the Catholic priesthood, as the mother of revolutions and of communism, &c. From beginning to end, with the same cool deliberation, it consists of lies, injuries, and abuses, which have been from time to time brought against the Pope and the Catholic religion, heaped together, and

made into one compact whole. Catholic teachers are therein caricatured, and depicted as a mixture of all possible bigotry ; the prayers of the Catholic liturgy are ridiculed ; the most unheard of violence offered ; and the holiest of the Catholics scorned and derided. The rulers of the country are exhorted throughout to observe how the Catholic religion causes the destruction of every State, and how the Catholic priesthood are even now endeavouring to exercise unbearable tyranny and cruelty over the princes and people. It would disgust us to quote passages here out of so shameful a book, and to repeat the blasphemies which, in this fanatical publication, are uttered against the holy Church, its teachers, its sacraments, and its religious ordinances. We think it will reach this place (Cologne), in order that the attention of the public may be directed to it. The Catholic Church in Prussia is a lawful safeguard against such calumnies, and the abuse of the Catholic religion is provided for in its penal laws. Sad and deplorable it is, that in high rank of life such publications should in these days appear. The Catholic religion is, to say the least, injured by such proceedings. But every one that possesses the smallest degree of respect for truth will turn away with horror from such exhibitions of wild fanaticism. But whether it is conducive to the good of the State, and the peace of the citizens, that again and again such shameful writings are brought forward, must be a matter of doubt with every sensible person."—*Extract from the "Rheinisches Kirchenblatt," a Roman Catholic Journal for instruction and edification. Published at Cologne.*

THE GREEK CHURCH—ITS BEARING UPON THE PAPACY.

A GOOD deal of attention has been of late directed in this country to the subject of the Greek or Eastern Church, from its connexion both with political and ecclesiastical transactions that have been occupying the public mind. It is the Church of the Russian Empire, and a desire to extend its influence has been the cause or the pretence of the persecutions which have of late been directed in that country against Romanists and other dissenters from the established religion, and of those interferences with Turkey which are likely to involve Europe in war. The Tractarians among ourselves have brought the Greek Church a good deal under public notice by representing it as a legitimate and pure branch of the Catholic Church, and indicating, as their predecessors the nonjurors and the Scotch Episcopalians of the early part of last century had done, an eager desire to be brought into close and friendly relations with it. These things have produced a general wish to know something of the history and doctrines of the Greek or Eastern Church ; and the Religious Tract Society, which has done so much in supplying sound and wholesome instruction for the community, has provided for the gratification of this wish by publishing a very useful and interesting little work, entitled "The Greek and Eastern Churches, their history, faith, and worship." Our limits of course prevent us from giving anything like a detailed account of the history and doctrines of the Greek Church, but it is in full accordance with the objects of this Journal, and it may not be uninteresting to our readers, to point out how some of the leading features in its history and profession bear upon the claims and pretensions, 1st, of the Papists, and, 2nd, of the Puseyites or Tractarians.

So far as the Papacy is concerned, the leading position we would lay down and attempt to illustrate is this, that the existence of the Greek or Eastern Church goes far to disprove some of the most plausible allegations on which the claims and pretensions of the Church of Rome are based. In arguing with Protestants, Papists would fain *ignore* the Eastern Churches altogether, and are accustomed to talk as if they assumed, and expected us to believe, that Christendom or the professing Christian Church consists only of the Roman obedience, that is, of the Churches which acknowledge the authority of the Pope as the head of the Church, and of the sects which threw off the Papal yoke in the sixteenth century. This notion of course they do not venture openly

and explicitly to assert, because of its palpable inconsistency with well-known facts, but they usually assume or insinuate it, and in so far as they can succeed in instilling it into men's minds, they give thereby a certain measure of plausibility to their claims to apostolicity and catholicity, to antiquity and succession.*

The general view which the Papists, when they are arguing with Protestants, usually present of the history of the Church, is to this effect, that Christ having appointed Peter and his successors the Bishops of Rome to be his vicars upon earth, and the monarchs of his Church, they have always been recognised, and have acted, in this capacity, that they have been ever the centre of unity and the source of authority to the whole Christian Church, that they have maintained an uncorrupted profession of sound doctrine and an unbroken succession of regular outward organization in all ages, all who differed from them in doctrine or opposed their authority, having been legitimately expelled from the Catholic Church as heretics and schismatics, and that this was the condition of the Christian world at the time when Luther and Zuingle, after the example of many preceding heretics and schismatics, disturbed the peace and broke the unity of the one Catholic Church. This is a general outline of what Papists usually present as the history of the Church; and the representation, if it were true and well-founded, would be felt to afford some presumption in favour of the claims and pretensions of the Church of Rome. It is easy enough to prove that this representation of the history of the Church is not only unsupported by evidence, but is altogether inconsistent with what is well known and has been thoroughly established. It is not difficult to prove, that for several centuries after the establishment of the Christian Church, the idea that the Bishops of Rome were entitled to govern it as Christ's vicars, was wholly unknown, that no such claim was put forth by themselves, and that no such claim would have been conceded by the Church if it had been put forth, in short, that the grand imposture on which mainly the modern Church of Rome founds her claim to universal supremacy, viz., the allegation that it is necessary to be in communion with the Bishop of Rome in order to being within the pale of Christ's Catholic Church, had not been devised. All this can be proved from a survey of what is known concerning the general condition of the whole Christian Church during the first five centuries. It is true, however, that during the middle ages, the Bishops of Rome, prosecuting their own secular aggrandizement with marvellous skill, with unwearied perseverance, and with unscrupulous iniquity, succeeded in gaining a supremacy over the whole Western or Latin Churches, and in being generally recognised by them as the heads of the whole Church. When the Reformation broke out, very little was known in Europe about the Greek or Eastern Churches, and the Papists were accustomed to denounce the audacity of Luther, Zuingle, and the other Reformers, in presuming to set up themselves against the whole Catholic Church and against the Pope, acknowledged by all professing Christians as its only head. They have continued to talk in this way ever since, and do so at the present day, though Protestants have fully exposed the falsehood of the pretence. Among the materials which Protestants have provided to dispose of this allegation, they have brought out, as in Pagitt's *Christianographie*, an account of "the multitude and sundry

* A curious work was published in 1636 for the purpose of exposing this notion by Ephraim Pagitt, "Parson of the Church of St. Edmund, the King, in Lombard Street, London," entitled "*Christianographie, or a description of the multitude and sundry sorts of Christians in the world not subject to the Pope.*"

sorts of Christians in the world, not subject to the Pope," and especially they have referred to the history and faith of the Greek or Eastern Church, as conclusive against it. Dr. Morton, Bishop of Durham, published in 1628 a learned work, with the title, "The Grand Imposture of the (now) Church of Rome, manifested in this one article of the New Roman Creed, (viz., the Holy Catholic and Apostolic Roman Church, mother and mistress of all Churches, without which there is no salvation,) proved to be a new, false, sacrilegious, scandalous, schismatical, heretical, and blasphemous article;" and among other proofs which he adduces of his main position, he founds on the case of the Greek Church, as establishing the baselessness of the Papal claims.

The Greek or Eastern Church, taken in the widest sense, comprehends all the Churches in the East which profess the orthodox faith of the first four General Councils held in the fourth and fifth centuries, not only those subject to the Patriarch of Constantinople, but those also included in the still more ancient Patriarchates of Antioch and Alexandria, as well as of Jerusalem. These Churches were founded by the Apostles, as well as the Church of Rome, and some of them before the Church of Rome existed, so that they are quite equal to her in the dignity, and superior to her in the antiquity, of their origin. They have preserved a profession of the Christian faith as purely and as uninterruptedly as the Church of Rome has done, and they can make out at least as good a case as she can on the point of a regular and unbroken succession of ecclesiastical functionaries from the Apostolic age to the present day. These Churches did not break off from the Church of Rome as the Protestants may be said to have done, for they never belonged to her communion, though in ancient times when she was comparatively pure in her doctrines and modest in her pretensions, they maintained friendly intercourse with her. They were never cast out by her as heretics or schismatics, for they never acknowledged or were subject to her authority.

Romanists, of course, found the claims of their Church to be received and treated as the mother and mistress of all Churches, chiefly upon the alleged supremacy of Peter and his successors; but they also found largely upon collateral considerations of a historical kind; upon arguments derived from antiquity and succession. The general conclusion they usually attempt to deduce from these considerations is, that the Church of Rome occupies a position altogether singular and unique in the history of Christianity, and that in virtue of that singularity of position, she is entitled to a deference and submission which no other Church can claim. Now, with reference to many of the historical arguments and presumptions on which this conclusion is founded, the Greek Church not only concurs with Protestants in repudiating the claims and pretensions of the Church of Rome, but occupies such a position, that upon the same grounds she might put forth similar claims. Cardinal Bellarmine enumerates among the notes or marks of the true Church, antiquity and the succession of bishops from the time of the Apostles, and tries to prove, that by the application of these and other notes, the Church of Rome can be proved to be the only true Church. Whatever relevancy or force these two notes might have in an argument with Protestants, if no other Christian Churches existed, they manifestly can be of no avail against the Greek Church, which, in respect to antiquity and succession, stands at least upon a footing of equality with the Church of Rome. And if they are altogether unavailing as against the Greek Church, this of itself is sufficient to prove that they possess no real weight whatever. For it must never be forgotten that the very

essence of the peculiar claim of the Church of Rome is, that she is the only true Church, the mother and mistress of all Churches, and that no consideration which does not contribute to establish *this exclusive claim* can be of any real service to her. In regard to any probabilities or presumptions in favour of a claim to deference or submission, derived from antiquity or succession, or from the likelihood of apostolic doctrine and practice having been handed down uncorrupted, the Greek or Eastern Church stands at least upon a footing of equality with the Roman or Western, and thus its mere existence at once demolishes the exclusive claims which Papists are accustomed to found upon these considerations.

The Papists being thus driven by the mere existence of the Greek Church from the historical presumptions on which they often try to found their exclusive claims, are forced back upon the direct and specific evidence on which they usually base the proof of the supremacy of the Pope over the whole Church of Christ. And even in regard to this important question, the Greek Church supplies most important materials for establishing the Protestant position and disproving the Popish claims. The Greek Church repudiates, and has always repudiated, those interpretations of Scripture on which the alleged supremacy of Peter is based. She points to the whole series of her own history, and the whole succession of her writers, from the apostolic age downwards, as affording conclusive proof, that in the early ages the alleged supremacy of the Roman Church was a thing utterly unknown, that in the East it has never been acknowledged, that when brought forward in the middle ages it was openly and decidedly rejected, and that it was the attempt of the bishops of Rome to enforce this unfounded claim, which broke off the friendly intercourse that for many centuries had subsisted between the Eastern and Western Churches.

These very obvious but important considerations, suggested or supplied by the Greek Church, are very perplexing to Popish controversialists. When they are arguing with Protestants, they would fain ignore the existence of the Greek Church altogether. But this, of course, Protestants will not allow, and therefore Papists must devise some means of disposing of its testimony and of the materials of evidence which it furnishes. Now, upon their own principles they cannot dispose of the arguments which the Greek Church furnishes against their peculiar and exclusive claims, except by shewing that it forms no part of the Catholic Church of Christ. With respect to Protestantism, they think they can establish this position merely by pointing to the lateness of its origin, in the sixteenth century. But even if this were conceded to be a good argument against Protestants, it is of no avail against the Greek Church, which unquestionably stands at least upon a footing of equality with the Church of Rome with respect to apostolical antiquity and succession. They must therefore adopt some other means of proving that the Greek Church forms no part of the Church of Christ, and that the testimony which it furnishes against the claims of the Church of Rome is unsatisfactory.

It is a fundamental principle of the Papists, that men may be all ranked under the four heads of infidels or unbelievers, including Pagans, Mahometans, and Jews, Catholics, heretics, and schismatics, the two latter classes comprehending all professing Christians who do not acknowledge the authority of the Pope, and who are therefore beyond the pale of the Catholic Church and the possibility of salvation. Protestants are both heretics and schismatics, and Papists are bound to prove that all the members of the Eastern Church rank under one, if not both, of these heads. Popish controversialists have

been a good deal puzzled as to whether they should charge the Greek Church with heresy, or content themselves with advancing against it the less heinous imputation of schism. Those who charge the Orientals with heresy base this accusation chiefly upon their denial of the procession of the Holy Ghost from the Son as well as from the Father. Protestants in general have been of opinion that the Romish Church is right, and the Eastern Church wrong, in their doctrine upon this point. But many Popish controversialists have thought, and Protestants in general have agreed with them, that this error does not afford an adequate ground for excluding the Greeks from the Catholic Church as heretics, especially as they can allege in their own defence that they hold all that the first four General Councils thought it needful to profess upon the subject of the Trinity. Most Popish controversialists think it more expedient to take the lower ground of maintaining that the Greeks are schismatics; and, indeed, it is common among Popish writers to talk of the Eastern Church as the Photian schism, representing it as originating, in its separate standing, in a rejection of the authority and a violation of the unity of the Catholic Church, brought about by Photius, the celebrated patriarch of Constantinople, in the ninth century. But the truth is, that the Greek Church had never previously to the Photian schism acknowledged the authority of the Pope or the Romish See; and that the only ground on which a charge of schism can be established against it, is a *previous proof* that the Pope is the Vicar of Christ upon earth, and that the Church of Rome is the mother and mistress of all Churches. To assume this is to beg the whole question, and to prove it is impossible.

The Romanists are thus unable to prove that the Greek Church forms no part of the Catholic Church of Christ, or to dispose in any way of the testimony which it furnishes against their exclusive claims, and against some of the most plausible grounds on which they are accustomed to base their pretensions; and it is important we think that Protestants should remember and apply the views which have been stated about the Eastern Church, in contending against the arrogant claims of the Church of Rome.

We propose to consider in another article the bearing of the Greek Church upon Puseyism or Tractarianism; and there we shall see that, though at least as respectable in every point of view as the Church of Rome, it comes very far short of the scriptural standard of truth and purity.

PAGAN ANTICIPATION OF THE WINKING MADONNA.

THE heathen origin of most of the peculiar ceremonies and superstitions of the Popish Church has often been pointed out; but we are not aware that any writer has noticed the following curious anticipation by a Pagan priestess, of one of the tricks which in recent times have been resorted to by the Popish priests, for the upholding of their authority and the carrying of their purposes into effect.

The readers of the *Bulwark* do not need to be informed about the "winking Madonna." But the Madonna is not the first object of idolatrous worship that has indicated its will by this dignified and expressive gesture, as the following extract will shew.

The extract we are about to give is from the *Iphigenia in Tauris* of Euripides. It occurs in the scene between Thoas the king of the country and Iphigenia, towards the close of the drama. Iphigenia was priestess of Artemis, and, as

part of her duties, had to superintend the offering up, as victims to the goddess, of all strangers who were detected within the country. Two Greek youths having been consigned to this cruel fate, she discovers that one of them is her own brother Orestes, and the other his friend Pylades. A plot is laid between them and her to escape together, carrying with them the sacred image of Artemis, which Orestes had been commanded to transport to Athens. Orestes, soldierlike, would have fought his way to his ship; but his sister tells him that this is a hopeless proposal, and advises him to leave the matter to her, assuring him that she will make use of his very calamities as a means of contriving his escape. "Well, women are awfully clever at contriving schemes," exclaims the stont swordsman, and forthwith resigns himself to her management. Her great point is to get her brother with his friend, herself, and the image of Artemis, to the sea-shore; after that she trusts to their own exertions to escape. But how shall Thoas and his guards be persuaded to consent to this? Leave a priestess alone for that! as the following dialogue, which contains the passage we have in view, will shew.*—

Thoas.—Where is the guardian of this sacred dome,
The Grecian woman! Have these strangers bled?
And fires consumed their bodies at the shrine?

Chorus.—Behold her, King: herself shall answer best.

Th.—Ha! what is this? why, from its moveless base,
Daughter of Agamemnon, dost thou bear
This image of the goddess in thine arms!

Iphigenia (solemnly).—King! stay thy foot!—there!—at the threshold!

Th.—Why, what new thing is this, Iphigenia?

Iph.—Avoid thee! I who speak am hallowed.

Th.—What novelty does this prelude? speak out, I pray.

Iph.—King, there's pollution on the men you've caught.

Th.—Who taught thee that? or is it but thy guess?

Iph.—The image of the goddess turned on her seat!

Th.—Self-moved!—Perhaps some earthquake turned her.

Iph.—Self-moved. Besides, she closed her eyes!

This settles poor Thoas. There is no gainsaying such evidence of the presence of pollution, and the goddess's abhorrence of it. "You're a wise woman for sure," he exclaims, "to find out so admirably what it meant." And he forthwith not only permits Iphigenia to carry off the two Greeks and the sacred image to the sea-shore, for the purpose of purifying them with the waters of Ocean, but consents to shut up himself and all his people, lest any of the pollution should fly off from the strangers and infect them. "Besides," says the cunning priestess, "if I should stay long away, don't be surprised." "Pray, take your time," replies the cajoled prince; "do the affairs of the goddess leisurely and well." And with that she sets off with her brother, his companion, and the image, leaving the poor foolish king sitting with his cloak over his head, and praying for her successful adventure!

The whole scene is one of the most graphic pictures extant of priestly craft and duplicity on the one hand, and the abject slavery under which superstition brings men on the other. It was worthy of the Romish Church to take a leaf out of the book of such a mistress of sacerdotal artifice as Iphigenia.

* We need not give the original; the reader who is curious will find it beginning at line 1154 of Dindorf's Euripides. Oxford, 1833. Not having access to any translation of Euripides, we are obliged to inflict our own version on the reader.



WICKLIFF AND THE BEGGING FRIARS.

Our woodcut illustrates a striking fact in the life of Wickliff. He had openly denounced the idle begging friars as a disgrace to the Christian name and a curse to the kingdom, and when on one occasion he was supposed to be dying, this pestilent fraternity sent a deputation to endeavour to extort a recantation and apology from the heroic Reformer. Wickliff roused himself from his bed of sickness, and thundered in the ears of the hypocritical and astonished ambassadors, "I shall not die, but live and expose the evil deeds of the friars."

EXTREME FOLLY OF PERVERTS.

It is related of Coleridge, that when he was a scholar of Christ's Hospital, he went to a shoemaker and begged to be taken as an apprentice. Instead of acceding to his request, the honest man took him to the master, who, in a great rage, asked him why he had made such a fool of himself. "Because," replied Coleridge, "I hate the idea of being a clergyman; and to tell you the truth, sir, I am an infidel!" For this the master flogged him very severely. Coleridge himself remarks on this,—“Any whining or sermonizing would have gratified my vanity, and confirmed me in my absurdity; as it was, I was laughed at, and got heartily ashamed of my folly.” Now, I do not know whether this powerful medicine would not be productive of similar beneficial results, if applied to those young and silly persons who are

by their own folly exposed to similar danger. Or, after all, there may be some plausible pretext for such individuals immuring themselves in the cloister. We ought to look upon all monasteries and convents as a species of bedlams or lunatic asylums, kept especially for the use of those who are deranged on the subject of religion. But, seriously, the act of perversion from Protestantism to Popery is the most absurd and ridiculous that can be imagined.

Let us then look at some of the more especial phases of this absurdity. We will suppose that the persons to whom we refer have been born Protestants, and up to the present period educated as such. We will suppose that they, at least occasionally, peruse the sacred pages of the Bible. Well, then, they there read, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them." And they know very well that the worship of images, so plainly forbidden in Scripture, is universally practised in the Roman Catholic Church. And yet, though they see all this, and know all this, they prefer Popery to Protestantism! What absurdity!—Again, they read, "I (Jesus) am the way, the truth, and the life; no man cometh unto the Father but by me;" and again, "There is one God, and one Mediator between God and men, the man Christ Jesus." And full well they know that these precious truths are utterly ignored by Popery; for, for one prayer offered through the mediation and intercession of the Saviour of mankind, a hundred are offered through the intercession of the Virgin Mary, and as many by the mediation of the saints. And yet, though they are fully acquainted with these things, they prefer Popery to Protestantism! What absurdity! Turning from the page of inspiration to the witness of God's truth among the nations, they see those lands where Popery holds its despotic dominion cursed, and those where Protestantism holds its gentle sway blessed. In the words of the author of "The Papacy,"—"At the one extremity of the European Continent stands ITALY; at the other is SCOTLAND;—the centre of Romanism the one; head of Protestantism the other. What was the relative position of these two countries at the beginning of our race? *That* a land of sages and heroes; *this* a country of painted barbarians. But eighteen centuries have accomplished a mighty revolution. Italy, despite the beauty of its climate, the exuberant fertility of its soil, the fine genius of its people, and the heritage of renown which the past had bequeathed to it, is a land of ruins. It has lost all; while Scotland has cleared its swamps, covered its wilds with the richest cultivation, erected cities than which the world contains none nobler, and filled the earth with the renown of its arts, its science, and its patriotism. Why *is this*? Popery is the religion of the one country, Protestantism of the other." Or compare *England* with *Ireland*, *Holland* with *Belgium*, or even *England* with *France*. Ah! France has never known peace since Bartholomew's day, 1572. The torrents of blood that flowed through the streets of Paris on that fatal day have been amply avenged. Through the very same streets did torrents in equal magnitude flow at the close of the last century. Revolution and anarchy, ruin and desolation, have been the continual portion of that unhappy country. She broke her faith with the servants of the Most High God, and therefore she cannot complain if her rulers break their faith with her. And the time is not far distant when *all* those nations that have leagued themselves with the Papacy to destroy and exterminate the truth of God, will find out, each for itself, that it is indeed a fearful thing to fall into

the hands of the living God. And yet the individuals whose case we are now considering, notwithstanding the loud voice of *fact* pealing continually in their ears, wilfully stop their ears, and prefer Popery to Protestantism ! What absurdity ! What infatuation ! What madness ! And then the pervert will assuredly be involved in the destruction of the Papacy.

We have seen how some of the fundamental truths of our religion are ignored by Popery, and therefore Popery must be antagonistic to the truth of God, and consequently must fall. But this of itself would only lead us to expect that Popery, like Paganism and all other idolatry, will gradually but surely decay, dwindle into nothing, and ultimately cease to exist. But with Popery, the case is far different. The most fearful threatenings are denounced, the most dreadful destruction is destined to fall upon the Papacy. It is predicted that it will be so in the Word of God. There is not a phase of Popery, from its birth to its death, from its commencement to its final destruction, but is exhibited in the Bible. For instance, St. Paul, correcting some mistakes respecting the belief that the second advent of the Saviour was at hand, says, " Let no man deceive you by any means : for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition ; who opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, shewing himself that he is God."—(2 Thess. ii. 3, 4.) Again, he represents the character of Romish teachers, and says, " Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils ; speaking lies in hypocrisy ; having their conscience seared with a hot iron ; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—(1 Tim. iv. 1-3.) The seventeenth chapter of Revelation contains a very minute description of the Romish Church, every word of which has been literally fulfilled. It is upon this apostate Church that these fearful denunciations are threatened in Rev. xvi. 19-21 : " And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great." And yet, though the time for the fulfilment of all these terrible symbols is now fearfully near, there are persons who prefer to have the brand of Popery upon their brow to having the name of God written on their foreheads. It can scarcely be credited that any person should be so infatuated. To prefer to be one of those at whose door lies the guilt of the Bartholomew massacre, in which *five hundred* gentlemen and *ten thousand* of the common people were butchered within the walls of Paris alone ; or of the *million* lives that perished at the fiat of the " Holy (!) Inquisition ;" or of the multitudes who were murdered in our own land ; and of all the horrid deeds which have been perpetrated by Rome, this modern Babylon, this harlot Church, " drunken with the blood of the saints, and with the blood of the martyrs of Jesus." This is their choice ! To be the companions of murderers, blasphemers, and idolaters ! Well, let them have their choice. But let them remember, that when the destruction of the Papacy does come, the passing bell of antichrist will be the funeral knell of their immortal souls.

NOTES OF THE MONTH.

THE famous tract case in Dublin has been settled by a unanimous decision of the Irish Judges. The Tuscan law enforced by the Popish magistrate O'Callighan, has been summarily overthrown. The following are the reported remarks of the Judges:—

The Chief Justice—"There is only one question before us, and having regard to the documents appearing upon the face of the return, counsel felt, and very properly, that it would be a mere waste of time to argue in support of the validity of the proceedings. The order of the magistrate and other proceedings must therefore be quashed."

Judge Crampton—"It is perfectly clear upon the documents that the magistrate had no jurisdiction whatsoever to pronounce the order which he made."

Judge Moore—"It is our duty to quash the order, and discharge the prisoner's recognizances."

It will be remembered that the Lord Lieutenant would scarcely listen to the Protestant deputation on this subject, following the usual Popish instincts of our modern politicians. It remains to be seen now whether the Government will dismiss such a dangerous magistrate. At all events, we trust that the distribution of all sorts of information will proceed more energetically than ever.

The Government have quashed all the persecuting clauses of the Maltese code. For this we are under great obligations to the Honourable A. Kinnaird, backed by the energy of the Protestant public.

A very energetic meeting of the Clerkenwell Protestant Alliance has been held. This Association is managed with much skill and vigour, and we trust it will continue to prosper.

It is understood that a body of Members of the House of Commons, amounting, it is said, now to forty-eight, have determined to stand by one another in maintaining, at all hazards, the Protestant cause. If it is so, they may rest assured of strong support from the country. But let them speak out and announce their purpose. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?"

America has been convulsed by the appearance of a Pope's Nuncio in their principal cities. The Protestant spirit is strong, and evidently growing in intensity, amongst our brethren on the other side of the Atlantic, and we trust that the Protestants of the two countries will speedily be united in a close alliance of mutual defence.

War seems at length inevitable, and we are probably on the verge of great events. The downfall of the Eastern and Western Antichrists is probably near at hand, even at the door. There will probably be new forms of the struggle, and new combinations before the final catastrophe. "Blessed is he that watcheth, and keepeth his garments clean."

Additional criminal statistics have been published for Scotland and Ireland, still equally unfavourable to the pretensions of Romanism. The result is as follows:—

"There was a total of 2838 prisoners in Scotland at September 25, 1852; of these 1705 were Presbyterians, 176 Episcopalians, 525 Roman Catholics, 10 Congregationalists, 4 Baptists, and 418 unknown. The chaplains' salaries vary from £1, as at Lochgilphead, to £250 at Perth. There are no Episcopalian or Roman Catholic chaplains attached to any prison in Scotland.

"In the Irish gaols there were confined, on the 10th of September last, 601 Protestants, 137 Dissenters or Presbyterians, and 5268 Roman Catholics."

The Protestant Alliance announces that "an able and energetic Christian gentleman has accepted the office of Travelling Secretary." We rejoice in this, and cordially wish him all success.

An influential meeting has been held in Manchester against the endowment of Popish chaplains in jails.

A strong memorial to the same effect has been sent by the British Protestant Alliance.

It is still rumoured that Dr. Wiseman is not likely to return, and that there are some difficulties about pecuniary matters.

A valuable Protestant paper, called the *Crusader*, has been started at New York. The following are its objects :—

“ We stand on the following platform, which we believe to be right, and as such shall never be abandoned by us.

“ Incessant war against the system of the Papacy.

“ Religious and civil freedom at home and abroad.

“ No persecutions nor inquisitions for diversity of opinions.

“ The maintenance of PUBLIC SCHOOLS at any sacrifice.

“ Protection to American citizens abroad, and their rights respected in whatever country they may be.

“ The prohibition to Catholic Bishops of holding in their hands the monopoly of Church property.”

We have much pleasure in submitting the following comprehensive resolutions, passed at the late annual meeting of the “Leicestershire Protestant Alliance,” and in expressing our gratification at the energy with which that association is prosecuting its mission :—

“ As Evangelical truth itself is of more value than any medium through which it may be developed, it becomes all the Protestant communities in Great Britain and Ireland to cherish a more intimate UNION, and institute a more *combined* activity, with the special view of maintaining and extending the spiritual blessings and privileges bequeathed to us at the Reformation.

“ Moved by Rev. E. H. HOARE, Rector of Barkby.

“ Seconded by Rev. J. BARDSLEY, Rector of St. Philip’s, Manchester.

“ The alliance of the Papacy with armed despotism, and the co-extension of Papal operations with the establishment of British Colonies and the development of British power, exhibit an aspect which imperatively calls upon the Protestants of this empire to exercise the utmost vigilance in defence of their constitutional liberties.

“ Moved by Rev. J. A. WYLIE, Edinburgh.

“ Seconded by Rev. W. H. RULE, City Road Wesleyan Church, London.

“ Supported by JAS. NUGENT, Agent of the London Protestant Alliance.”

DEATH OF THE REV. G. S. FABER.

THE whole Protestant world has sustained a severe loss in the lamented death of the Rev. G. S. Faber, Master of Sherburn Hospital. His last public appearance, indicating unabated vigour of mind, was made in the columns of our own Journal. We abridge from a just and graceful tribute to his memory by the Rev. G. F. Fox of Durham :—

“ The removal of this very eminent and venerable man from our midst, although he has been gathered to his fathers, like a shock of corn in his season, and has come to his grave in a full age, has, nevertheless, produced a deep feeling of sorrow in this neighbourhood. Few men have lived and died more respected. His excellent scholarship and eminent talents, his varied writings, theological and controversial, had earned for him a reputation which was not local, and his name is as well known and as highly respected or feared, by friend or foe, on the Continent of Europe and in the United States of America, as it is amongst ourselves at home.

"As a controversialist, Mr. Faber stands unrivalled; for, bringing to bear, as he did, his varied and accurate knowledge, he never was exposed to the temptation of substituting abuse for argument, and ran little risk of losing his temper. In his celebrated controversy with Dr. Trevern, Bishop of Strasburg, which called forth one of his ablest works, 'The Difficulties of Romanism,' he tells us, in the preface to the third edition, 'that he treated that individual with a degree of mildness, civility, and forbearance, which actually procured for him the censure of some members of his own Church.'

"Notwithstanding the remarkable strength and vigour of his style, this excellent quality, which does credit equally to his head and heart, characterizes all his controversial writings.

"He had two peculiarities, which rendered him a very dangerous opponent, originating, no doubt, in that strong vein of common sense which marked his character, and in the well disciplined state of his mind. In the first place, he always sticks closely to facts, with a sort of bull-dog tenacity, which is extremely awkward to a Romanist; and in the next place, he was for ever bringing back his wandering opponent to the question in point, refusing to discuss new subjects till the one in hand had been satisfactorily disposed of. Thus, when he had pinned his opponent on the horns of some painful dilemma, he was not to be diverted by a reply 'concerning all things in the world and some besides,' from the advantage he had gained.

"He has given us a somewhat amusing illustration of this feature by which his controversial writings are characterized, in the very last letter he ever wrote, and which appeared in the *Bulwark* of last month, the appropriate, and, we may add, triumphant, close of his controversial defence of the truth of God against Romish error.

"Mr. Faber's Christian character was of a very high order; in his demeanour before the world he never incurred obloquy or exposed himself to censure: a whisper was never breathed injurious to his fair fame, or calculated to detract from his reputation as a man of unquestionable uprightness and integrity. In a life of fourscore years this is no slight praise.

"The pervading influence of religion, however, raised him far above this negative praise, which may be accorded to many upright men of the world, who are not under the practical control of Christianity.

"Mr. Faber was not a person of an excitable or enthusiastic temperament, but there was a deep current of devotional feeling which pervaded his heart, and characterized his life. For this we have not the least doubt he was indebted to the God of all grace; no one could be personally acquainted with him and not be convinced that his heart was thoroughly under the transforming influence of the Holy Spirit, whilst early in life he gave in his hearty adherence to the peculiar doctrines of Christianity, at that time, unfortunately, too often scouted in his own University, and which called for a degree of moral courage to confess before the world, of which at present we are happily unconscious.

"In his social intercourse he was courteous and cheerful: his conversation was lively and intelligent, and though unmarked by pedantry, was at the same time instructive and agreeable. Towards all dependent upon him his demeanour was uniformly kind and considerate, whilst those who had to appeal to his benevolence, can bear testimony that he was a cheerful giver, not merely to the temporal wants of the poor, but that he was likewise ever ready to aid liberally those higher departments of benevolence which have reference to man's immortal interests and the advancement of our Redeemer's kingdom upon earth.

"We understand that his last hours were remarkably peaceful: his mind was unclouded to the end, and the power of true religion was beautifully displayed by the calm and confident faith which sustained him during his passage through the valley of the shadow of death.

"He died expressing unshaken confidence in the merits and righteousness of his gracious Lord and Saviour.

"His remains were interred in the Chapel of Sherburn Hospital. At the request of the family the funeral was strictly private, although several of his personal friends could not resist paying their last mournful mark of respect and affection, by being present in the Chapel during the service."

LORD PALMERSTON'S LETTER TO MR. LUCAS.

WE have been requested to print the subjoined correspondence, which it would appear has been inserted in very few of the ordinary newspapers. This proves how little the ordinary press is alive to the importance of the crisis. The correspondence is copied from the *Tablet* of December 24:—

"Whitehall, 21st December 1853.

"SIR,—I am directed by Viscount Palmerston to acknowledge the receipt of your letter of the 19th inst., inquiring whether there is any change in the intention of the Secretary

of State in regard to providing facilities for the spiritual instruction of Roman Catholic prisoners.

"Lord Palmerston desires me to inform you that his intention in this respect has undergone no change; and in transmitting to you the enclosed copy of a letter addressed to the Chairman of the Directors of Convict Prisons on the subject, I am to add that as soon as that officer is enabled to supply the Secretary of State with the information which he is called upon to furnish, the measure adverted to in that letter will be submitted for the sanction of the Lords Commissioners of Her Majesty's Treasury.—I am, Sir, your obedient servant,

"H. WADDINGTON.

"F. Lucas, Esq., M.P., &c., &c.,
21, Hardwick Street, Dublin."

(Copy.)

"Whitehall, 14th December 1853.

"SIR,—I have laid before Viscount Palmerston your letter of the 28th ultimo, reporting as to the means adopted in the several convict prisons for the religious instruction of prisoners of the Roman Catholic Church.

"It appears to Lord Palmerston that each convict should, on his or her admission, be asked what is his or her religion, and that they should be placed accordingly in an account to be kept for that purpose.

"His lordship is also of opinion that there should be appointed at each prison a Roman Catholic Priest, to be paid by an annual sum proportioned to the average number of Catholic convicts, and not paid by each visit, and also that the Catholic Chaplain shall have the same facilities of access to the Catholic convicts which the Protestant Chaplain has to the Protestant convicts.

"I am, therefore, to request that you will furnish his Lordship with a statement of the average number of Roman Catholic convicts in confinement in the several convict prisons and hulks, together with your opinion as to the annual amount which it would be proper to award to a Catholic Priest at each place of confinement.—I am, Sir,

"H. WADDINGTON.

"Lieutenant-Colonel Jebb, C.B.,
&c., &c., &c."

HAVE YOU READ YOUR LETTER CAREFULLY? A TRACT FOR THE TIMES.
Second Thousand. Liverpool:
Turner and Rose.

A VERY ingenious and striking tract by one of the agents of the Liverpool Town Mission. It is founded upon an incident which occurred lately to three poor Irish labourers, who, being unable to read, mistook their destination, went to "Garston" instead of "Garstang," and thus not only added ten miles to their journey, but might never have reached their destination at all but for the kindness of a missionary who explained their mistake. This is all applied spiritually, and the folly of remaining in ignorance and trusting for eternity to the blind guides of Rome, is clearly illustrated.

THE MYSTERY UNVEILED. By the Rev. James Bell, one of the Ministers of Haddington. Edinburgh: Paton and Ritchie.

It is very gratifying to find, that as the combat thickens, new champions

of truth are springing up in every section of the Protestant Church. Such men will have no cause to regret the time they have bestowed on this somewhat bulky controversy, for it will probably be agitated earnestly now until Rome is finally overthrown. Mr. Bell has evidently devoted a vigorous and accomplished mind to the study of Popery, and has produced an excellent volume on the subject—a volume displaying a great amount of research, and in which the prominent features of the argument are well put and arranged in a new form. To those who have not looked closely into the question, such numerous treatises may appear superfluous; but persons entertaining that opinion would probably be the very first to go down before the assault of an accomplished Jesuit. We rejoice in every new publication; and we trust that Protestant ministers will more and more in this respect prove themselves to be "workmen that need not to be ashamed."

THE PROCEEDINGS IN PARLIAMENT.

ALTHOUGH the Government seems unfortunately as much disposed as ever to countenance the encroachments of Rome, the Protestant tone of the House of Commons is undoubtedly rising, and becoming much more satisfactory. Public opinion is beginning to tell effectually upon the members, and although "England's difficulty is Ireland's opportunity" be still the unpatriotic maxim of Rome, of this the Popish Members will probably soon be prevented from taking much advantage. The successful result of Mr. Chambers's motion on the nunnery question was like a streak of light through the darkness. The country is deeply indebted to him for his persevering efforts in behalf of the victims of Romish tyranny, and to those by whom his motion was supported. The determined opposition of the Government even to inquiry was only another indication of the extent of Popish influence in the counsels of the nation; whilst the resistance yet to be made even to his reasonable proposal, only proves how very tender a point has been touched. Meetings of Papists are being held in every direction, and it is announced in the *Tablet*, that every form of technical resistance is to be brought against the resolution of the House. The only regret of Protestants will of course be, that the resolution is not far more sweeping. There is a growing conviction of the danger and illegality of every kind of conventual and monastic institution. A large and increasing number of men in this country are convinced that vows in opposition to the law of the land and the law of God ought to be at once declared illegal, and at all events, that the high walls and iron bars within which the dupes of Rome are incarcerated should, if they are allowed to exist at all, form no barrier in the way either of the ingress of the civil magistrate, or the egress of any of the inmates of such institutions. Mr. Whiteside's Bill is also a step in the right direction.

Other matters, however, have been disposed of in Parliament of late in a far more unsatisfactory manner. We refer in particular to the proposal in regard to the appointment of Popish chaplains. It would appear that two Popish priests have actually been appointed to accompany the army to Turkey; and the following ominous announcement is made in connexion with that matter in the *Tablet*, March 11:—

"WOOLWICH.—The Lord Bishop of Southwark has been giving a Retreat at Saint Peter's, Woolwich, to the military in garrison there, large numbers of whom are Catholics. *His Lordship, we understand, has the appointment of the two Catholic military chaplains who are to accompany our soldiers to the East.*"

Here, then, we have not only two Popish chaplains appointed, but the appointment given over to a Popish Bishop, and all without one word of remonstrance on the part of any Member of Parliament. But this is not all. Dr. Wiseman, in a pastoral address published in the *Tablet*, March 4, gives forth the following announcement in regard to the present duties of Romanists:—

"While, therefore, we trust that a combined effort will at this crisis be made for the obtaining from the powers of state such spiritual assistance for our Catholic soldiers and mariners as surely ought not to be denied them when fighting the battles of their country, we call upon you to join in fervent prayer to the Prince of Peace, to Him who rules the destinies of nations, that He will be graciously pleased even yet to avert the dreadful calamity that has fallen upon us."

Accordingly, Mr. Lucas catechises the Government, on the 3d of March, in regard to the appointment of chaplains to the army and navy, and thus brings

out the fact, that arrangements are being made for having this accomplished on an extensive scale. Mr. Sidney Herbert, the Secretary at War, says:—

“The hon. gentleman complained that the Government had not consented to build chapels for the use of Roman Catholic soldiers. That was perfectly true, and he (Mr. S. Herbert) could not afford the hon. gentleman the slightest hope that the Government would ever come to that arrangement. They were, however, building out of the public funds places which were called chapel-schools, for the use of all denominations of Christians. Those places would not be consecrated. They would be open on week days as schools for the soldiers of all denominations, and on Sundays Protestants, Presbyterians, and Roman Catholics would perform their respective services in them. This he considered just, but it would not be a just proceeding that Government should be called upon to give sites for buildings for the use of Roman Catholic soldiers exclusively. With regard to prisons, he thought it perfectly just that when men were confined in prison, who had no access to priests of their own denomination, the Government should provide them with religious teachers. He despaired of satisfying the hon. gentleman, but he did not despair of satisfying those with whom he had been in communication upon the subject, of putting upon a better footing the proportionate pay of the religious instructors of the different denominations. He was most anxious to make every just concession to the Roman Catholic, and he had endeavoured to substitute annual salaries, where there was sufficient duty to be performed, for the weekly system, to which there were so many objections. He was anxious, also, to put the prisons on a sound footing, and to make arrangements respecting Catholic schools in the army, which should give satisfaction to all those who took an interest in the subject.”

Sir James Graham, the First Lord of the Admiralty, was, if possible, still more circumstantial and explicit:—

“He was now in communication with the heads of the Roman Catholic Church, for the purpose of considering whether arrangements might not be made in the principal naval arsenals of this country—Plymouth, Portsmouth, Queenstown, and perhaps Sheerness—by which Roman Catholic seamen might have opportunity given them of attending Divine Service on Sunday mornings, not on shore, but on board a ship to be expressly set apart for the purpose. With respect to hospitals, provision was already made at the four principal arsenals in this country for attendance on the sick and dying; but in regard to hospitals abroad, no such provision had yet been made; but he was also at this moment in communication with the head of the Roman Catholic Church as to the best means of providing such religious service in those hospitals.”

Here is surely a most alarming state of matters. Our rulers in open communication with the Pope and his emissaries, and determined to “give satisfaction” to them by every sacrifice of principle, and yet no open resistance in Parliament—no man apparently yet prepared to rise and insist upon a discussion of such questions of principle, as, Is it right to give the money of this nation to Rome? Is it right to adopt the profligate system of endowing all sects indiscriminately? Is it right, above all, to do all this without even submitting the matter for the deliberate consideration of Parliament and the country? These are serious and important questions, and we trust that the people will force them immediately on the attention of Parliament. The crisis is most solemn; and if nothing effectual can be done to arrest the evil, we see nothing before us but the wholesale endowment of Rome, and the practical overthrow of the Reformation, followed by the most signal national disaster.

THE CONFERENCE OF SCOTTISH PROTESTANTS.

IN our last we gave a copy of the influential requisition by which this important meeting was called, and we have now the satisfaction of publishing a summary of the proceedings, and of saying, with deep thankfulness to God, that, upon the whole, the meeting was triumphantly successful. It was attended by 760 leading Protestants of all Evangelical denominations, and from all parts of Scotland, of whom no fewer than 402 were Representatives of Town-Councils, Congregations, Kirk-Sessions, Deacons' Courts, Branches of the Scottish Reformation Society, Young Men's Protestant Associations,

Female Protestant Societies, Laymen's Protestant Societies, &c. A most healthy Protestant and Christian spirit pervaded the deliberations.

Now that they are over, we trust that all will zealously prosecute the measures resolved upon in their several localities. We trust that even those who are prepared for still stronger measures will remember that union and enlightenment must precede all effective action against Popery, and that the most urgent duty at this moment is to seek to awaken Protestants to a sense of their danger, and to rescue deluded Papists from the grasp of Rome. We confidently trust, therefore, that the immediate result of these meetings will be to let the Protestants of Scotland understand each other, to multiply greatly the branches of the Scottish Reformation Society, and to swell its revenue; to unite the Protestants of Scotland with those of England, Ireland, and the world; to bring the existing press to bear more powerfully against the machinations of Rome, as well as to create an additional press for this express purpose; and above all, to make the Parliament and the Government feel that the Protestants of the empire will no longer suffer themselves to be trifled with. The success of all this must depend, of course, under God, upon the firmness and zeal of every individual member of the Conference. The proceedings were very imperfectly reported, and will probably be in some respects misunderstood. Several subjects also were omitted mainly for lack of time. One subject, in particular, did not by any means receive the attention which its importance deserves—we refer to missions for the conversion of Romanists. We would earnestly urge upon all the Churches the paramount duty of giving special attention to this as a matter of the last importance, and in which Scotland in particular is still far behind even the other parts of the empire.

May we soon hope to see similar Protestant Conferences in various parts of England and of Ireland? It would be a glorious thing to have an allied army against Rome, as we now see an allied army against the aggressions of Russia. But it is time to give our readers the abridged Minutes of the proceedings.

FIRST SESSION, (*Queen Street Hall*), Tuesday, 28th February, eleven o'clock, forenoon. Sir George Sinclair, Baronet, of Ulster, was called to the Chair.

The Conference, which was crowded, was opened with praise, reading of the Scriptures, and prayer by the Rev. William Robertson of New Greyfriars, Edinburgh.

George Lyon, Esq. of Glenogle, announced that the List of Members of the Conference was in the printer's hands—and farther stated, that about eighty letters of apology had been received from parties who were unable to attend, regretting their inability to be present at the Conference, and expressing their cordial approval of its object.

The Chairman then delivered an impressive introductory address.

At the call of the Chair the meeting was then addressed by the Rev. Dr. Begg, Edinburgh, and the Rev. Dr. A. Thomson, Edinburgh, on the continued encouragement given to Popery by our rulers; by the Rev. D. T. K. Drummond, Edinburgh, on the insufficiency of the means hitherto employed to remedy this great evil; and by the Rev. Dr. Dill, Edinburgh, Rev. Dr. Hetherington, Edinburgh, and Rev. Principal Cunningham, Edinburgh, on the measures which ought now to be adopted in order to arrest our rulers in their infatuated course, and save the nation from its calamitous consequences.

On the motion of Dr. Begg, it was unanimously agreed that George Lyon, Esq., W.S., the Honorary Secretary, and Rev. Dr. Dill, the Acting Secretary, of the Scottish Reformation Society, be requested to act as the Secretaries of this Conference.

The Conference then entered into solemn deliberation on the subject they had met to consider, which continued till the hour of adjournment, and during which the Rev. Dr. Henderson, at the call of the Chair, engaged in prayer for Divine counsel and aid. Several members expressed their views at length on the various aspects of the question, and the benediction having been pronounced by the Rev. Dr. Cunningham, the Conference adjourned at four o'clock.

SECOND SESSION, (*Tabernacle*), February 28, seven o'clock, evening.

Alexander Binning Monro, Esq. of Auchinbowie House, was called to the Chair.

The meeting was opened with prayer by the Rev. Dr. Baird. The Chairman then addressed the meeting.

The Minutes of the previous Session were read and approved of.

The Conference then resumed its deliberations, which were continued till half-past ten o'clock, and in which a large number of the members took part, among whom were Dr. Baird; Rev. William M'Lachlan, Kilmalcolm; Rev. John Boyd, West Kilbride; Rev. J. Julius Wood, Dumfries; Rev. Sutherland Sinclair, Greenock; Dr. Laing, Colmonell; Rev. Charles Thomson, Wick; Rev. John Murray, Aberdeen; Rev. William Barr, Jedburgh; and Rev. D. Ferguson, Doune.

It was at length moved and unanimously agreed to, that a Committee, consisting of the whole House, should meet next day, at ten o'clock, forenoon, in order to digest and put into form the measures which appear to the Conference most desirable to be adopted.

The benediction was then pronounced by the Rev. William Anderson, Loanhead, and the Conference adjourned till Thursday, the 2d March, at ten o'clock, forenoon.

MEETING OF COMMITTEE OF THE WHOLE HOUSE, (*Tabernacle*,) Wednesday, 1st March, ten o'clock, forenoon.

A. Binning Monro, Esq., was called to the Chair.

The Rev. Wm. Fraser, Paisley, opened the meeting with prayer.

The Committee entered into the consideration of the practical measures which the Conference should adopt.

After several hours' deliberation, during which a variety of measures were suggested, it was then moved and agreed to, that the outline of proposed measures be referred to a Sub-Committee, consisting of twenty-three members, from all parts of Scotland, by them to be put into the requisite form, and submitted for final consideration to the Committee of the whole House in the evening.

The benediction was then pronounced, and the Committee adjourned at half-past two, to meet at eight o'clock, P.M.

ADJOURNED MEETING OF COMMITTEE OF WHOLE HOUSE, (*Tabernacle*,) 1st March, eight o'clock, evening.

William Colquhoun, Esq. of Luss, was called to the Chair.

The meeting was opened with prayer, by the Rev. David Simpson, of Aberdeen.

Dr. Begg brought up the Report of the Sub-Committee appointed to put into the requisite form the measures which, at the previous *sederunt*, the Committee had proposed to adopt.

In connexion with the reading of the preamble of the Report, it was moved and unanimously agreed to, that the first hour of the forenoon Session of Conference to-morrow be occupied in devotional exercises in connexion with the growth of Popery and the guilt of this nation and its rulers in regard thereto; and that the Rev. Messrs. M'Lachlan, Kilmalcolm; Gilfillan, Stirling; and Smith, Dumbarton, be requested to conduct those exercises.

The Report of the Sub-Committee was then read. Its several clauses were discussed *seriatim*, and, with some slight amendments, finally approved of; and the following series of Resolutions recommended therein for adoption were then formally agreed upon, viz. :—

The Conference, whilst acknowledging the clear declaration of the Word of God that the Papal Antichrist will only be finally destroyed "by the Spirit of Christ's mouth and the brightness of His coming," and whilst deeply convinced that they are bound to humble themselves before God for those sins which are fitted to bring down the Divine judgments, and especially the great spiritual judgment implied in an increasing growth of Popery in our land, threatening the destruction of all our privileges, resolved as follows in regard to MORE GENERAL MEASURES :—

I.—ORGANIZATION.

1. That it is the duty of the Conference and its members to promote immediately the organization of all the Protestants of Scotland by the formation of branches of the Scottish Reformation Society, or, where circumstances render this impossible, by some other means.

2. That it is the duty of the Protestants of Scotland to open up communications with the Protestants of England and Ireland, not with the view of incorporation with them, but for the purpose of devising and prosecuting measures of defence against the aggressions of Rome, and in behalf of our common Protestantism.

3. That similar communications ought to be opened up with the Protestants of the Continent of Europe and of America, with the view of ultimately combining the entire Protestantism of the world in a bond of mutual sympathy and co-operation.

II.—THE DIFFUSION OF INFORMATION.

1. That the Conference deem it of great importance that energetic efforts be made for diffusing information and awakening a deeper interest in regard to the true nature, progress, and ultimate designs of Popery—that this ought to be done by means of pulpit and pastoral instruction—by the use of the existing public press, in so far as it can be made available—the establishment of missions for the enlightenment and conversion of Romanists—the formation of libraries—the introduction of Protestant books into existing libraries—and the circulation of tracts; and while, of course, this Conference cannot hold

itself responsible for all that is contained in any periodical, they recommend the wide circulation of the *Bulwark* as eminently calculated to advance the Protestant cause.

2. That in addition to all the existing publications, it would be of great importance were some popular Protestant histories and children's books prepared—were the prominent questions bearing upon the pretensions of Rome fully discussed in some quarterly journal, and especially, were a weekly newspaper, of large circulation, secured for diffusing fresh and ample information in regard to the Protestant struggle, and for meeting effectually the Popish journals.

III.—IN REGARD TO THE PRESENT STATE OF PARLIAMENT, IT WAS RESOLVED :—

That this Conference taking into serious consideration the alarming advances of Popery, and its presumptuous attempts to regain ascendancy in this land—attempts which they lament to think have been greatly encouraged by the countenance given to it by our rulers, in the absence of an efficient representation of British Protestantism in Parliament, and deeply convinced that this has in a great measure resulted from the want of combined and harmonious action among the friends of Protestant truth and freedom,—Declare, that it is the duty of Protestants to use all their influence in their several stations, to resist and repel this organized conspiracy against the best interests of our country; and that those who exercise the elective franchise should bring their influence to bear on the existing Members of Parliament, and in the event of a new election, should on no account vote for any candidate who is not prepared to support the withdrawal of all previous grants from Popery, and to oppose all countenance and support that may be proposed to be given to it by the Government.

IN REGARD TO MORE SPECIAL MEASURES TO BE IMMEDIATELY ADOPTED BY THE CONFERENCE ITSELF, IT WAS RESOLVED:—

1. That this Conference shall present a Memorial to Lord Palmerston, and petitions to both Houses of Parliament, in opposition to the proposal to endow Popish Chaplains in Jails,—that a deputation be appointed to proceed to London, and lay said Memorial before the Government; and that this deputation shall wait on the Scotch Members of Parliament, and represent to them the strong feeling which exists in Scotland in opposition to the contemplated measure.

2. That an effort shall be made to secure the introduction into Parliament of a bill to repeal the Acts establishing the College of Maynooth.

3. That a Memorial shall be presented to Lord Clarendon, by the deputation from this Conference, in favour of the immediate demand by the Government of the same liberty to Protestants in all Popish countries which Papists enjoy in this country.

4. That petitions shall be sent to both Houses of Parliament to the effect, that no mere inquiry into the nature of convents and other monastic institutions can ever satisfy the Protestants of this country, and that, at the very least, all such institutions must be opened up to public inspection.

5. That inasmuch as the Scottish Reformation Society has already incurred considerable expense in connexion with the convening of this Conference, and as, in order to the vigorous carrying out of the measures contained in the foregoing resolutions, a still larger outlay will be necessarily entailed upon it, this Conference considers itself bound to aid that Society in raising funds to meet this expenditure, and, for this purpose, its members are earnestly requested to endeavour, at their earliest convenience, to obtain contributions, in their respective localities, and transmit them to the office-bearers of the Scottish Reformation Society.

6. And finally, this Conference records its satisfaction that such a meeting of the Protestants of Scotland has been called together, and resolves, that when the Conference adjourns, the following members, [to be afterwards appointed,] with power to add to their number, be appointed as a Standing Committee, to promote the vigorous prosecution of the objects on which the Conference has resolved, to enrol new members, and with power to call the Conference together again when any emergency shall arise.

Prayer having been offered up by the Rev. Robert Traill of Boyndie, the proceedings of the Committee terminated at eleven o'clock.

THIRD SESSION OF CONFERENCE, March 2, eleven o'clock, forenoon.

William Colquhoun, Esq. of Luss, was called to the Chair.

In accordance with the resolution of Committee, the Conference occupied the first hour of session in devotional exercises, which were conducted by the Rev. William M'Lachlan, Kilmalcolm—the Rev. Jonathan Watson, Edinburgh—and the Rev. J. D. Smith, Dumbarton.

The Chairman then addressed the meeting.

The minutes of the second session of Conference, and those of the Committee of the whole House were read, including the series of resolutions finally adopted by the Committee.

The following ministers and laymen were then appointed to form the Standing Committee of Conference, with power to add to their number :—Rev. Dr. Cunningham, Edinburgh; Rev. Dr. Begg, do.; Rev. Dr. M'Crie, do.; Rev. Dr. Hetherington, do.; Rev. D. T. K. Drummond, do.; Rev. E. D. Cullen, Leith; Rev. Dr. Dill, Edinburgh; Rev. Dr.



THE FRENCH CANADIAN MISSIONARY SOCIETY'S TRAINING SCHOOLS NEAR MONTREAL.

Goold, do.; Rev. Wm. Robertson, Greyfriars, do.; Rev. Wm. Graham, Newhaven; Rev. Dr. A. Thomson, Edinburgh; Rev. Wm. Thomson, Slateford; Rev. Dr. M'Leod, Glasgow; Rev. Dr. Buchanan, do.; Rev. Hamilton M'Gill, do.; Rev. Dr. Baird, Paisley; Rev. Wm. Barr, Jedburgh; Rev. Alex. Gentle, Alves; Rev. James J. Wood, Dumfries; Rev. James Gilfillan, Stirling; Rev. Wm. M'Lachlan, Kilmalcolm; Rev. W. P. Falconer, Ferry-Port-on-Craig; Rev. Duncan M'Lean, Callander; Rev. F. L. Robertson, Bonhill; Rev. Wm. Fraser, Paisley; Rev. Thomas Dymock, Perth; George Lyon, Esq., W.S., Edinburgh; John Hope, Esq., do.; Andrew Wingate, Esq., Glasgow; William Crichton, Esq., do.; Hugh Moncrieff, Esq., do.; David Anderson, Esq., do.; Anderson Kirkwood, Esq., do.; Thomas M'Micking, Esq., do.; A. B. Monro, Esq., Auchinbowie; Peter Drummond, Esq., Stirling; John Henderson, Esq. of Park; Alexander Campbell, Esq., Monzie; William Colquhoun, Esq., Luss; John Hamilton, Esq. of Sundrum; David Gillespie, Esq., Mountquhanie; Patrick B. M. Macredie, Esq. of Perceton; John Finlay, Esq., Deanston; James Edmond, Esq., Aberdeen; David Duncan, Esq., Arbroath; John Murray, Esq., Philiphaugh; John M. Nisbet, Esq., Cairnhill.

In reference to the proposed deputation to London to take charge of the memorials, petitions, &c., it was resolved that the Standing Committee of Conference be empowered and instructed to appoint that deputation.

Considerable discussion then arose as to whether the resolutions agreed upon by the Committee of the whole House, should be re-opened for consideration in the Conference, in the course of which it was moved that they be not re-opened, but received *pro forma*. To this it was moved as an amendment that they be re-opened for consideration. After considerable debating, the original motion was carried by a very large majority.

It was then moved by Dr. A. Thomson, and agreed to, that a public meeting of the Conference be held in the Queen Street Hall at seven o'clock this evening; that the speakers on that occasion shall say nothing but what is in harmony with the resolutions of Conference already adopted, and that their remarks shall, as far as convenient, be in explanation and support of the proposed measures of the Conference set forth in those resolutions.

It was also moved and agreed to, that the following Committee be appointed to engage speakers, and to take charge of the arrangements of the meeting, viz., Drs. Begg and A. Thomson, with Rev. Wm. Barr, Jedburgh; Rev. Wm. Thomson, Slateford, and the Secretaries; and that no person shall be allowed to speak but those who shall be appointed by that Committee.

The benediction was pronounced by Dr. A. Thomson, and the Conference adjourned at three o'clock.

PUBLIC MEETING OF CONFERENCE, Thursday, 2d March, seven o'clock, evening.

Bailie Fyfe was called to the Chair, and the meeting was opened with prayer by Rev. Wm. Anderson, Loanhead.

The Chairman then briefly addressed the meeting; after which eloquent and spirit-stirring addresses were delivered to a large and enthusiastic assemblage by Rev. Dr. Begg; Rev. Mr. Cullen, Leith; Rev. Dr. Hetherington; Rev. Mr. Magill, Glasgow; Rev. F. L. Robertson, Bonhill; Mr. Alex. Jamieson, Agent of the Protestant Laymen's Society, Glasgow; and the Rev. Dr. Candlish.

The benediction having been pronounced by the Rev. Wm. Barr of Jedburgh, the meeting separated, and the Conference closed at eleven o'clock.

POPERY IN LOWER CANADA.

OUR woodcut represents the training schools of the "French Canadian Missionary Society" near Montreal. The object of this valuable Society is the evangelization of the French Canadian population, amounting to about 700,000 souls, who are, generally speaking, (though naturally intelligent,) kept in ignorance and Romish superstition, under the yoke of a numerous and wealthy priesthood. To maintain her sway, the Church of Rome has called to her aid from Europe the Jesuits, who, with various orders and fraternities of devoted partisans, are spreading themselves, and exerting an unwearied influence over the country. They are influencing legislation—extending their agencies into Protestant Canada West—and, moreover, have their active connexion with Romanists in the United States. By reason of large ancient endowments, of tithes, and of the power on the part of numerous corporations of monks and nuns to hold lands in mortmain to an unlimited extent, they have immense pecuniary resources in their hands. These are employed, not for personal

aggrandizement, but wholly for the advancement of Romanism. They seek to control education, and so to induce a fanatical trust in Mary, and in relics, scapularies, and "lying wonders." The means employed by the above Society to counteract, under God, these mischievous influences, and to save the souls of the people, are,—1. Circulation of the Scriptures and religious tracts by colporteurs, and the systematic visitation of the people by Scripture-readers and catechists. 2. Preaching the Gospel by ministers and evangelists. 3. Education of the young of both sexes. The Society has a large amount of agency, and has been the means, under God, of effecting great spiritual good. The Protestants of this country ought warmly to second their efforts.

THE GREEK CHURCH—ITS BEARING UPON PUSEYISM.

IN a former article we pointed out the bearing of the Greek or Eastern Church upon the Papacy. We exposed the common policy of the Papists in trying to ignore the Greek Church while arguing with Protestants, and shewed that they have very good and sufficient reasons for adopting this policy, inasmuch as the very existence and history of this Church afford, of themselves, conclusive arguments against some of the leading grounds on which they base their claims to exclusive and universal supremacy, especially those founded on antiquity and succession. On the subject of succession indeed, the Papists have been obliged to modify their argument, just because of the existence of the Eastern Church. At one time, in arguing with Protestants, they were accustomed to lay down this position, that the fact that the Church of Rome had an unbroken succession of ordinations from the Apostles, was of itself a proof that she held the true apostolic doctrine. Protestants denied the force of this argument, and maintained that the only standard by which the truth of doctrines should be judged, was their conformity with the teaching of the Apostles as exhibited in their writings, and that when tried by this standard, many of the doctrines of the Church of Rome could be proved to be false. But in addition to this, the Papists were reminded, that the Eastern Church could make out quite as good a claim to apostolic succession as the Western, and must therefore be admitted to teach apostolic doctrine. There was no way of meeting this consideration, and therefore the defenders of Popery were obliged to modify their argument, and to shift their ground. They were obliged to abandon the position, that an outward visible succession afforded a proof of the truth of a Church's doctrine, and to content themselves with merely maintaining *negatively*, that the absence or the want of an outward succession was a proof of unsoundness of doctrine. They thought that this modified position would still serve them in good stead against the Protestants, though it could be of no avail against the Greeks. The Protestants could easily answer the argument, by shewing, that the Bible does not sanction the idea, that an unbroken outward succession is a test even negatively of soundness of doctrine, and that both the Eastern and the Western Churches can be conclusively convicted, by the fair application of the only standard, the Sacred Scriptures, of teaching heresy. But the shift to which the Papists had recourse, affords an illustration of the difficulties in which the existence and history of the Greek Church involve them, and of the importance of not allowing them to follow their usual policy of ignoring it.

The Eastern Church, whether tried by the standard of the Sacred Scriptures,

or of the Church of the first few centuries, or by the notes or marks of antiquity and succession, can be shewn to be at least as sound and orthodox, and in every way at least as well entitled to respect and deference, as the Western, and this of itself is sufficient to disprove the claim put forth by the Church of Rome, to be regarded as the mother and mistress of all Churches. If she could establish indeed this exalted claim directly and immediately upon the testimony of Scripture, this would make her independent of all other evidences, but in the absence of all appearance of scriptural authority in support of it, she is obliged to found mainly upon indirect and subordinate considerations, chiefly of a historical kind, and most of these considerations are conclusively disposed of by the existence, and by the most obvious and palpable features in the history, of the Greek Church. But the Greek Church, though it is in every respect, and when tried by any standard, at least as respectable as the Church of Rome, is very far from being a pure branch of the Church of Christ. When tried by the standard of the Sacred Scriptures, and of the Apostolic Church as delineated there, it is seen to be almost as deeply steeped in corruption as even the Apostate Church of Rome.

The question as to what are the doctrines of the Greek Church, especially upon the points which are debated between Protestants and Papists, has been the subject of a good deal of controversy. Papists have laboured to shew, that the Greek Church agrees with them on many points on which Protestants condemn them, and Protestants have exerted themselves to prove, that this position can be maintained only with many limitations and exceptions. More time and labour have been wasted upon this subject than its importance warrants. The question has a merely historical interest, and however it may be determined, cannot contribute to the settlement of any doctrinal truth. Protestants admit no authoritative standard of divine truth except the Sacred Scriptures, and however complete might be the conformity in other points of doctrine between the Eastern and the Western Churches, this could be of little avail for any Popish purpose, so long as the claim of the Pope to supremacy over the whole Church is denied and repudiated. With this claim to universal and exclusive supremacy, all the pretensions of the Church of Rome must stand or fall, and this claim the Eastern Church has always openly and strenuously opposed.

The Greek Church can scarcely be said to have any books which are properly symbolical, that is, which have been formally approved of by the whole Church, and assent to which is required of all who are admitted to the ministry, or made a condition of ministerial communion. On this account, it is not very easy to ascertain with exactness and certainty what are the doctrines to which she may be said to be committed, as we can do to a large extent with respect to the Church of Rome. The character of symbolical, as now explained, scarcely applies to the "Orthodox Confession" prepared in 1643, or to the decisions of the Synod of Jerusalem in 1672, which is generally regarded as having acted somewhat under Romish influences. Still from these and other similar works, which have been generally received and sanctioned in the Greek Church, we can ascertain pretty distinctly what are the doctrines that prevail in her communion. And then, besides, the Greek Church has formally committed herself to the maintenance of the decrees of the first seven œcumenical councils, including the infamous second council of Nice, held in 787, adopting thus far the same standards as the Church of Rome. It was on the question of what was the *eighth* œcumenical council, that the Eastern and Western Churches divided,—the Western

giving this rank and designation to a council held at Constantinople in 870, which deposed Photius, and the Eastern, to another held in the same place nine years later, which cancelled the sentence against Photius, and restored him to the patriarchate.

A very large amount of corruption had been introduced into the doctrine and worship of the Church, before the separation of the Eastern and Western communions, in the ninth century, and all this corruption the Greek Church continues to retain till the present day, though she has not since that period made so many additions to it as the Church of Rome has done. Long before the ninth century, the Gospel of the grace of God, the statement of the great peculiar principles of the Christian revelation, had been grievously corrupted over the whole Church. And this statement applies perhaps more fully to the Greek than to the Roman Church. In the West, the influence of Augustine has always had some effect in preserving, to some extent, a sound profession in regard to the doctrines of grace; while the Semipelagian views of Chrysostom and John of Damascus, have all along been generally adopted in the East. In regard to the other departments of Christian doctrine, the substance of what can be established by satisfactory evidence, is this, that the Greek Church has adopted, and still retains, the fundamental principles of most Popish corruptions, though in some points she has not brought them out so fully and distinctly as the Romish Church has done. The truth of this general position might be illustrated at length, if our limits allowed of it. With regard to the Sacred Scriptures, the Greek Church has not been guilty, like the Church of Rome, of corrupting the canon by introducing into it the apocryphal books, and she has not formally and authoritatively prohibited or restrained the reading of the Bible by her people. But she has practically set up tradition as a co-ordinate standard with the Bible, by requiring her people to receive the interpretation of the Scriptures, which the Church has handed down and now promulgates.

The Church of Rome has sanctioned many gross corruptions in regard to the worship of God and the sacraments; and these corruptions are not only denials and perversions of God's truth on the points to which they relate, but have also a powerful general tendency to obscure and pervert men's views about the whole method of a sinner's salvation. This general statement applies, and to nearly an equal extent, to the Greek Church. She has not defined the nature of sacraments and of sacramental efficacy so fully and formally as the Church of Rome has done, but she inculcates in substance those unfounded and dangerous views of their place and influence, which prevailed even at an early period in the Church, though wholly unsanctioned by Scripture. She admits that Baptism and the Lord's Supper hold a place which is not fully shared in by any other outward ordinances; but she teaches the whole substance of Popish doctrine on those subjects which constitute the five false sacraments of the Church of Rome. It was at one time a subject of controversy between Papists and Protestants, whether the Greek Church held the doctrine of transubstantiation; and the Papists, we think, succeeded in proving at least, that it was scarcely possible to draw a line of distinction between the doctrine of the Eastern and Western Churches upon this point, though the former has certainly not committed herself to all the absurd and impious applications and consequences of the corporal presence of Christ in the Eucharist, which are sanctioned by the Council of Trent. The invocation and worship of saints prevailed almost universally, long before the separation of the Eastern and Western

Churches, nay, as has been fully proved in Mr. Isaac Taylor's *Ancient Christianity*, as early at least as the fifth century, and the public worship of the Greek Church has always been, and still is, as grossly and offensively polytheistic as that of the Romish apostasy. We have already mentioned that the Greek Church has formally and explicitly adopted the decision given by the Second Council of Nice in the end of the eighth century, in favour of image worship, and she has thus become fully involved in all the guilt of idolatry. Of this Council Archbishop Tillotson said, that, if an assembly of Atheists had met together for the express purpose of doing what they could to bring religion into contempt, they could not have succeeded better than the Council has done. The Church of Rome has never gone farther than the decision of this Council on the subject of the worship of images, and is, therefore, no more deeply involved in the guilt of idolatry than the Church of the East. In doctrine they stand, in regard to this important subject, on the very same level; and the only difference in practice is, that the Romish Church gives religious worship to the statues of Christ, the Virgin, and the saints, while the Greek Church restricts it to their pictures.

In short, there are scarcely any of the leading Popish corruptions in doctrine or practice in which the Eastern Church is not involved, except the shameless impostures of purgatory and indulgences. It is true, also, that the Greek Church has never formally claimed for herself the privilege of infallibility. But though this circumstance may warrant us in cherishing hopes in respect to her with regard to the future, which in the case of the Church of Rome are entirely precluded, it does not in the least affect the truth as to her present condition, and should not prevent us from believing and proclaiming, that she is now, and has been for above 1000 years, a thoroughly corrupt and degraded communion; that she is practically, with respect to her ordinary teaching and general influence upon the spiritual welfare of her subjects, nearly as deserving of condemnation as the Church of Rome.

Such is the Greek or Eastern Church, which the Papists, in their controversies with Protestants, are so anxious to keep out of sight, and which the Puseyites or Tractarians have been of late pressing so much upon public attention.

The High Churchmen who had embraced the whole substance of Popish principles, but who, from whatever cause, were not disposed to join the Church of Rome, have always been accustomed to commend the Greek Church, and to turn it to some account in defending their own position; and they have, indeed, on several occasions, attempted to get into friendly intercourse and correspondence with that body. An attempt of this nature was made in the early part of last century by the Nonjurors, the legitimate progenitors of the present Puseyites, in combination with the Scotch Episcopalians, the generality of whom have always held Tractarian views. An attempt of a similar kind was made lately, after the celebrated Gorham decision. And still more recently, the same views and leanings produced the protest against the present excellent "Bishop of the Anglican Church at Jerusalem," on the ground of his receiving proselytes from the Greek Church. The principal author of this last movement, which was publicly and decidedly condemned by the four Archbishops of the United Church of England and Ireland, was the Rev. J. M. Neale, who has published an elaborate work, entitled "*A History of the Holy Eastern Church*."* In this work he represents the Eastern Church as

* London : Masters. 1850.

having subsisted in purity and in unbroken succession for 1800 years ; as being "still and evermore, what she delights to call herself, One, Only, Holy, Catholic, and Apostolic." (Vol. i. p. 2.) A few months ago, a work directed to the same general object was published by Mr. Palmer, another leading Tractarian, entitled "Dissertations on subjects relating to the Orthodox or Eastern-Catholic Communion."* No efforts that may be made by these persons to unfold the grounds of their admiration for the Eastern Church, and of their desire to be brought into friendly intercourse with her, will succeed in whitewashing that communion, in the estimation of those who really know anything of her history and condition, and who judge by the standard of the New Testament and of apostolic times. These efforts can produce no other effect than to convince the community more thoroughly of the radical unsoundness and the extreme danger of the views of those who make them, of their thorough ignorance of the nature of the Christian religion, and of the principles by which the Christian Church ought to be regulated ; nay, even of their being well prepared to join the Church of Rome, whenever external circumstances may seem to favour this step.

It is true that the Eastern Church, which these Tractarians admire and would fain imitate, continues now very much in the same condition, with respect to doctrine and worship, as the Church in general exhibited in the fifth and sixth centuries. But it is likewise true, that the Church, even of that comparatively early period, had departed very far from the purity and simplicity of apostolic times, and had already embraced the whole substance of those erroneous and dangerous principles, which needed only to be somewhat more fully and distinctly developed, in order to produce full-blown Popery. And it is also true, that even since the sixth century, the Eastern Church has made some additions to her corruptions of the worship of God, though not so many as the Western. She has since that time given much more prominence to the worship of Mary, and she has formally adopted the deliverance of the second Council of Nice in favour of image-worship, and thus involved herself in the guilt of open idolatry.

When the Tractarians so highly commend the Eastern Church, and manifest such a desire to tread in her footsteps, we are entitled to look to the moral and religious condition of the Eastern communities, as exhibiting what Puseyism, if it were allowed to develop itself and to gain the ascendancy amongst us, would tend to produce. Now, there can be no doubt that the body of the people, under the authority and instruction of the "Holy Eastern Church," are generally involved in the grossest ignorance of all religion, and in the most degrading idolatry and superstition. It is certain that their moral and religious condition is no better than that of the Papists of Italy and Spain. And we are fully warranted in saying, that this is the condition to which Puseyism, if it were allowed to prevail, would tend to reduce this highly-favoured Protestant country.

CHURCH PROTESTANT DEFENCE SOCIETY—SCOTTISH TRACTARIANISM.

THIS valuable Society has just issued two very able papers in regard to the bearing of certain Scottish movements on the position of the Church of Eng-

* London : Masters. 1853.

land. We wish we could notice these important papers at length, but our space renders this impossible. It would appear that an effort is being made virtually to amalgamate the northern and southern branches of the Episcopal Church, by making all ministers Episcopally ordained in Scotland eligible to livings in England, and that, too, whilst the northern section is now having its ministers trained under Bishop Wordsworth, and is in every way much more strongly Tractarian. The outcry is made chiefly by those who are already ministers of the Church of England, and therefore is made with some prospective object. That object, most probably, is to pour in by a sort of flank movement a number of Scotch-trained men into the Church of England, breathing the most ultra-high Church spirit, so as to swell the party in England that are in the most dangerous way fighting the battle of Rome. All this is illustrated at great length and with great ability in the papers referred to, and we trust the subject will engage the serious attention of sound Protestants in the Church of England, so that nothing may be done without due intelligence and proper security.

THE CLERKENWELL PROTESTANT ALLIANCE.

THIS Society, with its excellent and energetic secretary, deserves our especial notice. Its first Report is now before us, and we are gratified to find how much it has been instrumental in accomplishing. Its field of operations is a most necessitous district of the metropolis, and we are glad to observe that a large number of lectures have been delivered in connexion with the Alliance by eminent ministers—that a number of meetings have been held—that a lending library has been established—and that everything betokens life and energy. We trust that the friends of the cause will place such funds at the disposal of the Association as shall enable them to proceed with redoubled energy in the great work in which they are so deeply interested. A separate agent, devoting his entire time and energy to the work, would be found, as at Islington, a great means of usefulness.

PROTESTANT UNION.

WE lately laid before our readers a plan of Protestant union which had been submitted to the various Protestant Societies of London, viz., that without any attempt at amalgamation, they should “understand one another, and work together in the promotion of the common cause.” We are happy to say that a most cordial response to that appeal has been received from several of the leading societies, and that the plan is to some extent now in actual operation. Why should the children of this world be so much wiser in their generation than the children of light? Do we not see at present the allied armies of Turkey, France, and England, not amalgamated, but going out together to repel the inroads of the Russian Czar? These men differ in language, habits, religion, almost everything, and only agree in one point, and yet agree in it so cordially that they go down as one man to the battle. Shall not the servants of the Lord Jesus Christ, although found under the names of Episcopalian, Presbyterian, Wesleyan, Independent, Baptist, act as one allied army, although in various detachments, against a foe whose object it is to extirpate them all?



CARDINAL DEATON AND THE DYING KING.

CARDINAL BEATON AND THE DYING KING.

IN a note to Mr. Wilson's interesting "Memorials of Edinburgh in the Olden Time,"* the following significant fact is stated,—“A portrait of Cardinal (David) Beaton, copied, we believe, by Chambers, from an original French painting, is now at St. Mary's College, Blair, and another copy of the same hangs in the Refectory of St. Margaret's Convent, Edinburgh.” This seems to intimate that the memory of the Cardinal is held in high veneration by the leading Papists of Scotland, occupying probably amongst them the same position which that of Thomas à-Becket does amongst the leading Papists of England. It will go far to illustrate what Popery is really aiming at, and that the more extreme any of her emissaries have been, they are held by Rome in the higher veneration, if we give a fact or two from Beaton's history.

The subject of our woodcut was successor as well as nephew to Cardinal James Beaton of St. Andrews, but he first figured as Abbot of Aberbrothock—an Abbacy, curiously enough, originally erected in honour of Thomas à-Becket. The tyranny and profligacy of Beaton were notorious in Angus, long before he acted so conspicuous a part in his higher sphere, in connexion with the history of the Reformation in Scotland. At St. Andrews he lived in great pomp and splendour like a mighty prince, but, of course, hating with cordial detestation the Word and servants of God. It is said that he presented on one occasion to the king a list of *three hundred and sixty* of the chief of the nobility and barons of Scotland, whom he had marked out for destruction, as being suspected of heresy,† *i.e.*, of maintaining scriptural principles. And all have read of his savage murder of George Wishart, after that eminent minister had several times most providentially escaped from his grasp. On the day of Wishart's martyrdom, the front tower of the palace was elegantly fitted up with cushions and tapestry, that the Cardinal and the priests might at their ease feast their eyes and ears with the sufferings and agonies of the dying saint. Our woodcut illustrates another characteristic scene in Beaton's eventful life. When James V. was dying, or dead, the Cardinal came to visit him, and Knox gives the following account of the interview‡:—“In the meantime, in his great extremity, comes the Cardinal, (a meet comforter for a desperate man.) He cries in his ear, ‘Take order, Sire, with your realm, who shall rule during the minority of your daughter. Ye have known my service, what will ye have done? Shall there not be four regents chosen? and shall not I be principal of them?’ Whatsoever the King answered, documents were taken that so it should be as my Lord Cardinal thought expedient. As many affirm, a *dead man's hand* was made to subscribe a blank, that they might write above it what pleased them best.” Buchanan confirms the same fact, and in Sadler's Papers (vol. i. p. 138) it is said, as part of a conversation which he had with the Governor, April 12, 1543,—“We have other matters to charge the Cardinal with, for he did counterfeit (quoth he) the late King's testament, and when the King was even almost dead, (quoth he,) he took his hand in his, and so caused him to subscribe a blank paper.” Sir David Lindsay, in his “Tragedie of the Cardinal,”

* Vol. ii. p. 190. Edinburgh: Hugh Paton, 1848.

† McCrie's Sketches, vol. i. p. 32. Edinburgh: Johnstone, 1841.

‡ Laing's edition of Knox, vol. i. pp. 91, 92. Edinburgh: Wodrow Society, 1846. We have modernized the spelling and partly the words in these extracts.

in which he makes him rehearse his own history, has the following passage in reference to the king's death,—

“But after that both strength and speech were lost,
A paper blank his Grace I gart * subscribe,
Into the which I wrote all that I pleased
After his death, which long were to describe.
Through that writing I purposed belyve,†
With support of some Lord's benevolence,
In this region to have pre-eminence.”

The plan was exposed and defeated; but this is the kind of man whom our modern Papists extol, and would fain imitate,—a conclusive proof of the unchangeable nature of the system of Popery, and of the duty of all who value their religion and liberty, to resist its progress, and to seek to rescue men from its fatal grasp.

NOTES OF THE MONTH.

FRANCE.

It would appear that the liberty of the Protestants of France is being gradually abridged. This subject ought to engage the serious attention of British Protestants, and in our present relations with that country, ought surely to afford matter of earnest remonstrance. Popery understands the propriety of this well when her own interests are at stake. In an article in the *Tablet*, February 25, it is said of Turkey, “*Toleration has become the only condition on which Turkey can survive in the European system. If she does not accept of that she necessarily must expire.*” Why not apply the same rule to Popery herself?

ITALY.

The following is from the Paris correspondent of the *Times* :—

“TURIN, March 4.—France and England have come to an understanding for the repression of any revolutionary movement in Italy.”

There is probably more here than meets the eye. It seems a following up of our policy in assisting France to restore the Pope in 1849. Strange as it may seem, Protestant Great Britain diplomatically helped France to restore the Pope. The proof lies printed in blue books which any one may read. Our foreign minister at that time was Lord Palmerston; the French foreign minister was M. Drouyn de Lhuys; and our ambassador in Paris was Lord Normanby. On the 19th of April 1849, when the French were on their way to Rome, Lord Normanby wrote from Paris to Lord Palmerston as follows :—

“I told M. Drouyn de Lhuys that the object which the French Government professed to have in view,—the restoration of the Pope under an improved form of government,—was precisely that which, I had always been instructed to state, was also that of Her Majesty's Government; though, for reasons which I had then explained to him, we had not wished to take any active share in the negotiations.”—*Correspondence on the Affairs of Rome, 1849; Document No. 12.*

The pro-popish policy of our Government lies much deeper than many suspect. Britain is in many ways incurring the guilt of “giving her power to the beast.”

Two Englishmen have been imprisoned on entering the Papal States, for

* Made.

† By and bye.

having two Italian Bibles in their possession. After a night in a jail of the most loathsome description, they were sent in custody to Perugia, (contrary to their intended route,) where the "Delegate," on examination, finding nothing but the mere possession of the Bibles charged against them, they were set free.

AMERICA.

NEW YORK.—A very important meeting has been held at New York, in consequence of an influential requisition,—

"For the purpose of adopting such measures as may then be deemed proper, to secure the influence of our National Government in the promotion of the principles of religious freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, and to bury their dead in such way and with such rites as to them may seem most appropriate when sojourning or travelling in foreign lands.

"The enjoyment of these rights is freely granted and fully guaranteed to all people, of all nations, who on account of business or pleasure visit our country, and the reciprocation of them on the part of others toward our citizens ought no longer to be withheld."

The people of Britain should at once make common cause with those of America in this righteous demand.

The Pope's Legate has been forced to leave the United States in disgrace. The utmost indignation was excited amongst the people of that great and growing country when they understood what kind of a man Bedini was. The *Montreal Witness*, February 15, says,—“His pastoral letters, suited to our latitude, and full of meekness and Christian language, only aggravate the case, by shewing in a dignitary of Rome the deepest powers of hypocrisy and deception.”

The Italian refugees of New York, amounting to seventy-seven, published an Address to the people of the United States, setting forth what they personally knew about this emissary of the pretended vicar of Christ. The following are extracts from that address, and the whole matter has done much to rouse the vigilance of the American Protestants,—

“You, Monsignor Bedini, entered Bologna in the year 1849, at the head of an Austrian army, after bombarding it eight days; you entered it in triumph amidst the smoking of Austrian cannon, supported by Croat bayonets, as Extraordinary Pontifical Commissary of the Four Legations,—you arrived joyfully and making merry, among the ruins of the burning Bologna and the blood of your countrymen, at your sumptuous palace,—you established, in concert with the Austrian commandant, the state of siege,—you published a proclamation, which, to your shame, is known to us Italians, and even to the Americans, because recently published here,—you yourself, the new Scylla, wrote with your own hand the lists of proscription, imprisonment, and death;—and you, yes, you! approved the disconsecration and shooting of Ugo Bassi, in the name of the Pope.”

ENGLAND.

Very energetic resistance is being made to Lord John Russell's Bill in regard to Parliamentary oaths. The Protestant Alliance, the Protestant Association, and the National Club in London, are all stirring energetically against it, and the strong probability seems to be, that it will be defeated, if not in the House of Commons, at least in the House of Lords. Admitting that the oath of a Papist is worthless, Lord John Russell's statement, to the effect that the Pope no longer assumes a right to depose kings, and that equivocation and mental reservation no longer exist among Papists, especially after the experience we have had of the conduct of the Popish Members of Parliament, in regard to their present oaths, has been regarded by intelligent Protestants with a mixed feeling of wonder and regret, and viewed as another indication of the ascendancy of Popish influence.

Gavazzi has returned from doing great service in the United States, and is

now lecturing to crowded audiences in England. A correspondent suggests that some public testimonial should be presented to him for his great and successful efforts in the Protestant cause.

A very active and bitter controversy has been going on between the notorious Dr. Cahill and the editor of the *Rambler*, who is a pervert from the Church of England, in which mutual denunciations have been freely exchanged. So much for Popish unity.

WINDSOR.—An extraordinary event has taken place here, illustrative of the tactics of Rome and the imbecility of Protestants. A meeting was to be held in Windsor of the British Reformation Society, and the Mayor had granted the Town-Hall for that purpose. But lo! the Popish priest interfered, and we quote the result from the *Morning Advertiser*, March 8:—

“The Popish priest of a neighbouring parish then called on the Mayor, and represented to him that in the event of the intended meeting being held, there was every reason to apprehend that disturbances, which might lead to very serious consequences, would be created by the *Roman Catholic portion of the soldiers*, then stationed in Windsor.

“The Popish priest, therefore, urged the Mayor to recall the consent he had given to allow the promoters of the meeting the use of the Town-hall. And sure enough he succeeded in his object. The first proof of the success with which he had exercised his persuasive powers on the civic functionary was furnished by the following letter, addressed to Mr. Thomas A. Moore, the gentleman who applied for the use of the hall for the Protestant Reformation Society:—“When I gave permission to the Protestant Reformation Society to hold their meeting in the Town-hall, I was unaware that a regiment, containing upwards of 600 Roman Catholics, would be quartered in this town. I have reason to know, that the handbill has caused some feeling amongst the soldiery, and that it would be an act of imprudence on the part of the Society, if they were to hold the meeting on Tuesday next, at which, no doubt, strong expressions would be employed, of a character to raise the indignation of the Catholics. As the communication has been made to me, in the character of chief magistrate, I have felt it my duty to suggest the propriety of your postponing your intended meeting, as I am sure, under the present peculiar position of our army, any collision of opinion at a public meeting would be most objectionable.”

We are glad that a public meeting has been held in defiance of this opinion; but can anything exceed this? The very soldiers, who ought to be the protectors of the public liberty, under the training of Popery are made the pretext of preventing a public meeting. Liberty of speech is put down to suit the taste of individual intolerance. Is this to be quietly endured? And are we also to pay these priests as chaplains to aid in extinguishing our liberties?

PLYMOUTH.—We are glad to make the following extract from an interesting letter from Plymouth, dated 20th January 1854:—

“You will be glad to hear that we have lately had a secession from Romanism here, which has created not a little excitement,—a young man who has been educated at Stoneyhurst for the priesthood, and had come down during the vacation on a visit to the Romish Bishop. He was at first very zealous in promoting Romish interests; but having met with some Protestant writings, he was led to look into a Bible, (which he had never once seen at Stoneyhurst,) and to judge for himself. The result has been, that he has formally renounced the communion of Rome, though by so doing he has at the same time rendered himself almost penniless, and will probably be renounced in turn by his relations.”

BRISTOL.—The following is very gratifying. It is an extract from a letter dated Bristol, February 23:—

“Bristol is rising, I am happy to state, in the scale of antagonism to Popery. The ladies are especially busy. We are all enlisted as tract distributors in an organized lay body, with a missionary working under us.”

BRIGHTON.—Since our last report, important Protestant meetings have been held at Brighton, and especially one at which an admirable lecture on “The Tractarian Theory of the Christian Ministry” was delivered by the Rev. John C. Miller of Birmingham, in which he quoted, as illustrative of the Puseyite theory, from “Songs and Ballads” by the Rev. Mr. Neale, who is so earnest a supporter of the confessional, the following amongst other stanzas,—

"The true old Church of England,
She alone hath power to teach ;
'Tis presumption in Dissenters
When they pretend to preach :
 They might take away her churches,
 They might take her lands away,
 But she would be the true Church,
And base intruders they."

Mr. Neale probably exempts his Romish Dissenting friends from the scope of this censure.

MANCHESTER.—The Ardwick Protestant Association are acting with much energy. Their annual report is now before us, from which it appears that a number of public meetings and lectures took place under their auspices during last year. A library has been collected—tracts have been distributed—a fund is commenced "for building an Institute for Protestant and general purposes"—and a course of seven lectures on Popery is now going on in the different school-rooms on the Tuesday evenings.

LEICESTER, LINCOLN, AND DERBY.—The Leicester Protestant Alliance are acting with decision and energy. The Rev. John Wing of St. Mary's, whose zeal in the cause of Protestantism is well known, made the following announcement in the recent report:—

"Steps had been taken to hold intercourse with Roman Catholics in Leicester and the county, and recommended that branches should be established in the large towns in the county. The engagement of the Rev. James Nugent, as secretary, was then noticed; and the committee expressed a hope that Mr. Nugent's acquaintanceship with the Romish controversy, and his well-tempered zeal in the cause, would lead to blessed results. The committee stated that they had caused a thousand copies of the extract from the speech of Lord Shaftesbury to be circulated, and that Mr. Nugent had obtained a great number of appropriate tracts for distribution."

"The Parochial and Nonconformist ministers of Derby, with their congregations, are memorializing Government against the intention to endow Popish chaplains.

"The Lincolnshire Protestant Alliance are engaged in correspondence, with the view of acting in concert with the Protestant bodies of the empire on the same subject."

SUNDERLAND.—The following from the *Sunderland Herald*, 17th February, illustrates the spirit of Popery:—

"PRIESTLY INTERFERENCE.—Four urchins were brought up at our Police Court on Thursday se'ennight, charged with stealing mats from passages, when the father of one of them handed in the following letter, addressed to the magistrate, who had previously dealt with the yonths:—'mr Simpson, esq., dear Sir—you ordered My Children to the Ragged School and where There i am Happy to say Getting on very well untill the Other Day the Priest entered the School room and Ordered the Boys out and Said if i was going to Hell he would not let the boys go and were i on my death Bed i was not to send for him but to get the Parson. i said God would be as Merciful to me as him and i should feel obliged by your placing them back again. please sir not to take mr Bamer short, but i hope you will bring him to the Court and let him defend himself for what charge there is against the boys; cannot tell. please your worship i would like to know.' If the statements contained in the foregoing letter are correct—and we have not heard of their being contradicted—the complaints which have been made regarding the interference of Romish priests with our Ragged Schools appear to be but too well-founded."

The Rev. Mr. Wyllie of Edinburgh has been lecturing to crowded audiences in the large towns of England, in regard to the actual state of Popery at Rome, as witnessed by himself; and we have also much pleasure in extracting the following from the monthly letter of the Protestant Alliance:—

"G. H. Davis, Esq., the Travelling Secretary of the Protestant Alliance, has attended the annual meetings of the York Protestant Alliance and Hull Protestant Alliance; also lectured at Scarborough and York, and visited Malton. Mr. Davis will visit the other Alliances in the north of England. For the Travelling Secretary's special fund there has been subscribed by Bristol Protestant Alliance, £50 per annum for two years; Bath Protestant Alliance, £15 do. do.; Newcastle Protestant Alliance, £10 do. do.; Nottingham Protestant Alliance, £5; Hull Protestant Alliance, £10 for each of two years; York Protestant Association, £10; and about £300 by private persons. It is hoped that at least £200 more will be contributed by the readers of this letter, who are made acquainted with

the operations of the Alliance, and who understand the importance of securing a personal advocacy of its objects by this Secretary."

SCOTLAND.

During the sittings of the Protestant Conference at Edinburgh, meetings were held of those members who are anxious to proceed at once against the Act 1829. John Hope, Esq., Dr. Aiton, Dr. Hetherington, Dr. Duncan, Rev. Wm. Graham, Rev. P. Brewster, and others, took part in these meetings, and resolutions were passed in support of the object aimed at. The leading brethren who took part in these meetings act, however, cordially with the Scottish Reformation Society, in organizing and enlightening the people, and in the prosecution of all other Protestant objects.

EDINBURGH.—The annual meetings of the Edinburgh Young Men's Protestant Society, and the Edinburgh Female Auxiliary to the Scottish Reformation Society, have been held. Both societies are conducted with much energy.

The Popish Bishop at Edinburgh, along with his brethren throughout the kingdom, has issued a letter to his flock, which will be found in the *Tablet*, March 11, and from which the following is an extract:—

"With regard to the dispensations granted for Lent during the present year you will inform the Faithful that they are as follow:—

"*First*, From Ash-Wednesday to Tuesday in Holy Week inclusively, flesh meat is allowed on all Sundays, Tuesdays, Thursdays, and Saturdays, (Ember Saturday excepted); the days of abstinence being Monday, Wednesday, and Friday.

"*Secondly*, On all days on which a dispensation from abstinence is granted, flesh meat is allowed only once a day to those who are bound to fast—viz., at their full meal; but by those who are not so bound, it may be used at discretion.

"*Thirdly*, None are permitted, on the above days, to use flesh meat and fish at the same meal.

"*Fourthly*, In consideration of the present high rate of provisions, and more particularly still because of the hardship imposed upon the poor, even in ordinary circumstances, from their too frequent inability to command the price of butter, we have deemed it our duty to adopt the custom now become general throughout England, and to sanction the use of dripping and lard, as a substitute for butter, both at dinner and at collation, on all days except Ash-Wednesday and the Fridays during Lent."

Who gave Popish Bishops a right to pry into the kitchens of their people and abridge their food? Did the Apostle Peter attempt this? Did any of the Apostles? Why should Popery so ostentatiously put on the mark of the great Apostasy, "commanding to abstain from meats?"

The Rev. Mr. Robertson of the Greyfriar's parish, has established a "Special Mission" for the conversion of Romanists,—and lectures on Popery are being delivered in St. Luke's, by ministers of the Established Church, collections being made for the British Reformation Society.

FALKIRK.—The energy and unity of the Protestants of Falkirk are most refreshing. An animated controversy was lately carried on in the *Falkirk Herald*—an able and most Protestant journal, between the Popish priest and R. W. Kennard, Esq., late Sheriff of London, in which the latter proved himself more than a match for his clerical opponent. The local clergy have been indefatigable in their exertions, and the *Herald*, March 9, gives the following gratifying account of the general result:—

"We are thankful to say, that on the whole a healthy abhorrence of Popery pervades the community; and the anti-Papal feeling is daily growing stronger. Within a few months we have seen a prosperous Protestant library established for the use of this district of Stirlingshire. In the county town an excellent series of Protestant lectures are being delivered; in Falkirk not a week of the past month has elapsed without an instructive exposure of the dogmas of Rome having been made by some competent person before a large and attentive congregation. Not the least agreeable feature of the Falkirk course is the fact, that they are attended by all ranks and sects, and that on the list of speakers we find members of the Episcopalian, Presbyterian, and Independent communions. In the exertions of the local Protestant bodies there is a beautiful unity to which Roman Catholicism is an utter stranger."

CHIRNSIDE.—The Rev. David Henderson of the Reformed Presbyterian Church in Chirnside, lately organized a series of lectures to be delivered by ministers of different denominations, in his Church on Sabbath evenings, monthly. Some fears were at one time entertained as to the success that might attend the scheme; but most happily these have been all thoroughly dissipated. Hitherto the lectures have commanded a full house, and there appears every symptom of increasing interest. By these and kindred means, through the blessing of God, it is to be hoped that the dormant energies of our common Protestantism will be again aroused, and that we shall be prepared to meet, resist, and triumph over our common enemy, *The Man of Sin*.

THE PRESS.

A SOMEWHAT singular misapprehension has arisen in regard to the resolutions of the Scottish Conference bearing on the public press. Those resolutions declare it to be the primary duty of Protestants to take advantage as far as possible of the existing press, but maintain that something additional is required. The state of the case is simply this. The existing newspapers have sprung up in the course of time, and under the pressure of various circumstances. They are divided into two classes, viz., first, the ordinary secular press, which maintains the cause of the various political parties, and takes little interest, generally speaking, in the Protestant struggle. Viewed as a whole, this portion of the press will rather be found, we suspect, conniving at the aggressions of Rome. Some of the most influential journals are avowedly on the side of Rome; even the *Times* is as often on that side as on the other; whilst some of the more widely circulated cheap publications are, there is every reason to believe, secretly managed by the Jesuits. The second class of newspapers are the denominational religious journals called into existence to defend the principles of particular Churches and sections of Churches. These are of course Protestant, and often contain most able Protestant articles; but it is not to be forgotten that their leading and primary object is not to maintain the Protestant struggle. They are essentially party papers. Were they to fill their columns with Protestant news, their readers would complain. And besides, they are only read by sections of the community, and this must continue from the very nature of the case. But meantime a new party has sprung into existence, and it is hoped will become stronger day by day. It consists of men of every political class and of every Protestant denomination, and it is of importance that this party should be adequately represented by the public press; in other words, that papers should exist in which political and denominational views shall not be attacked, whilst Protestant views are strongly maintained. The Papists know the value of this, and hence in addition to all the influence which they have in connexion with the ordinary press, they have called into existence the *Tablet*, the *Catholic Standard*, the *Nation*, the *Telegraph*, the *Glasgow Free Press*, the *Rambler*, the *Dublin Review*, &c., &c., all specially devoted to the advocacy of their principles. The more active Protestants of America understand this also, and in addition to all the secular and religious newspapers, they have of late started several journals solely devoted to the maintenance of the Protestant cause. We are glad to observe the new arrangements in regard to the *Britannia*, and hail the efforts of the *Achill Herald* and the *Dublin Sentinel*; and we rejoice that a new Protestant paper is very likely soon to be started in Edinburgh.



ROYALTY IN POPISH SPAIN.

MANY Protestants are apt to imagine that the usurped dominion of Rome over kings pertained only to the dark ages. We have only to look to Spain to be disabused of this erroneous impression. The scene represented in our woodcut only lately occurred. Only imagine our beloved Queen reduced to such a position.

A correspondent of one of the London papers relates that recently the Queen of Spain, when driving through the streets of Madrid, met a priest carrying the host to a sick person. She immediately ordered the carriage to stop, insisted on the priest taking her place, and walked herself behind the carriage till the residence of the invalid was reached.

TRACTARIAN AND POPISH DOINGS AT LEICESTER.

THE *Leicester Chronicle*, March 4, contains an account of some extraordinary proceedings in that important town, illustrative of the spirit and plans of Puseyism. The Rev. Mr. Anderdon, late vicar of St. Margaret's, and now a Popish priest, has been lecturing against Protestantism to his former townsmen. Dr. Noble, a respected inhabitant of the town, created great excitement at one of the lectures by publicly catechising the lecturer in regard to certain of his proceedings previous to his leaving the Church of England. It

would appear that Dr. Noble's daughter, who had been very unwell, lately joined the Church of Rome in connexion with the following circumstances, which were fully brought before the meeting, and which we give in the words of the local journal.

"When Mr. Anderdon was vicar of St. Margaret's, receiving the stipend of a clergyman of the Church of England, it is clear he was doing what he could privately to shake the faith of the daughters of Dr. Noble, and lent them a book, the perusal of which by them he ought not to have sanctioned, were he true to the principles of which he was a professed expounder. His next step was to suggest foreign travel to one of these ladies, by way of a restorative from illness. It does not appear whether the invitation was offered to the youngest, who has since become a Roman Catholic, or to the eldest as the head of the household, and therefore as intended to include one or both of the sisters. Be this as it may, all the young ladies had evidently been frequently exposed to the insidious attempts at perversion made by the late vicar of St. Margaret's, and it may be supposed that he foresaw a journey to Rome with a lady who, there is sufficient reason for believing, had not long before been *privately* received into the Church of Rome, and a nobleman whose mind was in a state of transition, together with an attendance on the imposing ceremonies of that Church in the splendid structures of the Papal city itself, would terminate in the conversion or perversion of any one of the ladies. It matters little to say that Lord and Lady Campden knew nothing of his proposal. Mr. Anderdon's purpose in making it was answered, whether they were confederates in the plan or not; and the efficacy of the *modus operandi* was not impaired by their entire ignorance of it. Throughout the entire affair—however much Mr. Anderdon, like a true theological artist, may act on Madame de Staël's maxim, that 'the highest art is to conceal art'—it is obvious that he has had his design laid out before him; has felt his way, step by step; has insinuated doubts systematically, and as systematically instilled Romanist principles, and has, like a most dexterous experimentalist, succeeded in the one case before us.

"It is the conclusion here arrived at which brings us to the question, Is Mr. Anderdon a member of the 'Society of Jesus,' founded by Ignatius Loyola, and has he been so all along! We say this without any intention of being personal, because our object is purely to observe and publish the development of a system—that of Jesuitism—in this locality; and if Mr. Anderdon be a Jesuit, he has no individuality of his own, strictly speaking, as he is a mere instrument in the hands of his superior. Nor can he do other than be proud to be considered a Jesuit, if a true disciple of Rome's Church."

The following portion of Mr. Anderdon's attempted explanation is instructive:—

"The conversation had turned upon the subject of vows; and this book was lent for the purpose of shewing, that a person might serve God, and attain to a high degree of sanctity, so as to be reckoned amongst the canonized saints of the Roman Church (hisses)—*a Church that I had always respected, not only during the whole of my time at Leicester, but also during my course at Oxford, where I, in common with others, was brought up in principles which induced us to respect her greatly; believing her to be a principal branch of the Church of Christ.* (Groans and marks of disapprobation.)"

Dr. Noble acted with great calmness and firmness in catechising the pervert priest—the crowded audience were evidently quite dissatisfied with his explanations, and the meeting broke up with the most cordial expressions of sympathy for the suffering family. The following case, which has just occurred in the same neighbourhood, is surely also fitted to startle Protestants from their lethargy, and to awaken deep sympathy for the parties specially concerned. We understand that it is likely to become the subject of more public investigation. We quote from the same newspaper.

"An instance of what may be done by Roman Catholic agency has been lately afforded, in a direct manner, at Atherstone, which here deserves notice. Among the inhabitants of that place was a Mr. Joseph Nugent, who, some years ago, with his mother and sister, left the Church of Rome and became a Protestant, while his wife remained a Catholic. About ten days ago Mr. Nugent died, giving evidence (as it is generally believed) of the powerful hold which Protestantism had taken of his heart. After some friendly intercourse had taken place between his surviving brother, Mr. James Nugent, (who had some years ago renounced Popery, and become a Congregational minister,) and the relatives of the young widow, (a Romanist, as already stated,) the relatives went to the house of the deceased on Monday last, and, under pretence of bidding farewell to mother and children, took them away in a cab—some of the children with heads uncovered. The cabman, on returning, was not to say where he had left them. It was discovered that by the next train the prime actor had hastened to London, to remove the eldest child, a boy, from the

care of his aunts. The telegraphic wires were then put in action, and a warning despatched to the quarter where the parties were going ; but before it reached its destination, the little boy was carried away from the door, without cap or cloak, under the pretence that he was going to see his mother. The magistrates were appealed to, and the cabman sent for ; but the case has been left to the operation of the will of the deceased, under which his sisters were left executrixes, with full power—the mother being represented as not remarkably qualified for the fulfilment of domestic responsibilities. The eldest boy had been especially tended and educated by his aunts, and his abduction was felt as peculiarly cruel ; but the whole thing seems to have been deliberately planned, and even executed with a Jesuitical smile. These things prove that the public needs be on its guard, not merely against the open proselytizing efforts of the Romanists, but against their covert and insidious advances in every quarter."

ISLINGTON—THE CRISIS AND THE CURSE.

In our last we directed the attention of our readers to the very effective nature of the Protestant operations at Islington. As if to illustrate, in the most undeniable manner, the practical results, which by the blessing of God have accompanied these efforts, the Romanists themselves have come forward as reluctant witnesses. A meeting of the Papists of Islington is reported in the *Tablet*, Feb. 25, and headed "Important." At that meeting a report was read by Mr. Oakeley, the priest, containing the following striking admissions. The Rev. Robert Maguire, whose Christian energy we have so often noticed, could scarcely desire a better certificate :—

"In thus changing the form of our Annual Statement from that of a Report to that of an Address, or Appeal, we desire to impress you with a sense of the peculiar importance and urgency of the crisis at which we present it to you. We call it a Crisis ; for, in truth, we know of no other word which so well expresses the greatness of the occasion, and the stress of the emergency. It is the word which politicians use when they wish to alarm the public mind with the idea of an approaching enemy, or a threatened invasion : it is the word by which merchants and men of business describe the pressure of a demand which they find it hard to meet, or the prospect of a panic which they want means to avert.

"The religious and moral Crisis, under which we, dear friends, are now addressing you, partakes of both these characters. We are called just now to cope with a tremendous power ; and to cope with it at a most serious disadvantage. An enemy is at our very gates ; an invasion of our dearest rights is not menaced only, but has begun.

"It had come to our certain knowledge that no less than seven new schools (besides the regular schools of the Protestant Parish and Parochial Districts) have been opened within a short distance of us, for the direct purpose of drawing away the children of the poorest class from the secure fold and green pastures of the Catholic Church. In fact, we may say that the vast worldly influence of Protestantism is concentrated, in a most remarkable manner, upon this district and neighbourhood. It is the stronghold of the enemy's power—the chosen field of his operations. The Protestant establishments of the neighbourhood are almost exclusively in the hands of ministers who seem to consider proselytism as their special vocation ; and Islington has the distinction among all other districts of the United Kingdom, of being the sphere of a kind of Missionary Apostolic, specially empowered by the Protestant bishop, in whose diocese it falls, to propagate heresy right and left—a work which he performs with the most determined spirit, and the most sleepless activity."

In the same report, Mr. Kyne, another priest, is said to have spoken :—

"He briefly adverted to the efforts of the proselytizers, who had gained the odious appellation of 'Soupers,' as having been successfully resisted in his own neighbourhood by the utter contempt and scorn of his people. Contempt was really the treatment they merited, and the one they least bear. He hoped his honourable friend (Mr. Ward) would agree that this was a *spiritual* method to be employed against them. ('Hear,' from Mr. Ward !)

"Moreover, Islington was the scene of a Protestant Institute, through which large funds were collected ; and these funds, he added with sorrow, were applied, in the most *unscrupulous manner*, as bribes to the poor to desert their faith. He could produce indisputable evidence, if necessary, to this point ; but he might refer in proof of it, to a letter published in the *Catholic Standard* from a Protestant clergyman—a Mr. Roberts—who had been engaged in the work of 'Reformation,' but was so disgusted with the character

of his colleagues, and the means of employment, that he had turned 'Queen's Evidence,' and published a revelation of their proceedings."

Here, then, are charges, general and specific,—the usual charges no doubt against all successful Protestant Missions,—but urged with seeming plausibility:—I. A general charge, that "the funds of this Institute are applied in the most unscrupulous manner as bribes." And II. The only proof adduced in support of this statement, is the "revelation" of a Mr. Roberts, as above described. We shall dispose of these charges very briefly indeed.

There has been sent to Mr. Oakeley a copy of the lately published "Annual Report of the Islington Protestant Institute for the year 1853." In page 32 of that Report, he will find the "Abstract of the Cash Account," duly audited; in which, at a mere glance, it may be judged how the funds of the Institute have been disbursed. We may challenge Mr. Oakeley, having thus before him the Report, to produce "indisputable evidence," or anything like evidence, that the funds of the Institute are applied in any manner, good or bad, as bribes to Roman Catholics.

The second charge is more distinct, and can therefore admit of easier solution. A letter of a Mr. Roberts is the only proof of bribery in Islington, as adduced by Mr. Oakeley.

The Rev. Mr. Maguire has taken the trouble of writing to Mr. Roberts, and of respectfully informing him of Mr. Oakeley's statement, and inquiring as follows:—

"Mr. Oakeley seems by these remarks to identify yourself and your 'revelations' with the work of our Institute. May I therefore ask whether you have any charge, of either a general or a specific nature, to prefer against the working of the Islington Protestant Institute? Mr. Oakeley has certainly quoted you as his authority for certain alleged unworthy proceedings on the part of this Institute. I simply wish to inquire whether you are in anywise aware of such? and remain, yours, &c.,—R. M."

In answer to the above, we have been favoured by the following prompt reply from Mr. Roberts, (28th Feb. 1854,) which we now submit to Mr. Oakeley's notice,—and the notice of the public:—

"'I now hasten,' writes Mr. Roberts, 'to reply to your respectful question. Now, I beg to say that I have never uttered a word disrespectfully, nor disparagingly, nor contemptuously of the Islington Protestant Institute; no, not in writing, nor verbally,—in short, in no way or manner whatever. I am unable to account how any one could have intimated that I charge the useful Society of Islington with anything that was unworthy.'

"If we so desired we could prove that Mr. Oakeley in making this charge against us, tells but his own tale, and charges us with what are in reality the acts of his own people. We are in possession of the names of six or seven children, who have been withdrawn from one of our schools by the promise, and the actual gift of clothes. The following scene, too, witnessed on Sunday, 26th of February, by three Sunday-school teachers, is well worthy of notice here:—

"Two teachers of our Sunday school in the Irish Courts overheard a Roman Catholic lady bargaining with six children, that she would give them something if they came to the Roman Catholic school, instead of attending the Protestant school. The concluding remark, twice repeated, was distinctly heard: 'Come with me, and I will give it there.' The children accordingly followed the bribe,—the 'gilded pill'; and on approaching the Roman Catholic school, this person was seen by one of the students of the Church Missionary College to take something from her pocket and distribute to each of the six children. Four entered the school before her,—she then followed,—whereupon the two remaining children ran away, bribe and all!"

The most characteristic portion of the history, however, still remains to be told. We have narrated the CRISIS, now comes the CURSE. In the same Report from which we have already quoted, Mr. Oakeley says,—

"Averse, then, as we are from calling in the 'terrors of the Lord,' to serve a cause for whose support the suggestion of His mercies is generally found sufficient, we have yet felt that the actual state of circumstances left us no alternative but that of denouncing, in the most solemn form, and in the most public manner, both the heresy by which our district is invaded, and the sin of those who, through wilfulness or negligence, fall under its power or within its snares."

Accordingly, the following CURSE was pronounced by him in Islington, on Sabbath morning, 5th February 1854, in the Roman Catholic Chapel, Islington. We copy it from the *Daily News* of Monday, 20th February, viz. :—

"We hereby give notice, that if any persons, after this our solemn warning, do send their children to the Protestant Schools, (six Schools were here named,) or, if they have been already tempted to send them, do not instantly remove them, they shall be counted guilty of mortal sin—shall be refused all the rites and Sacraments of the Church,—at death, the Extreme Unction shall be denied to them, and their bodies—either his or hers—refused burial in any cemetery belonging to the Church. The curse of God shall rest upon them, *body and soul, living or dead!*"

This introduction of the worst machinery of the dark ages into the centre of London naturally excited a strong revulsion of feeling, and Mr. Oakeley thought it right to attempt to explain away the strong language thus reported. But in a large placard widely posted up over the streets of London, Mr. Maguire has proved that the explanation does not improve the matter.

At the same time there has issued from the press a singularly clever and instructive tract, in the form of a dialogue, of which 5000 copies have already been sold. It is entitled, "*The Priest's Curse*,"* and amongst other matters it deals with this as a marvel, that "*the priest should give us the Mass in Latin, and the Curse in English.*"

The example of Islington clearly proves that it is not by any mere political expedient, but by earnest scriptural means, similar to those employed by the Reformers, that Popery is to be successfully dealt with. Could we only persuade many districts of England in which no such machinery exists, but where Popery is working night and day to imitate this excellent example, we should, by the blessing of God, confidently anticipate the most happy results. And meantime the friends of the Reformation in Islington deserve the support and the prayers of all the Protestants of the United Kingdom in their noble efforts.

POPISH STATISTICS.

THE following remarks are by an intelligent clergyman :—

"The statistics and remarks in the *Bulwark* of last month, p. 199, pointing out, as they do, the relative proportion of Churchmen, Protestant Dissenters, and Papists, is exceedingly telling and striking. The fact, that 'it can now be demonstrated that Papists in England cannot be much more than one-thirtieth part of the population,' and that 'Dissenters are twelve times as numerous as the Papists,' suggests a very serious and important question for the other twenty-nine parts of the population of this professedly great Protestant nation, viz. :—how is it that with so small a minority, so many Papists and their abettors find their way to the Commons' House of Parliament, as representatives of the remaining twenty-nine parts of what in all truth must be termed Protestant electors? Does not the secret of their success and strength lie in this, that instead of leaving this segment, this 'one-thirtieth part of the population,' to struggle by itself, do not many of the seventeen times more numerous Churchmen, and 'twelve times more numerous Dissenters,' unite with them at every election, in order to further their political party views, sell their 'birthright' for some favourite political 'mess of pottage?' and thus, as by a mighty fulcrum, Popery is lifted into place, importance, and power! So long as these unworthy, half-hearted, worldly-minded sons of the Church, assisted by such 'conscientious Dissenters,' can barter away the cause of truth, for the clap-trap cry, 'Free Trade,' 'Conservative,' 'Liberal,' and 'Radical' principles merely, so long will this sad state of things exist. To carry any one of these favourite views, the most incongruous materials unite! But what a union, and at what a sacrifice and betrayal of the cause of truth and liberty, and advantage to Rome, over a great Protestant nation like this!"

* London : J. H. Jackson, 21, Paternoster Row.

POPERY COMPLETELY AT VARIANCE WITH THE BIBLE.

EXTREME UNCTION.

POPERY—Extreme Unction is a sacrament of the New Testament.

"Whoever shall affirm that extreme unction is not truly and properly a sacrament, instituted by Christ our Lord, and published by the blessed Apostle James, but only a ceremony, received from the fathers, or a human invention; let him be accursed."
—*Council of Trent*, sess. xiv. can. 1.

BIBLE—Extreme Unction is not a sacrament of the New Testament.

"Is any sick among you? let him call for the elders of the Church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."—James v. 14, 15. Thus, while the unction of the Papists is only given in preparation for death, the ceremony to which the Apostle refers was only used with a view to recovery, and not the unction, but the prayer of faith, was to raise him up. Christ is nowhere said to have ever alluded to, much less instituted, extreme unction.

THE WORSHIP OF SAINTS AND IMAGES.

POPERY—Saints are to be worshipped, and their relics honoured.

"Likewise, that the saints reigning together with Christ are to be honoured and invoked, that they offer up prayers to God for us, and that their relics are to be venerated."—*Creed of Pope Pius IV*.

BIBLE—Saints are not to be worshipped, nor their relics honoured.

"For thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God."—Exod. xxxiv. 14. "And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."—Luke iv. 8. "For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and I will not give my glory unto another."—Isa. xlviii. 11. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up; I myself also am a man."—Acts x. 25, 26. "Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out, and saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God, which made heaven and earth, and the sea, and all things that are therein."—Acts xiv. 14, 15. "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."—Rev. xix. 10. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."—Rev. xxii. 8, 9.

POPERY—Images ought to be worshipped.

"I most firmly assert that the images of Christ, and of the mother of God, ever Virgin, and also of the other saints, are to be had and retained; and that due honour and veneration are to be given to them."—*Creed of Pope Pius IV*.

BIBLE—Images ought not to be worshipped.

"Be not deceived: idolaters shall not inherit the kingdom of God."—1 Cor. vi. 9. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exod. xx. 4, 5. "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan."—2 Kings xviii. 4. "And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel."—Exod. xxiv. 17. "I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8.

POPERY—There are other mediators besides Jesus Christ.

"Likewise that the saints reigning together with Christ, offer prayers to God for us."—*Creed of Pope Pius IV*.

BIBLE—There is no other mediator but Jesus Christ.

"For there is one God, and one mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father, but by me."—John xiv. 6. "Neither is there

salvation in any other : for there is none other name under heaven given among men whereby we must be saved.”—Acts iv. 12. “Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.”—John vi. 68.

POPERY.—The Virgin Mary ought to be worshipped.

“Hail, Mary, full of grace, the Lord is with thee ; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. Amen.”—*The “Angelic Salutation,” from the Roman Missal.*

BIBLE.—The Virgin Mary ought not to be worshipped.

“And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.”—Luke i. 46, 47. “And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.”—Luke xi. 27, 28. “Jesus saith unto her, Woman, what have I to do with thee ? mine hour is not yet come.”—John ii. 4. “Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother ? and who are my brethren ? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren ! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.”—Matt. xii. 47-50.

CHILLINGWORTH'S RELIGION OF PROTESTANTS.

A CORRESPONDENT makes the following suggestion, with which we have much pleasure in complying. Chillingworth ought, of course, to be in every Protestant Library, and all Protestants who desire to understand their own principles should read his great work with care :—“If you would give a few lines recommendatory of ‘Chillingworth's Religion of Protestants,’ printed by Thomas Tegg, 1845, it might be the means of much good. For close and logical reasoning against Popery, it is unanswerable, and the price is most reasonable.”

POPERY AS IT EXISTS IN GREAT BRITAIN AND IRELAND, &c. By the Rev. John Montgomery, A.M., Innerleithen. Edinburgh : Bell & Bradfute. Price 10s. 6d.

THIS is a very full, and elaborate, and valuable treatise on the prominent doctrinal peculiarities of Popery. It exhibits a large amount of reading, and as the authorities are chiefly recent, of reading brought down to the present day. This we reckon of much importance, because, whilst we know that Rome professes never to change, and that her only changes are in reality from evil to worse, it is important to

establish this by actual evidence. Mr. Montgomery deserves well of the Protestants of the country for devoting so much attention to the study of this vital subject. The topics he has discussed, are—Justification, Purgatory, Transubstantiation, and the Mass, Idolatry, the Rule of Faith, and the True Church, and Morality ; and on all these points he has produced much interesting and valuable information, and much ingenious and effective argument.

THE CONFESSOR : A JESUIT TALE OF THE TIMES. London : Clarke, Beeton, & Co. Price 1s. 6d.

THIS is a very powerful tale, and is, we believe, at least in its substance, perfectly true. Its principal characters are an amiable English gentleman, incautiously married to a Popish wife, and it exhibits in the most vivid colours the diabolical manner in which her confessors took advantage of this circumstance, and filled his life with misery, and his family with torment. Some of the circumstances are most tragic, but we believe they are not exaggerated, and we are convinced that such a striking delineation of actual Jesuitism must be powerfully fitted to open the eyes of the people of England to the true character of these emissaries of the Man of Sin.

THE PERIL OF OUR PRESENT POSITION.

* The only consolation is, that there is a sovereign power reigning over all. That consolation, however, is mingled with the gloom of knowing that the Supreme Governor has a controversy, a fearful account, to settle with all the nations for their impiety and wickedness. So that it is but too sadly probable that there are 'vials of wrath' to be poured out on them, all before happier times shall come, that is to say, before they are worthy or fit for such times."—FOSTER'S LIFE, vol. ii. p. 117.

HAVING lately had an opportunity of holding interviews with some of the leaders of the Government, and examining the state of matters at headquarters very closely, we cannot help proclaiming our deliberate conviction, that the Protestant cause is at this moment in the utmost jeopardy, and that unless the most prompt and energetic measures are adopted, fatal concessions will be made which we shall find it next to impossible to reverse. The Government are evidently driven forward in the direction of Rome, partly by the influence of Tractarians in the Cabinet, partly by the knot of Popish Members, whom they are strongly tempted to conciliate for the sake of their votes; the old anchors of the constitution are being lifted in all directions, and the noble vessel of the state left to drift without rudder or compass. The Opposition seems as unprepared to manifest any united or consistent zeal for Protestantism as the Ministry. Instead of a noble appeal to the Protestant heart of Britain, which would still thrill at the principles of the Bill of Rights, it wastes its strength in peddling and ignoble arithmetical criticisms. The House itself is evidently becoming more Protestant, and prepared on that subject to break away from its treacherous and incompetent guides; but the new party is not yet consolidated, and its leaders are not yet sufficiently prepared to cope with the more daring tactics of their Popish antagonists. In these circumstances the Government have, we are constrained to say, perpetrated a public crime by salarizing Popish priests, not only without the consent of Parliament and the country, but in such a way as to hoodwink the House of Commons. These are strong statements, but what are the facts? It appears now beyond a doubt, that in the "Miscellaneous Estimates" a "*slump*" sum (we use the expression of a Cabinet Minister) was voted for chaplains to the army, there being no mention made to Parliament that a part of this money was to be given to Popish priests. This odious fact was concealed, we fear, because otherwise that portion of the vote would have been resisted, and probably with success. In other words, to use the apt image of a friend, our Government stooped to act in this matter in the very same way in which certain individuals are said to have acted towards themselves, in wrapping up garbage and dead animals amidst the forage for the army. Had the Government bundles, so neatly tied up under the name of "Miscellaneous Estimates," been opened and examined on the floor of the House of Commons, and had two priests been found secreted in the heart of one of them, the Parliament and the country would have been as much astonished as the authorities at the Admiralty were on the other occasion referred to. We trust that this matter will yet be thoroughly sifted, and that Parliament will take particular care that no money is received by the Government hereafter for any such purpose as the endowment of Popish priests.

We are well aware, that in choosing to fight the battle of priestly endowment in Parliament, in connexion with the army, especially at the present moment, the Papists have, with their usual cunning, selected the most plausible form in which their case can be presented. We are well aware of

the urgent and pathetic appeals which may be made with great apparent force on this subject, to minds in which a variety of amiable considerations are sometimes allowed inadvertently to predominate over rigid principle; but we entreat the friends of the Protestant cause to ponder carefully the following considerations on the other side: It is not proposed at present that the Government should prevent priests from accompanying the army on their own responsibility. That might be a just ground of complaint. We simply object to our money being devoted to their payment. The Popish Church is by far the richest Church in the world, and she could easily pay for a hundred times as many priests as are being sent out, as the enormous sums at present spent in Britain clearly demonstrate. She only takes advantage of the present favourable circumstances (a complying Parliament and a torpid nation) to get a new principle of the most formidable and extensive application introduced. She well knows that the payment of two priests as thoroughly overturns all the hitherto acknowledged principles of the British constitution as the appointment of a thousand would do. If our Senators assent to the present proposal with their eyes open, she is well aware that they not only will have no ground to stand upon in resisting the immense array of other Popish chaplaincies which are about to be proposed, but that the Papists will even be armed, by this concession, with an additional plausible argument, viz., that we had no objection to pay for priests when they and Popish soldiers were required to risk their lives for us, but that where no selfish object is to be secured, we suddenly pretend a conscientious difficulty. If the present course of procedure is tamely assented to, not only will all our after-resistance be hopeless, but we shall not have an inch of ground on which to make a consistent stand even against the endowment of the whole Irish priesthood,—a measure for which we have no doubt that all our recent Governments have been perfectly prepared.

In all matters of principle it is of the last importance to remember that we are seldom left to choose our own battle-ground. This is generally done for us in the Providence of God, and our duty consists in simply and firmly resisting evil at the first point at which it presents itself, and resisting it all the more firmly if called to do so in difficult circumstances. We again proclaim that a great transition in advance is about to be made—a transition from the odious principle of training priests to the still more formidable one of endowing them. Against the first we have long protested, and must continue to protest. But here for the first time we have Parliament quietly entrapped, although not yet fully committed into passing the new and dangerous line betwixt training priests and taking them into pay. As yet there is no protest on the part of our senators—the press is silent, and the people are asleep. How very differently do Papists act when their interests are threatened, even in the most remote degree. Mr. Lucas, in explaining in Parliament (March 30) the grounds on which such fierce and factious resistance has been offered by the Popish Members to Mr. Chambers's apparently innocent proposal simply to "inquire" into the state of the nunneries, says, in language deeply significant and instructive to all Protestants, especially at a time when such sweeping concessions are being extorted from them,—

"They had been told that it was imprudent to resist inquiry, because aversion to inquiry shewed there was something to conceal. But he would say in answer, that this motion for inquiry was *only one part of a concerted system which must be met somewhere*. If the committee were conceded to-day, *something else would be demanded to-morrow*, and to-morrow we should have to renew the contest on the same grounds and against the same designs, though nominally against a different proposition. Resistance must be made somewhere, and it was *better to begin it at the beginning*."

We take leave to say, that this embodies one of the soundest principles of public action, more urgently applicable to our duty than to that of Papists, and we heartily wish the Protestant Members of Parliament would immediately adopt it. To allow erroneous principles to be tamely established in the hope that more favourable opportunities of fighting the battle will arise afterwards, is nothing short of infatuation, especially in the face of such grasping and unscrupulous antagonists. And, on the other hand, it is equally plain that we gain nothing whatever by feeble and inadequate proposals, whilst we obviously lose a great deal. The feeblest proposal which can be made will meet, as we see from this and by experience, with the same determined resistance as the most distinct and thoroughgoing proposals on which Protestants are agreed, whilst the country at large will never rally or put forth its strength in behalf of mere distant and ineffective measures; and the Parliament, in the absence of public enthusiasm, is apt to become disgusted with endless debates leading to nothing. If the Protestant feeling of the country is to be roused, let our Members refuse to vote one farthing of the public money for endowing Popish priests—aim at the immediate overthrow of Maynooth—let them at the very least demand the opening of all nunneries to public inspection—declare the vows of monks and nuns illegal, and themselves incapable of disposing of property. Let them demand that the laws of the land be impartially enforced in Ireland against lawless mobs, instigated by still more lawless priests. Let them table these and similar clear and intelligible propositions before Parliament and the country, and they may rest assured that an amount of ardent Protestant feeling will be speedily evoked which shall set at defiance the factious spirit of the Popish Members, and compel the Government to remember that they serve a Queen whose throne is based on the principles of the Revolution.

PROTESTANT ELECTORAL ASSOCIATIONS.

THE Protestants of Brighton are setting a noble example to the rest of the empire. Two things must be evident to all intelligent and reflecting men: First, that if we would arrest the headlong course of our rulers towards Popery, it must be done in the House of Commons. The House of Commons virtually rules the country, because it makes and unmakes the Government. A thoroughly Protestant House of Commons therefore is, humanly speaking, of all things to be desired. And, second, it is too plain that we can place no confidence in mere political parties in this struggle. We must choose men whom we know to be decided Protestants, apart from their political opinions. Were the Protestants of every city and electoral district to unite together and act upon this theory, we should soon, by the blessing of God, see a complete change in the proceedings of the House of Commons in regard to Protestantism, and nothing short of this will accomplish the object. It is marvellous how much influence a small knot of Popish electors contrive to exercise in every large town; and there is not a town or district in Britain in which the Protestant bodies, if only united and true to their own principles, might not exert a commanding influence, by turning the scale in favour of a Protestant candidate. With this view, however, they must be associated together for the express purpose, and be prepared to act at all times, after full consultation, as one man. It is well that this matter should not be mixed up with

the ordinary proceedings of Protestant associations, but conducted separately. In all respects, therefore, we venture to think that the Protestants of Brighton have shewn a noble example, as the following document will prove :—

“At a meeting held in Brighton on the 28th of January 1854, it was resolved,—That a society be formed to be called ‘The Brighton Protestant Electors’ Association.’ That the objects of such Association be to promote the return of sound Protestant representatives to Parliament for the town of Brighton, who shall be pledged to the repeal of the Maynooth Grant, and the refusal of all endowments of, or aid to Popery : to oppose the conventual system, and obtain the inspection of nunneries : and to resist, in every practicable way, Tractarianism and Popish tendencies.

“N.B.—It is understood that each member of this Association will vote in favour of any sound Protestant candidate who pledges himself to carry out the Protestant principles laid down in the constitution of the Association ; but if no such candidate, should offer himself, he is at liberty (not giving any pledge before the day of election) to vote for the candidate whose principles, in his opinion, most nearly approach those of the Society.”

It will be observed that certain master evils are here fixed upon as to be removed at all hazards, and we have no hesitation in thinking that they are the very evils on which the mass of Protestants in Britain will be entirely at one. More than 100 electors have already joined the Brighton Association, and now is the time to form similar associations everywhere, as the Registration Courts will immediately be resumed. We understand that the establishment of a similar association is in contemplation in Edinburgh, and we trust that multitudes more will immediately spring up in all parts of the kingdom. Nothing short of this is in the least likely to bring our rulers to their senses. The following admirable address just published at Brighton, will be interesting to our readers :—

FIRST ADDRESS OF THE PROVISIONAL COMMITTEE TO THE MEMBERS OF THE BRIGHTON
PROTESTANT ELECTORS’ ASSOCIATION.

“BROTHER ELECTORS,—It is our pleasing duty to congratulate you on the success with which the first operations of this Society have been attended. A very few days sufficed to give us a strong working committee, strengthened by numerous promises of support. The entire personal disinterestedness with which every member of your committee has joined this Society, forms, we trust, no small guarantee for their conjunctive usefulness and efficiency.

“To throw over long-cherished ‘political prejudices,’ and even party feelings not unconnected with personal respect, together with the distinctions of ‘Whig’ and ‘Tory,’ ‘Radical’ and ‘Conservative,’ for the preservation of Protestantism, now assailed by direct foes and false friends, is a noble sacrifice ; but the object for which it is made, is indeed worthy,—being no less than the maintenance, in their integrity, of those Protestant principles to which we owe our rights and privileges as British subjects. All that we hold dear to us as Englishmen—our national constitution, our civil and religious liberty, and our domestic happiness—are derived from Protestant Christianity.

“The principles laid down as rules of your Society are few, but their importance is incalculable. The total repeal of the Maynooth Grant, the refusal of all endowment to Popery, a firm resistance to the conventual system, and an uncompromising opposition to Tractarianism, are points upon which this Association is determined to demand the unequivocal and direct ‘pledge of assurance’ from any one who shall, for the future, seek support and confidence as a representative in Parliament. The rules of this Society are so formed that, it is believed, no insincere person will be able to adopt them,—no such candidate as was found in this town at the last general election being able to agree to them. Your committee rejoice in the assurance made to them, that it is your fixed determination that the *spirit of these resolutions shall be faithfully acted up to*, and made the one grand and distinctive feature of your individual and collective exertions.

“The Maynooth Grant is a measure which binds this country to that fatal apostasy from which our noble ancestors separated, and with which apostasy, if we are again linked, we shall share the final overthrow,—an overthrow which events threaten, and God’s Word has foretold. The College of Maynooth annually sends forth, through the endowment of the Legislature, men who are distributed over the world to withstand our Protestant missionaries and hinder the spread of the Gospel. Hence the blindness and fatuity of those who, whilst they support evangelical missions, counteract and hinder their noble work, by permitting and even sanctioning the return of representatives to Parliament who vote for the endowment of such a seminary of evil. Maynooth-taught priests, not being required for Ireland, are now found even in China, India, and America, zealously opposed to the propagation of true religion ; whilst missionary journals relate that the difficulties met with are increasing ten-fold through the resistance of these Pro-

testant-paid Jesuits* and emissaries of Antichrist. It should become, therefore, no longer a question with those who really love the truth, how they must act in this struggle to repeal the grant—the first great object of your Society.

"An open, bold, and united action is necessary, and, by God's blessing, will be successful. The further endowment of Popery, and all its attendant consequences, have continually to be resisted; and it is indispensable that you, the Protestant electors of Brighton, should no longer continue to be misrepresented on so momentous a subject. Even now, a measure for the payment of Romish chaplains to jails is attempted to be forced on the country, involving everything that is pernicious in its principles; for clearly, if the convicted prisoners of the crown can claim for their religious teachers state endowment, the demand on behalf of the other millions of Roman Catholics within these realms must be held to be irresistible.

"In this short address your committee will not attempt to advert to other important objects of the Association, except, in a few words, as to the inspection of nunneries. It is contrary to the spirit of the British Constitution, that, in this land of liberty, women should, against their inclinations and consent, continue to be immured in the seclusion of a nunnery without the hope of escape. Many may have heard the truths of the Gospel before they were led, perhaps in some hour of rashness or dejection, to abandon society. If, after having done so, at some future time, when a ray of light may have beamed into the narrow cells of conventual darkness, a wish should be felt again to enjoy their personal liberty, shall it be said that, in Protestant Old England, this will not be permitted? Four thousand women of Brighton say, by their memorial, that it shall not, and a petition, numerously signed, from the male population, says the same; yet, *to our disgrace, until we remove the stigma*, one of our Misrepresentatives in the House of Commons has voted in opposition to all this, and has endeavoured, happily without effect, to hinder the appointment of a Parliamentary Committee for inquiry.

"Your committee propose to hold, as soon as possible, an inaugural meeting of the Association, and to obtain the help of an eminent lecturer to explain more fully the 'rights and duties of Protestant electors.'"

THE DAY OF HUMILIATION.

TO THE EDITOR OF THE "BULWARK."

SIR,—A day of humiliation and prayer has been set apart by the British nation because of the war, said to be forced upon Great Britain by the Emperor of Russia. Such an event will doubtless lead many persons to solemn reflection, and to ask, why this visitation of Divine Providence?

The Christian believer has excluded chance as well from the vocabulary of his life as from the affairs of a nation. Righteous judgments are visiting the earth; the vials of God's wrath are about to be poured out on the nations and kingdoms of Europe; how, then, are we in Great Britain implicated, and what is our great national offence against the God of Heaven?

Have we not within the last few years, as a nation, given countenance and afforded relief to Papal Rome? Is there not a curse upon that God dishonouring system, and a punishment denounced upon all nations and people who take part and connive in her sins?

Has not the Church of England become more and more Romanized, departing from the simplicity of God's word, and taking up and trusting in the traditions of men?

It requires not much observation to perceive that this is the front of our offending,—here lies the root of our national offence. We are punished by righteous judgments because of our alliance, directly or indirectly, with the Popish system.

May the Lord in mercy give wisdom to our senators and people before it be too late.—I remain, Sir, yours obediently,

LEWIS E. DUVAL.

GRAVESEND, 8th April 1854.

* Since the year 1845, when the grant of £30,000 was voted, no less than £210,880 have been paid for this establishment.



POPEY AT BALNET—THE PRIEST GOING HIS ROUNDS.

PRIEST SPENCER AT BARNET.

OUR woodcut represents an actual scene which lately occurred, and is strikingly illustrative of the methods by which the emissaries of Rome are seeking to acquire influence in the rural districts of England. It may be necessary to inform some of our readers, that Barnet is a pleasantly situated village ten miles from London, on the Great Northern Railway. The lovely well-wooded neighbourhood presents quite the kind of scene amidst which the self-denying monks of former times loved to nestle, and, although as yet there are scarcely any Romanists there, the notorious Priest Spencer has chosen to assume Barnet as his home. Rome, wise in her generation, is not only crowding London with her agents, but is attempting to seize on all the environs of the metropolis. Protestants should take the hint, and seek to concentrate their influence also at the heart of the nation. To return, however, to Barnet: The Gospel is faithfully preached in that village, but Tractarianism is also very strong, and probably Rome is counting on this and on other local circumstances for success. Accordingly, the lately arrived priest has begun briskly to call at the houses, and is earnestly plying in every direction his attempts at proselytism. Were he in Spain or Tuscany, he would no doubt most devoutly applaud the civil authorities for punishing any Protestant minister who should act upon a similar principle. But whilst we denounce the unfairness of this, and glory in the liberty of our own land, we must take care that officious and meddling priests are not allowed to ply their craft without the people being duly warned of their danger. In this respect Mr. Wilbraham Taylor, Secretary of the "Church Protestant Defence Society," and well known for his zeal in every good work, has set an admirable example. His residence is at Barnet; and Priest Spencer, with a forwardness which we shall not attempt to characterize, attempted, amongst other families, to find access into his. Mr. Taylor at once addressed to him the subjoined letter, which, with the annexed address, has since been printed as a circular and hand-bill, and widely distributed in the neighbourhood. We reprint it here, as in every way fitted to be instructive to Protestants. Whilst they resist the machinations of Rome, they would do well to imitate the earnestness of her emissaries, and the Christian spirit of Mr. Taylor's letter:—

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude, 3d verse.*

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—*2d Epistle of John, 10, 11.*

"To the Inhabitants of the Town and Neighbourhood of Barnet.

"MY DEAR FRIENDS,—The following is a copy of the letter which I have felt it my duty to address to the Hon. and Rev. Geo. Spencer, who has come on the dark mission of Rome to poison the air of our town with his dangerous doctrines. Do not allow any consideration to lull you to sleep, or to imagine for a moment there is no danger. Protestantism and our Queen and country are all in danger from these Popish emissaries, and it behoves us to watch their movements and expose their devices, whilst we close our doors upon themselves.—I am your faithful friend and neighbour,

"WILBRAHAM TAYLOR."

"HADLEY HURST, BARNET, March 24, 1854.

"SIR,—On my return from town this evening, I found that you had taken advantage of my absence to introduce yourself into this house, and to seek an interview with the ladies of my family. As there can be no doubt of your object in attempting to make a round of calls in this neighbourhood, you will forgive my requesting you not to repeat

your visit, or, as long as you continue to hold your present views, ever again to cross my threshold. In faithfulness I feel bound to add, that it is most painful to me to see a man brought up as you have been, an English gentleman, with an open Bible in your hand, forsaking the only true Gospel to worship others besides our blessed Saviour the Lord Jesus Christ, and spending your precious time (for which you must some day give an account) in promoting a false system instead of serving God ! It is most painful to me to see one who once occupied a good position in society, transferring his allegiance to a foreign Prince, the chief priest of a foreign and corrupt Church, whose principles forbid any rest as long as the Church of which I am a member (but which you have left) is not exterminated. It is very painful to see foreign priests and English perverts attempting to plant a Church in Barnet, whose only result must be, if it is at all successful, to corrupt the poor, and pervert and demoralize the weaker among the upper classes.

"Let me implore you, sir, as you value your eternal peace, to open your Bible once more, with simple and hearty prayer to the Holy Spirit to guide you into the knowledge of His truth, and to bring you back from Popery to the pure Gospel of Christ.—I am, Sir, your obedient servant,

"WILBRAHAM TAYLOR.

"To the Hon. and Rev. Geo. Spencer, Barnet."

The priest has sent a very specious answer to this letter, the object of which is to ask Mr. Taylor to give him an interview, or to allow him to correspond at greater length ; in other words, he simply tries to gain his object in another way. Mr. Taylor of course knows better, and is more profitably occupied than to comply with any such irrelevant proposal. Had Mr. Spencer never had an opportunity of knowing the truth, the case might have been different. But as it is, the rule which applies is this, "Evil communications corrupt good manners."

PROTESTANT PROGRESS.—REPORTS OF PROTESTANT ASSOCIATIONS.

WE are glad to observe, from the number of Reports of Associations on our table, that the great cause of Protestant truth and liberty is being vigorously prosecuted in many parts of the kingdom. If the movement were only universal, if every town and parish were thoroughly alive and at work, we should confidently anticipate, by the favour of God, speedy and blessed results. Let all, however, who do see the importance of the emergency, continue to act with renewed energy, and labour to arouse as many others as possible to action. Meantime let us glance at some of these Reports.

I.—THE SECOND ANNUAL REPORT OF THE BATH PROTESTANT ALLIANCE.

Bath has long been distinguished as a place of Popish effort and zealous Protestant resistance. We are happy to observe that the friends of the Reformation there are still extremely active, and that they take a large and intelligent view of the wide scope of the present struggle. In addition to local efforts of every kind, they have, by petitions and otherwise, taken part during last year in all the general movements of Protestants in Britain. The following extract from one of their lectures is given in the Report:—

"In the course of the summer, at the solicitation of the committee, Dr. Beaumont, of the Wesleyan connexion, delivered at our Guildhall a lecture on the Inquisition. The announcement attracted a very full attendance. After going succinctly through the history of this infernal tribunal, and glancing at the appalling number of its myriad victims, the reverend lecturer concluded by saying,—'But many will contend that the Inquisition is an obsolete institution—that now there is no chance of its revival. When—where,' exclaimed he, 'has it been condemned ? What Pope, or what adherent of the Pope, was ever known to repudiate this or any other feature of the Papal system ? Popery still boasts of infallibility ; it is as exorbitant in its pretensions as ever ; and, if "Britons" are resolved "never to be slaves" to Papal domination and despotism, it is indispensable necessary for them to keep in check the encroachments of this ambitious Power.'"

We trust the Alliance will take encouragement, and begin another year of effort with redoubled energy.

II.—THE SECOND ANNUAL REPORT OF THE GRAVESEND PROTESTANT ALLIANCE.

This is a singularly energetic Association, and seems to be labouring by the blessing of God with growing success. We always reckon it a good symptom when the members of a Protestant Alliance start with clear views of the real nature of the system with which they are about to deal. The following extract proves that this is the case at Gravesend :—

“On the part of Britons, it is a stand made in defence of those precious immunities, civil and religious, which have been wrested from the grasp of this very foe, by the bravery of devoted ancestors in past centuries. To resign these now at the bidding of crafty priests, or to guard them supinely from the treachery of hollow, ill-informed statesmen, would cover the descendants of those illustrious confessors with infamy, and fasten on them the character of apostates and self-destroyers.

“It begins to be understood that Popery is not a religion at all ;—that is, if religion be held to teach man his duties to God and to his fellow, rendering him a useful member of society and a hopeful candidate for heaven. Tried by this test Popery is a negation of all that is essential to true religion, mocking man’s spiritual necessities by making a gain of them. Pretending to be a provision for his present and future welfare, it is in reality a foul conspiracy against his rights,—an impudent insult to his intelligence,—and a cruel assault on his happiness.”

The subjoined gratifying token of the blessing of God upon their labours is also very encouraging :—

“Among the many pleasing instances of acknowledged benefit derived from attending the lectures of the Alliance, one happy case must be mentioned. A young man, during a temporary visit at Gravesend in the spring of 1852, was induced to attend the lectures. Previously his mind was uninfluenced by religious truth, yet from the simple and sound arguments used by several of the lecturers, his convictions became awakened, and on his subsequent passage across the sea to join his friends in a distant locality, he was induced to enter into religious conversation with some of his fellow-passengers. Providence led him to converse with a Romanist, and soon the conversation turned to the pernicious dogmas of the Church of Rome. The result of this steamboat conversation was, happily, the conviction on the mind of the Romanist, that the ground of previous hope, with the faith of early childhood, were no longer tenable, not being consistent with the revealed will of God. The teaching of the priest was no more implicitly depended on, but the Scriptures were searched with much prayer. And this once sincere Romanist, being fully awakened to the danger of continuing in the apostate Church, ceased to attend the ministry of Rome, and withdrew the family also from priestly influence, becoming not only a decided Protestant, but something more, a faithful follower of Christ. Once fully alive to the glorious truths of the Gospel, and in the enjoyment of Christian liberty, the formerly devoted Romanist commenced soon afterwards reader of the Bible to others. Excommunication by the priest followed, but in the strength of the Gospel the happy convert refused to be silenced, and continues, it is believed, to the present day, a Bible distributor and Scripture reader.”

III.—FIRST ANNUAL REPORT OF THE CHURCH PROTESTANT DEFENCE SOCIETY.

The object of this important Association, to which we have more than once called attention, is to watch over and resist the movements of Tractarians in the Church of England. It is evident that this can be most effectually done by members of that Church. It appears from the Report that *twenty-three* different Tractarian movements have engaged the active resistance of the committee during the past year, and that *five* occasional papers have been published and widely circulated. The Society forms a rallying point for many able and zealous men, and from what we know of those who manage its affairs, we cannot doubt that by the blessing of God it is destined to accomplish great good.

IV.—REPORT OF THE SOCIETY FOR ENGLISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.

This Society, whose head-quarters are also in London, has for its object

the establishment of Missions in the Church of England for the conversion of Romanists. Its operations are conducted with great energy, and have already been attended with very gratifying success. Dr. Armstrong is its most prominent representative, and a letter, which we shall afterwards publish, addressed to him by a minister of the Church of England, once a Tractarian, is very instructive and gratifying. It forms a prominent part of the Report.

V.—SECOND REPORT OF THE LEICESTERSHIRE PROTESTANT ALLIANCE.

We have more than once called attention to the efforts of this active Association. In addition to all their other efforts in the way of lecturing, and otherwise supporting public movements, they have adopted the very important step of appointing an agent for the special purpose of opposing the devices, and rescuing the victims of Rome in their own district. Until this is done far more generally great progress can hardly be expected. Ordinary ministers are too much occupied to devote sufficient attention to the study and prosecution of this object. The following portion of the Report on this subject is specially worthy of general attention :—

“ They desired also that intercourse should be held with Roman Catholics in Leicester, and, when practicable, in the country ; in the hope that a pointed statement of divine truth might, in some cases, at least, be the means of introducing the light of the Gospel into their minds ; also, that lectures should be addressed to them, and that branches of the Alliance should be established in the larger towns and villages of the country. It was apparent that a plan so extensive as this, required machinery which your Committee could only procure by increased and extended subscriptions. Many of the Committee, with other members of the Alliance, forthwith doubled their subscriptions for the next year ; and the consequence was, that at a meeting held October 11th, 1853, the secretaries were authorized to make applications for a competent person to act as agent to the Alliance. After much correspondence, and an interval of two months, your Committee succeeded in engaging the services of the Rev. James Nugent, who entered upon his sphere of duty at the beginning of the present year.”

We trust that the Association in its enlightened efforts will be liberally supported with funds, and that their example will be extensively imitated.

VI.—EDINBURGH YOUNG MEN'S PROTESTANT SOCIETY. THIRD ANNUAL REPORT.

A very active Association, proceeding with unabated energy. The following is a summary of the Society's operations during the past year :—

Meetings for prayer,	5
Meetings for hearing addresses on the various phases of Popery, and reading and consideration of essays,	13
Controversial meetings,	20
Lectures delivered,	20
Localities visited with the special view of instructing Romanists (weekly),	various
Similar Societies formed,	2
Tracts distributed,	40,000
Memorials presented,	3

In one part of the operations of the young men we especially rejoice, viz., in their efforts for the conversion of Romanists. This is, after all, the most comprehensive way of dealing with the whole evil. In proportion as Romanists are converted all is gained. And besides our great duty as Christians to endeavour to save precious souls, there is no more effectual way for revealing to young men what Popery really is, than by their coming into actual contact with its living victims. The following is an extract from the Report worthy of general imitation :—

“ Under this head the Committee have farther to state, that, under the guidance of Mr. Morrison, a number of the Society's members have formed themselves into a missionary band for the purpose of visiting the Romanists at their own homes, conversing, reading, praying with and for them. During the course of the year fifty individuals have

been regularly visited. This the Committee think a most important part of the Society's operations. Your Committee are firmly persuaded that Protestants will not have done their duty, until there is established throughout the whole of the country a system of household visitation."

VII.—FIRST ANNUAL REPORT OF THE EDINBURGH FEMALE ASSOCIATION,
AUXILIARY TO THE SCOTTISH REFORMATION SOCIETY.

A very interesting and able Report of one of the most active Protestant Associations in the kingdom. We congratulate the ladies of Edinburgh on the great success with which it has pleased God to crown their persevering efforts, and we trust that similar Associations will be established in all parts of the empire. For this purpose it would, in our opinion, be of great importance were their present admirable Report widely circulated. The following is an extract from it:—

"It is well known that Popery has in every age endeavoured to insinuate itself into the confidence of females, that it might through their means obtain possession of all the secrets both of private and of public life, and employ the knowledge thus insidiously acquired for the promotion of its own dark designs. In our own age, when direct Papal power is less formidable than it once was, every effort is being made, with great dexterity and incessant activity and perseverance, to maintain and extend its sway over the female mind, and then to carry on its machinations by the unseen agency of female influence. Yet, while Popery thus strives insidiously to gain and employ female influence, its entire system, rightly understood, is insulting and degrading to woman. Its celibate priesthood implies that marriage is a less holy state than celibacy. Its conventual system, especially in the nunnery department, withers the female heart, and crushes its delicate life; and by beguiling females to become spies and informers to the priesthood, it treacherously renders them the unintentional betrayers and destroyers of their male relatives, whom they most dearly love, and most wish to cherish. But since neither Protestant ministers nor laymen can follow the Popish priesthood through such a system of secret intrigue, nor even explain to females many of the wiles employed, and degrading consequences involved, it may seem a sphere of operation peculiarly suited to, and requiring female agency. Might not all Protestant females, of every rank and class, who know and value the hallowed rights and privileges secured to them by true Christianity,—might they not undertake the important task both of guarding their countrywomen from the deceitful snares and fascinations of Popery, and of attempting to rescue the deluded victims of that guileful system from degrading thralldom?"

VIII.—REPORT OF THE COMMITTEE ON THE FREE CHURCH ANTI-POPISH
MISSION, GLASGOW, 1854.

Glasgow is a great focus of Popish effort, but it is delightful to find that it is now being energetically met and resisted in a variety of ways. Prominent amongst these is the Mission of which the Rev. Robert Gault is the able and energetic agent. The Report before us proves that he has been indefatigable during the past year in holding meetings, distributing tracts, and, although in the face of obstacles, seeking in every way, with his subordinate agents, to awaken Protestants and convert Papists. It proves also that he has done so with very gratifying tokens of success. We trust he will, with unabated energy, "thank God and take courage."

These are only samples of the many agencies at work against Rome. Let such agencies be multiplied a thousandfold. And whilst all act in their respective fields and in various ways against the common enemy, let there be an earnest mutual good-will and joint co-operation. Let all avoid the appearance of unnecessary division,—let them "consider one another to promote one another to love and to good works," and never forget one another in their prayers.

ARCHDEACON WILBERFORCE.*

"A man that is an heretic, after the first and second admonition, reject."—TITUS iii. 10.

THE aspect of public affairs in the Church of England is rapidly becoming much more serious,—a proof of the importance of checking evil in time. Tractarianism is passing into open Popery. The Bishops are apparently as yet either unable or unwilling to crush the evil. In these circumstances, it is delightful to find some of the inferior clergy speaking out with all boldness, "as they ought to speak."

The recent work of Archdeacon Wilberforce, entitled "The Doctrine of the Holy Eucharist," contains the very essence of Popery. For example,—*"Such then is the doctrine of the real presence; or that Christ's body is a medium through which He bestows spiritual blessings. Its characteristic truth is, that Christ's presence is owing to the presence of His body. . . . In the Holy Eucharist, the presence of Christ's body is the reason why He himself is present."*—P. 149. The *Rambler*, a Popish journal, is quite delighted with the Archdeacon's book, and says,—*"We may briefly sum up the teaching of Mr. Wilberforce in this work by saying, that with the exception of an occasional and manifestly unintentional inaccuracy of expression, he teaches the doctrine of the Catholic Church."* And again,—*"The extracts we have given are more than enough to shew how completely the Catholic doctrine of the Holy Eucharist, both as a sacrament and sacrifice, is vindicated by Archdeacon Wilberforce."* In these circumstances, it is surely high time for the Ecclesiastical authorities to interfere, if they ever intend to do so; and we rejoice greatly in the singularly bold, manly, and faithful appeals, addressed to the Archbishop of York, in the two admirable pamphlets before us. Their respected authors may rest assured, that they utter the sentiments of hundreds of thousands in England, who are determined to "stand fast in the liberty wherewith Christ hath made them free, and not to be entangled again with the yoke of bondage." Mr. Brock eloquently exclaims,—

"It does appear to be high time that the revolutionary party, of which Archdeacon Wilberforce may be said to be the Coryphæus, should be stopped in their avowed purpose of 'unprotestantizing' the English Church; and I venture to submit to your Grace, that if they are not speedily *made to feel*, by the determined interference of their ecclesiastical superiors, that they shall proceed no further, our National Church will sink under the deadly blows which they are inflicting on her. The people of this country will neither suffer nor support a Popish establishment; and only let the Church of this land be overspread with such teachers as Archdeacon Wilberforce, and let her national temples be desecrated by the maintenance of doctrines such as he has now dared to propound, and the Established Church of this country will fall amid the execrations of the multitude. And she would deserve it, for she would then no longer be the keeper of the 'Protestant Reformed Religion as established by law,' which was sealed by the blood of her martyrs, and which our Protestant Sovereign has sworn by her Coronation Oath to maintain inviolate. But, my Lord, so deplorable a national disaster may, by God's blessing, be yet averted, if our Right Reverend Fathers will but stand between the living and the dead, that the plague may be stayed. Time was when seven Bishops withstood the encroachments of a Popish monarch, and saved both their Church and nation from the slavery of Rome; and surely there are more than three times seven Bishops now, who might throw themselves into the breach which Tractarian treachery has made in the walls of our Zion, and withstand that Popish faction in the English Church, whose miserable theology and whose childish mimicry of Romanism the verdict of the country has long since distinctly and indignantly condemned."—Pp. 13, 14.

* Popery in the English Church.—A Letter to the Archbishop of York, by the Rev. W. Brock, M.A., Rector of Bishop's Waltham, Hants. London: Hatchard, Piccadilly.

An Appeal to the Archbishop of York on the Uncondemned Heresies of the Venerable Archdeacon Wilberforce's Book, &c. By the Rev. J. Taylor, M.A., Head Master of Queen Elizabeth's Grammar School, Wakefield. London: Wertheim and Macintosh.

Mr. Taylor, after a full and masterly exhibition of the Archdeacon's heresy, makes the following powerful and thrilling appeal to the Archbishop:—

"And now, my Lord, I presume to ask how it comes to pass that a man who teaches such manifest and unquestionable heresy, (for I hesitate not to call it by the name which our Church applies to it.) can retain his position in the Church of England? I find no fault with Archdeacon Wilberforce for changing his opinion: that he has a perfect right to do as well as any other man. What I claim for myself I freely concede to him, viz.:—the liberty to hold and teach any doctrines he thinks right, as long as those doctrines do not beyond dispute affect injuriously the welfare of society. 'Tis true the principles of the Romish Church are, many of them at least, antagonistic to civil liberty, obstructive to mental advancement, and wholly preventive of spiritual growth and truthful development. They have for ages crippled science and assassinated religion. Tyranny and superstition brood to this hour over every nation of the earth where Popery holds sway. But yet it is difficult to tell where to step in and prevent—still more so in our day to fix the point of penal consequences. The case which I have in hand, however, is of a very different complexion: it is not of questionable results, but of acknowledged treachery—not of silent, secret, and hardly-detected error, but of bold, unblushing, elaborated, published heresy. I ask again, my Lord, whose fault is it that Robert Isaac Wilberforce still remains Archdeacon of the East Riding, and Vicar of Burton-Agnes? Why are his openly avowed and published censures of the English, and praise of the Romish Church, unvisited with censure? It is well known, that your Lordship avows no sympathy with the party which makes it its object, and boasts of it, to unprotestantize the Church of England. Why, then, after so many months, does the author of this daring book on the Eucharist retain his preferments? It may be said that the process of legal censure and deprivation is long and expensive. Perhaps it is so; yet I respectfully submit that it is not for an Archbishop to plead either of these difficulties as a reason for inaction, when the Church over which he presides is assailed in its fundamentals—when the Diocese which he has solemnly vowed to defend is sought to be betrayed. The task of procuring judicial censure may be tedious: the seeking to deprive a man and a gentleman of his professional income and position may be very irksome and ungracious; but it is not with the executive that responsibility of this kind rests; it is not he who executes the law, that is liable to the charge of originating the disagreeable necessity. If Romish heresy causes deprivation, it is not the law, nor the authority which puts it in force which deprives, but the heresy which sets the machinery in motion. If the Archdeacon be deprived and degraded, it will be his heresy which will have brought upon him both the one and the other.

"There can be but few who would dissent from the plea that it is irksome and expensive to attempt the ejection from their livings of persons well known to be open to the charge of heretical pravity; but, my Lord, on your consecration as a Bishop you were asked, 'Are you ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon, and encourage others to do the same?' to which you made answer, 'I am ready, the Lord being my helper.' The disagreeable duty which now devolves upon your Lordship was contemplated at your consecration. The question was asked as to your readiness to act, and your reply, *on which hinged your consecration*, was, that you were ready. The case has now arisen, and what the Church expects of one of her Archbishops is, that he should fulfil, though tardily and late, the promise which he solemnly made at the holy altar.

"But to proceed is not only ungracious, it is also expensive." Well, my Lord, as the growth and safety of God's Church is not a question for squeamish sentimentality and courtly compliment to decide upon, so ought it not to be subjected to pecuniary considerations. But if it were to cost thousands, the Church has liberally provided her Bishops with thousands to use for the purpose. If I could think that the bishopric of York is endowed with £10,000 per annum, only that the possessor of it might live in princely splendour, and support the dignity of a Peer, I for one would be among the first to cry, 'Let us have apostolic poverty, that we may have apostolic virtue.' The means, my Lord, the Church has put into your hands, and I fear not to say that her best friends are wondering why there is as yet no sign of the trust placed in your keeping being energetically discharged."

The whole Christian public of Britain will watch the issue of this struggle with deep anxiety. If nothing is done, the Jesuits may openly pour in their forces into the Church of England, for disguise will no longer be necessary. The most open and offensive Popery will not require any more its Newmans to go over to the Church of Rome. We do trust that something effective will immediately be done, and, at all events, that all who are really zealous for the maintenance of the cause of truth, will strengthen the hands of those who are contending on the side of God, by their zealous co-operation and earnest prayers.



THE PRIESTS TAKING POSSESSION AT SHREWSBURY.

POPERY AT SHREWSBURY—THE DISAPPOINTED BISHOP.

AMONGST their other displays of modest assurance, the Romanists of England have established what they call the "Diocese of Shrewsbury, comprehending Salop, Cheshire, and North Wales; population 1,082,617; James Brown, Bishop"*—in other words, "James Brown," whose friends at Rome would burn us all if they could, claims spiritual dominion, in his imaginary "diocese," over twice as many people as the whole Papists of England. Having thus boldly chalked his outline, our aspirant proceeds with characteristic cunning to attempt to fill it up, but with decidedly less success. The following communication from an intelligent Protestant is both instructive and amusing. The conduct of the Mayor of Shrewsbury is admirable, and the whole scene is almost worthy of Hogarth. We trust that the Protestants of the district of Shrewsbury will continue to manifest the utmost vigilance and energy in resisting such plausible and unscrupulous aggression.

"Shrewsbury, February 1854.

"In consequence of the present young Earl of Shrewsbury (who has just attained his majority) having given £10,000 towards the erection of a Popish Cathedral in this town, an application was a short time since made by the present (so-called) Bishop Brown to the Mayor of the town, requesting that he would do him (the Bishop) the honour of joining an intended procession which was to take place on the following week, and afterwards partake of a luncheon which would be provided at one of the principal hotels. The Mayor, though very young, (not more than twenty-eight,) is of genuine Protestant principles, and as such, negatived the request of the Bishop, and at once declined the intended honour. The Bishop wrote, inclosing a £5 note, to the Mayor, begging he would distribute the same among the poor of the town. This proposal the Mayor brought before the Bench of the Borough Magistrates, to consult them on the subject. By this time it got noised abroad by placards, &c., that a procession of great splendour would take place with music, flags, and banners through certain of our streets, and so alarmed were near a dozen of the clergymen relative to the same, that they waited on the Mayor and Magistrates on the subject, begging their interference to put a stop at once to such an intended pompons exhibition of the scarlet lady's wardrobe through our streets. I am happy to say but *one feeling* pervaded the whole Bench of Her Majesty's Justices of the Peace, who requested the Mayor to return his Reverence, Mr. Brown, his £5 note, declining the honour of being the almoner of a Popish *douceur*; and to add, that as by the Act of Emancipation passed in 1829, it was positively enjoined that no Popish procession should perambulate any town in England—no such procession or exhibition would on any account be allowed by Messrs. Brown & Co. in Shrewsbury; and that if after this interdiction any exhibition took place, police officers should be instructed to take into custody all such offenders, who should be dealt with and fined according to law. Prudence became the best part of valour, the procession was abandoned, the musicians dismissed, the flags sent home, and when the poor disappointed Bishop arrived with about twenty of his priests from Birmingham and other towns, a most chop-fallen lot they looked: they quietly went to the garden where there mass-house is to be placed, there formed in procession, and with a few poor Irish emigrants and their children, marched round and round the enclosed garden walls, said their prayers, and adored their Virgin and saints; and as it was pouring down all the while with rain, fowls on a wet market-day never looked more piteous and miserable than did this ambitious fraternity. As soon as possible these Reverend pretenders were seen, having doffed their embroidered robes, running helter-skelter with their carpet bags containing their finery, and hastening with all possible speed to the different Railway Stations, bidding Protestant Shrewsbury farewell."

NOTES OF THE MONTH.

AMERICA.

THE *New York Observer*, March 9, contains a most interesting letter, setting forth the incredible intolerance of the Popish authorities at Cuba. The writer had gone thither with his wife, who died there. The only place of Protestant burial was so odious and disgusting, that before she died she made

* See Popish Almanac, 1854.

her husband promise that her body should be taken to the United States. This, however, it seems, is also contrary to Spanish law; and the account given of the dangers and hairbreadth escapes of the afflicted husband is most harrowing. We shall, perhaps, give the story at length in a future number, but meantime this is Popery where she is allowed to manifest her true spirit.

Dr. Brownson, the great champion of Rome, in the United States, lately visited St. Louis, and delivered a series of lectures. The "*Shepherd of the Valley*," a Popish journal, immediately threw out the following challenge:—

"He (Dr. Brownson) brought to the controversy a mind in all the vigour of maturity, a profound personal knowledge of the errors of his age and country, a nerve and skill for combat, braced and perfected by years of incessant conflict. When he had truth on his side, he was irresistible; and who, since that time, has—we do not say gained over him a temporary advantage, however slight—but who has dared to meet the sturdy warrior face to face, and have a stand-up fight with him? Not one. For years and years, like old Entellus, he has gone round and round the ring, poising his brawny arm, and seeking with his practised eye an opponent in the crowd, but no one dares to put on the cestus and brave the fight. It is to be regretted that there is not, on this continent, a man who has the courage, the skill, or the honesty to meet him in honourable combat, and show something like a contest.

"The Protestant clergy of St. Louis, after reading this arrogant challenge, as they had a right to consider it—inasmuch as it appeared in the organ of the Archbishop, and could hardly have been written without the knowledge of Dr. Brownson—did not hesitate to accept it. In a courteous letter, addressed to this Champion of Romanism on the 10th of January, signed by thirty-four ministers, belonging to the various Protestant denominations, they informed him that they considered the paragraph (just quoted) in the light of a challenge, and that they were prepared to nominate one of their body, the Rev. N. L. Rice, D.D., as a gentleman who would undertake to discuss with him the comparative merits of Protestantism and Romanism. They further informed him that they had appointed a committee to manage, on their part, the discussion, &c."

"Great was their surprise to receive two days later a letter from Dr. Brownson, in which he declined to accept what he calls *their* challenge—said that he had not thought of offering any such a thing—that he knew nothing of the challenge in the *Shepherd of the Valley*—that he eschewed oral discussions, and thought them useless and even injurious—that he defended the truth and exposed errors, and had done so for nine years, in his *Review* and his *Lectures*. But the most remarkable passage in his letter is the following:—

"I could not, permit me to say, consent to meet your chosen champion, the way you propose, without in some measure compromising the rights of my religion,—conceding that the question between Catholics and Protestants is a debateable question, and granting that Catholicity and Protestantism in some sense stand on the same level—a confession to heresy and error, and an indignity to truth, of which, I trust in God, I shall never be guilty."

FRANCE.

The correspondent of the *London Record*, April 10, says,—

"Those who sympathize with the Protestant movements in France, must have been grieved with the intelligence that all the chapels and schools of La Haute Vienne, belonging to the Evangelical party, had been closed by order of Government. Thus these promising blossoms of Christian labour, precisely because they were purely Christian and not Romish, have been crushed by the rude hand of a priesthood that offers its faithless adhesion to any political power it can make use of as a prop."

MALTA.

The Popish Bishop of Malta has for the present succeeded in introducing into the new Maltese code a provision exempting himself from the jurisdiction of the criminal courts, "provided always that no criminal action shall in any case be prosecuted against the head of the civil government for the time being, or against the Bishop of Malta."—(Preliminary Provisions, Art. 3.)

This exemption does not exist even in many professedly Papal countries.

ATHENS.

An edition of the Greek Septuagint, interpolated with portions of the Apocryphal writings, has been published at Athens at the expense of the

Christian Knowledge Society, one-half of the edition being intended for gratuitous distribution. An able review of the subject appears in the *Gentleman's Magazine* for February."—*Monthly letter of the Protestant Alliance.*

ENGLAND.

The Tractarians are busy in all directions. The following are extracts from a book lately published, entitled "Hymns for Children." In the ninth, entitled "A Carol for Christmas Night," we read as follows:—

"Alleluia! dearest Jesus,
Come to dwell once more with men—
Hush!—the priest his prayer hath finished,
Jesus is on earth again!

"Down in adoration falling,
Hail, sweet Sacrament Divine!
Jesus, hail! our souls are calling,
'Thou art ours, and we are Thine!'"

And in hymn 15, verse 3, we find:—

"But sweeter far it is to pray,
Before Thine altar-throne to-day—
For there the atoning sacrifice,
Jesus, the world's Redeemer, lies!"

In addition to exposing such Popish effusions, proper children's books should immediately be prepared and widely circulated.

THE BISHOP OF CHICHESTER AND MR. GRESLEY.—A memorial, signed by twenty-five of the Protestant clergy of Brighton, has been presented to the Bishop of Chichester on the subject of habitual private confession, in which they assure his Lordship that they shall "most gratefully hail any exercise of his episcopal authority which will tend to purify the diocese from this perversion of doctrine and practice." The Bishop, in reply, has again promised immediately to interfere.

ARCHDEACON DENISON ON THE REAL PRESENCE.—A statement has been published by Archdeacon Denison, in which he sets forth that the Rev. Jos. Ditcher, of South Brent, having brought his two sermons on the Real Presence, preached in Wells Cathedral, under the notice of the ecclesiastical authorities, had been called upon the 9th of February by the Bishop of Bath and Wells to "state his specific charges in a formal shape," but had not up to the 20th March done so. Archdeacon Denison then proceeds to reaffirm his doctrine on the subject in eight propositions, among which is the following:—"That the Sacrament—i.e., 'the outward part or sign,' and 'the inward part or Thing signified'—is given to and is received by all who communicate."

In the *Swansea and Glamorgan Herald*, January 18, there is an account of the failure of the "Monmouth and Glamorgan Bank," and, amongst other things, the following statement is made:—

"The bank was called the Catholic Bank on account of the number of Roman Catholics engaged in it, Mr. Jones and his brothers, who had also a share in the direction, being members of that creed, as well as Mr. Fraser, the manager, and others; and great numbers of Roman Catholics were shareholders in the concern. It is said that large sums of money were spent on Roman Catholic chapels, especially one at Clifton, of which place Dr. Hendren, who figured so prominently in 1851, when Miss Talbot's case was brought before the House of Commons, is the bishop. It was then declared that this lady, who was heiress to £80,000, was anxious for a conventual life, which statement was disproved by the fact of her marrying Lord Edward Howard, second son of the Duke of Norfolk, a short time after she left the convent, and thus her large fortune was saved from the grasp of the priests and Jesuits. The ruin and desolation that has been caused by this banking company will long be felt in the counties of Monmouth and Glamorgan."

DR. CAHILL AND THE "RAMBLER."—This Popish controversy, so illustrative

of the unity of Rome, has been going on with great energy. Here are a few extracts from the *Rambler* :—

“Take, for instance, the astounding assertion, that he ‘would prefer that a Catholic should read the worst books of immorality’ than a Protestant Bible ! If any of our readers have not already seen Dr. Cahill’s letter, they will lift up their hands in astonishment, and question the accuracy of our quotation ; nevertheless, we assure them that we are giving the exact words. Conceive, then, the effect of such a statement on the readers of the newspaper for which this letter was specially written. What story of Catholic wickedness will they not henceforth believe ! What tale of priestly licentiousness will from this time be too monstrous for their credulity ? . . . He is carried away by the unfortunate desire to bring down the infallible mysteries of faith to the level of human capacities ; and which has led him into statements which, viewed merely as rhetorical illustrations, are inaccurate and worthless ; but if looked upon as destructive of Catholic doctrine, are shocking to the last degree. . . . Is it not mournful to reflect that in these days, when every one’s eyes are turned towards the Church and her teaching, the columns of a Protestant newspaper should be filled with declamations on the very foundation of our faith, which, if they have any meaning at all, are a plain denial of the doctrine, which every child may read in the creed of St. Athanasius, that ‘our Lord Jesus Christ is man, of the substance of His mother ?’ . . . We assure our non-Catholic readers that Dr. Cahill alone is responsible for the statements he puts forth, that there is no foundation whatever for the prevalent Protestant notion, that he is to be taken as a chosen champion of the faith ; but, on the contrary, that a very large proportion of the Catholic clergy and laity regard much of what he says as pernicious and untrue.”

MISS CUNNINGHAME.—A very interesting document has just been published by Government, viz., the correspondence in the case of Miss Cunningham. It gives a singular view of the notions of liberty entertained in Popish countries, and of the *finesse* of Popish ecclesiastics, but it reflects great credit on our own Government. The following extract from one of Lord Clarendon’s letters is admirable :—

“The objects of the instructions contained in my despatch of the 26th ultimo was by an appeal to the right feeling of the Grand Duke to induce his Imperial Highness spontaneously to perform an act of justice and clemency. But if that object should unfortunately not be attained, and should the application, which in the name of her Majesty’s Government you have been instructed to make, be refused, you will inform the Tuscan Minister for Foreign Affairs that the continued imprisonment of Miss Cunningham *is not to be endured, and her Majesty’s Government must insist upon her being forthwith allowed to quit Tuscany.*

“As her Majesty’s Government would sincerely regret the interruption of friendly relations between Great Britain and Tuscany, you will express their hope that a compliance with this demand may prevent such a result.”—P. 24.

We are happy to observe from the monthly letters of the Protestant Alliance, that Mr. Davis is very busy and successful in establishing branches in different parts of England.

The new Bishop of Salisbury is a strong Tractarian. Thus Popish influence grows apace.

The *Liverpool Standard* of March 7, says,—“Yesterday (Monday) morning, four adults were received into communion with the united Church of England and Ireland, by the Rev. W. F. Taylor, M.A., assisted by the Rev. G. L. Ireland, B.A., in St. John’s Church.”

IRELAND.

POPISH MAGISTRATES.—A new case has come before the notorious Judge O’Callaghan, in which a Papist, whilst refusing a tract, *kicked* the tract distributor. The Judge fined the culprit sixpence ! The Protestant Society of Dublin have justly demanded the dismissal of such a Judge from office. The Scottish Reformation Society demanded this on the former occasion ; but we trust this new outrage will be duly dealt with by the Government.

POPISH CRIMINALS.—An appalling exhibition of the tendency of Popery to harden criminals, and enable them to die with a lie in their right hand, has

just occurred in Ireland, and is copied by the *Tablet*, April 15, from the *Northern Whig*, which says,—

“On Monday terminated the mortal career of Bryan Grant, Neil Quin, and Patrick Coomey, convicted at the late Monaghan spring assizes of being concerned in the murder of Mr. Thomas Douglas Bateson, on the 4th of December 1851, on the public road leading from Castleblaney—the two former as being *the actual perpetrators of the crime*, and the latter as being an accessory before the fact.”

It would appear that in the usual manner of Papists, who imagine that secret confession to, and absolution by the Priest, is a warrant for open denial in public, they continued to affirm their innocence, although clearly convicted on evidence; and here is an account of the last moments of these brutal murderers:—

“The last rites of the Church having been administered to them in the chapel of the gaol by the Rev. Messrs. Hughes and Smith, the procession was formed to the pressroom. When they arrived in the pressroom, the Rev. gentleman read some prayers, and Quin said—‘Hell cannot now scare us.’ (When the hangman pinioned his arms)—‘He’s doing the best job ever was done for us.’ (To the Rev. gentlemen)—‘We return you many thanks, gentlemen. Will you not give us your blessing before you go?’

“Both Rev. gentlemen then blessed them.

“Rev. Mr. Smith—‘Remember the penitent thief on the cross. In one moment you will be in Heaven. You have eternal happiness within your reach.’

“Quin—‘Mary, Mother of God, receive us! Prepare Heaven for us!’

“Grant did not say anything audible, but appeared to be repeating prayers in an undertone.

“The rope was then adjusted round their necks—the miserable men stepped out on the drop—there was a burst of sensation from the crowd below—the hangman pulled the caps over their faces—the bolts were drawn, and they were both launched into eternity.”

SCOTLAND.

TRACTARIANISM.—In a Tractarian circular in regard to a place near Glasgow, the following passage occurs:—“Three years ago this church was opened for the public worship of Almighty God, the voice of the Church having not been raised in this part of the country until then, *since, at least, prior to the Revolution!*”

THE DIOCESE OF EXETER.

GEORGE ATKINSON, Esq., Torquay, well known for his zeal and energy, has proposed to send at once five hundred Scripture readers into the Tractarian parishes of the Diocese of Exeter. The state of matters at present is very sad, and something effective ought to be done. Mr. Atkinson says,—

“It will be unnecessary to trace the downward course of that unhappy and distracted diocese, with reference to these pernicious, these destructive principles—they are open and patent to the country. It is enough to know that numerous churches have been comparatively deserted; that thousands of the members of the Church of England have been driven from the Church of their fathers. And whither have many of them gone? If they have found refuge among the orthodox Dissenters, God be praised for their escape. But, alas! there is too much reason to apprehend that many have been drawn over to Popery—whilst others, who are still nominal members of the Church, are being trained, not only for Popery, but for Mormonism—nay, for downright infidelity. This is a frightful prospect for the country, but it is the natural tendency of the prevalent heresy. Bear with me, then, my fellow Churchmen, while I submit for your consideration the following proposition, viz., that immediate steps be taken for sending five hundred Scripture readers into the diocese of Exeter, the seat and focus of our existing danger, and that a Committee be formed in London, consisting exclusively of lay members of the Church of England, in order to carry out the object.”

RECENT ILLUSTRATIONS OF THE LAWLESSNESS OF POPERY.

VARIOUS events have occurred of late which strikingly illustrate the manner in which the emissaries of Popery set all law and order at defiance when the

promotion of their own objects is concerned. By the law of Ireland priests are prohibited from marrying couples, unless both are Papists, or where the party who happens to be a convert has not been converted for at least a year. Whatever may be thought of the expediency of this law, it is of course entirely within the competency of the Legislature, it is opposed to no law of God, and therefore is binding on all until it is repealed. But a case which lately occurred is reported in the *Times*, March 27, and illustrates the way in which such a matter is viewed by Popish priests and their ignorant dupes. A violation of this law takes place, and a priest of the name of M'Laughlin gave the following evidence as a witness:—

“By the Court.—Do you believe it is justifiable in the eye of God to evade the law of the land?”

“Witness.—I do, my Lord, consider it justifiable to evade a penal law.

“Mr. Major.—Don't you know the children of such marriages are illegitimate in the eye of the law?”

“Witness.—They may be so in the eye of the law, but they are not in the eye of God and the Church.

“Mr. Major.—If both were Roman Catholics, why the dark room?”

“Witness.—To evade the law, which requires that the person should be a Catholic for twelve months previously.

“In the course of his further cross-examination the witness repeatedly expressed his determination to evade the marriage law, as he considered it penal.

“The Judge (Torrens) in his charge to the jury, referred to what his Lordship properly designated as a ‘daring denunciation of the law.’ ‘With regard to the aspersions which had been cast on the law,’ said the learned Judge, ‘under which Mr. Campbell was prosecuted, not so much by the prisoner's learned counsel—who had, perhaps, only complained of the statute in the ordinary tone of an advocate—as by the language of one of the witnesses, who, although in the garb of a clergyman, had declared, on his oath, that he considered it his duty to evade the law in question—God be praised that the Court and the jury were in a different frame of mind! God be praised that they had no consciences which taught them to act contrary to the law! It was their duty not to endeavour—not to struggle with themselves to evade the law, but to exert themselves in order that the law should be properly administered. In the course of his judicial experience, extending over a period of fifty years, he had never heard so daring a denunciation of the law as that pronounced by the clerical witness to whom he had alluded.’ The statute might be wise—it might be unwise; but the jury and himself—for he was as much sworn as they were—were bound by their oaths not to evade the law, but impartially to execute it. Whatever might be their opinion as to the justice or injustice of that law, he himself thought that it was a judicious one, essential to the preservation of their social relations, as the consequences of disregarding it were fraught with the greatest evils.”

Now, this is all very well on the part of the Judge, but what avail such denunciations when such priests are allowed to escape with impunity, when we know that these very lawless principles are taught at Maynooth at our expense, and that men are not only openly allowed to proclaim such principles with impunity, but are selected notwithstanding as the special objects of favour by the Government? Strong as these cases are, however, a more daring instance has occurred in the House of Commons itself. In the debate on Mr. Chambers' motion on the 30th of March, reported in the *Tablet*, April 8, the following passage in the speech of Mr. Lucas is surely instructive:—

“As to one part of the inquiry—that which concerned the religious houses of men, the case was different. These houses, it was true, existed and were increasing in violation of the law. There the law was broken and would continue to be broken; and if in any fair spirit a committee were moved for to put an end to this unseemly inconsistency between the law and the necessary fact, such a committee should have his support to bring about a repeal of the persecuting clauses of the Emancipation Act. But on this point he objected to this inquiry, because it was proposed in a hostile spirit, with the view of destroying conventual establishments, and of commencing a crusade against the religion of millions of subjects of the British Crown. Those who undertook that crusade would, however, most certainly be disappointed; *all the power of the law and of the state* could not save them from defeat—(cheers)—for the Catholic millions of this country were prepared to maintain their right to religious freedom, *whatever the law might say, or whatever the legislature might do.* (Renewed cheers.)”

Of course the “cheers” were from the other Popish Members; and can any-

thing exceed this? A man defies to its face the Parliament of which he is a member; but what a craven spirited Parliament we must have tamely to listen to him? And yet it is the very spirit of the whole Popish system which avails itself of the forms of liberty for the purpose of overthrowing its substance, and gets into Parliament for the purpose of making Parliament itself subordinate to the priests. What have been all the factious debates lately raised on Mr. Chambers' motion, but an attempt on the part of a minority to defeat the determination of the majority, by all means fair or foul? This is nothing else than an effort to establish the worst kind of despotism under the name of liberty. We trust that the forms of the House of Commons will be so altered, if necessary, as to make this impossible, and that our senators will gradually open their eyes to the true nature and peculiar tactics of that power with which they are called to grapple, but which so very few of them seem at all to understand.

A ROMANIST'S VIEW OF THE POSITION OF PARTIES.

MR. JOHN BALL, M.P. for Carlow county, and one of the few Romanists returned at the last general election who has not offered a factious opposition to the present Government, has written a letter to a local paper, in the course of which he expresses great, and perhaps not wholly unjustifiable alarm at the reactionary feeling which has set in in England and Scotland against the encouragement which, up to the last few years, had been freely accorded to the Popish Church. The Hon. Gentleman solemnly warns his countrymen against the fatal consequences of a too credulous reliance upon the invincibility of their claims to the continued possession even of the "religious freedom" which has been achieved during the last half-century.

"It is my firm conviction," says Mr. Ball, "derived from all I have seen and heard in the House of Commons, that this is a serious, and may become a fatal mistake. There is a large and organized party in England and Scotland whose views do not stop short of a repeal of the Emancipation Act, if they do not go even farther; and this party, openly encouraged by the leaders of the Tory Opposition, is determined to take every means of effecting, step by step, the objects which they contemplate. It is a dangerous delusion to imagine that the present Government can protect us. A great change has taken place of late years in political parties. Three-fourths of the habitual supporters of the present Government are men who agree with it on many points, but who owe it no allegiance, and frequently vote against it. I believe the great majority of the present Government to be perfectly sincere in their opposition, but many of their supporters, including more than half the Scotch members, are ready to join in any attack upon us, and, in fact, are elected on that professed ground. I do not understand the policy of those Catholics who think it a matter of indifference whether we have a Government that openly joins our enemies or one that does what is possible to protect us, but I am quite sure that in either case we must lose no time in doing all in our power to protect ourselves."

There is here a singular and somewhat dexterous mixture of truth and error. It is true that a "great change" has taken place on the feelings of many Protestants in regard to the actual nature of Popery of late years. For this we have mainly to thank Rome herself and her emissaries. But that Protestants are to any adequate extent "organized," is unfortunately not true, although we hope they are making considerable progress in that direction. Here we have to thank Rome again. But that there is any serious intention on the part of any considerable number of Protestants to deprive Papists of their civil rights Mr. Ball must know to be a pure fable. The case is the very reverse. Papists deny all civil rights to Protestants in every Popish country, and openly proclaim that they will do the same in this if ever they have the power, and therefore it is not to be wondered if some Protestants are induced to suggest even extreme measures of self-defence.



THE "LYING WONDERS" OF ROME.

A MIRACLE OF ST. FRANCIS.

"The lives of the saints we have remaining have not been written by saints and true men, but by liars, who have stuffed their fastidious writings with so many prodigious tales as are more apt to beget infidelity than faith, and all honest and judicious men are ashamed and grieved to read them. — LIFE OF BISHOP HACKET. London, 1675.

ONE of the marks by which Papal Rome was to be detected was the pretence of working miracles. This Antichrist was to come with "signs and lying wonders." Accordingly there is nothing more characteristic of the Romish system. In a review contained in the *Tablet*, April 1, of "The Life of St. Francis Assisi," lately published, it is said,—

"We shall only remark, with regard to the miracles which form a very striking feature of this volume, that to study them, as they occur here in a regular life—the whole of it in keeping with them—can scarcely be other than a great confirmation to the Faith."

Again the writer remarks,—

"There certainly cannot be imagined a book more directly contrary in every line to the spirit of Protestantism than the Life of St. Francis, and yet we believe it is a book calculated greatly to assist the work of conversion. The very singularity of the incidents give it a hold upon the mind, and when once the character and history, and with them, let us hope, the love and reverence for such a Saint as St. Francis, occupy the heart of any person not wilfully opposed to the Faith, a great step is gained towards his reconciliation. We will, in conclusion, quote one or two beautiful passages from among the many to be found in the volumes before us. The second extract we give relates to a miracle, characterized by a singular sweetness and beauty."

It is this "second extract" which we have chosen as the subject of our woodcut. Our readers will judge whether it does not carry absurdity on the face

of it, and whether it is not obviously fitted to bring the miracles of the Gospel into contempt. Here it is:—

“A MIRACLE OF ST. FRANCIS.—The earliest authors of the life of our Saint record a very singular-miracle which he performed on his route in the house of a gentleman. All the inhabitants of the place were gone to the great square to hear him preach. A female servant who had been left in a house to take care of a child, wishing to hear the sermon, left the child alone. On her return she found the child dead, and half boiled in a copper of hot water, into which it had fallen. She took it out, and in order to hide the disaster from the father and mother, she shut it up in a trunk; the parents, however, learnt their misfortune, which was the more afflicting as this was their only child. The husband entreated his wife not to let her distress appear, out of respect for the servant of God, who was to dine with them. During dinner Francis endeavoured to inspire them with a holy joy, knowing what the Almighty had in store for their consolation, and at the end of dinner he feigned to wish to eat some apples. They expressed their regret that they had none to offer him; but pointing to the trunk in which the child was shut up, he said: ‘Let them look there and some will be found.’ It was in vain that they assured him that there were none there; he insisted on having the trunk opened. The gentleman to oblige him, and with a view of hiding the object of their grief, opened the trunk, when, judge of his astonishment, on finding his child alive and well, and with a smiling countenance, holding an apple in each hand. Transported with joy he carried the child and placed it in the arms of the holy man.”—(Pp. 36, 37.)

THE GREEK CHURCH.

IN a late article we explained the destructive bearing of the Greek Church, consisting of 60,000,000 of professing Christians unconnected with Rome, on the usual argument employed by Popish controversialists, to prove that they constitute the “One” Catholic and Apostolic Church. It is somewhat curious to find their own argument turned against them by the Greek Christians in the following passage, quoted in the *Tablet*, April 15. Speaking of Russia, the writer says:—

“Fanaticism fastens more intensely on the mind of the masses, inasmuch as they have little or no communication, generally speaking, with external nations. The splendours of schismatic religion alone beam through and break this uniformity, this wearisome monotony.

“Such is the state of the popular mind in Russia; and as for the thinking classes, the men who move in the loftiest spheres, and circle round the imperial thrones, a Russian diplomatist, high in the ministry of foreign affairs, Baron Tutchef, lets us behind the curtain on this point, in a memoir which was published in Paris in 1846:—

“The Papacy (he says) is the pillar whose strength continues in western Europe to uphold that great fragment of the Christian Church which the ruinous fall of the sixteenth century and subsequent destruction have left standing compact and unbroken. Eight hundred years (he continues) have passed away since Rome snapped the last link that bound her to the traditions of the Universal Church. On that day Rome, by marking out for herself a separate career, determined for consecutive centuries the fortunes of western Europe. On that day Rome dug an abyss between two worlds of men. Rome is the fountain of the tumultuary and revolutionary spirit which distracts western society. By separating ‘from orthodox unity,’ and aspiring to rule temporal society, Rome gave birth to Protestantism and revolution, and now Rome, in the face of armed revolution, is helpless. But, remembering the past while scanning the present—while contemplating this world of evil, all organized and armed—while regarding this western Europe, with its churches of irreligion and governments of revolt, a Christian should not cease to hope that God, in His own good time, will restore the plenitude of His power to His Church—heal the ghastly wound which has been oozing blood during eight hundred years, inasmuch as the Orthodox Church has never for a moment despaired of the eventual cure of that cruel wound. The destinies of the west are in the hands of Rome, and we hope that at the day of union she will restore in all its integrity to the true Church that sacred deposit (the western nations.) In 1846 we remember the emotion with which the multitudes scanned the presence of the orthodox Emperor in the Church of Saint Peter. All Russia at that moment was kneeling along with him. Let us hope that the Emperor did not pray before the relics in vain.”

“Such is the mind of a Russian noble; such are the ideas which occupy the brains of that aristocracy—the heads of the state. He hopes that the prayers of the emperor for the conversion of Rome may not be altogether fruitless.”

It is an instructive contest between two apostate Churches making the same

unfounded claims and equally presumptuous and intolerant. The Popish writer gives the following summary of the Russian's argument:—

"The Russian, as a motive for employing that power against her, levels three distinct charges against the Holy [Popish] Church. 1st. She revolted, if he is to be believed, against the Greek Church. 2d. She thereby set an example which Luther imitated with destructive fidelity, when Luther anathematized the Catholic Church. 3d. The Deists of western Europe imitated Luther when in the first revolution they shook off Christianity itself."

In another article in the same number of the *Tablet*, in regard to Russia, the following significant sentence occurs, as applicable at least to the stealthy aggressions of Rome against Protestant Britain, as to the proceedings of Russia:—

"He argues that Russian aggression is directed mainly towards the East and Constantinople, and for a religious object, *as if we had on that account less to fear politically, and not rather a great deal more*, if that key of both the Eastern and Western worlds were grasped by the talons of the Russian eagle."

THE STRENGTH OF SCRIPTURE LANGUAGE IN REGARD TO POPERY.

"No man upon earth, I trust, can have more enlarged sentiments of toleration than I have, but the Church of Rome is a persecuting Church, and it is our interest and our duty on every principle of religion and common sense to guard ourselves against her machinations."—BISHOP WATSON.

"Charles Butler, a most accomplished defender of Rome, stated, in regard to the Popes, that 'it was not to be denied that a few in the long list were stained with vice,' in answer to which Southey exclaimed—'A few, Sir, and stained only! in what part of their character is the white spot to be found? * * * There have been so many of them so bad, that the boldest and best armed advocates of your cause have been fain to deduce an argument from their very crimes, that the Papacy is of Divine appointment.'"

IN the Book of Daniel we have the following striking description of the three Pagan kingdoms which preceded the Roman empire:—"The first was like a lion, and had eagle's wings. . . . And behold another beast, a second, like to a bear. . . . After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl.—Dan. vii. 4, 5, 6.

If our readers will now turn to Rev. xiii. 1, 2, they will find the following picture of the new apostasy:—"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a *leopard*, and his feet were as the feet of a *bear*, and his mouth as the mouth of a *lion*: and the dragon gave him his power, and his seat, and great authority." Here we have a description of Papal Rome. It is a "beast rising out of the sea," *i.e.*, out of the spiritual world. It has "seven heads and ten horns," *i.e.*, as elsewhere interpreted in the same book, it sits on seven hills and rules over ten kingdoms, Rev. xvii. 9, 12:—"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." In other words, this is Rome spiritual under the dominion of the Popes, and swaying influence over modern Europe in the dark ages. But what is chiefly remarkable is this,—All the evil elements which were diffused amongst the three Pagan kingdoms, are said to be combined under this new portentous Papal system. They were beasts, no doubt, and they were respectively like lions, bears, and leopards. This, however, combines in it the cunning of the leopard, the strength of the bear, the roaring of the lion. When it has a purpose to serve it can crouch, and fawn, and wait its time with apparent meekness, before making the fatal spring. Get into its clutches, however, and you will soon find its fearful gripe, like the iron hug of a northern bear. Give it the power it

seeks, and it will walk the forest as a king with the roar and tramp of a lion. Can anything be more descriptive of the Popish system as brought out by history and observation? And those who sometimes complain of strong language, and imagine that men should speak only smooth things of Popery, forget that no man can speak of it more strongly, or represent it in darker colours, than does the Spirit of the living God.

ABSOLUTION.*

THAT clergymen of the Church of England should be allowed openly to advocate the Popish theory of confession and absolution, without immediate expulsion, is one of the remarkable signs of the times. Meantime it is important that their unscriptural dogmas should be fully exposed. That a sinful man should pretend to seat himself in the throne of God, and to wield the power of pardoning or condemning his fellow-sinners, is certainly one of the most melancholy exhibitions of human depravity. When the Jews (Mark ii. 7) said, "Why doth this man speak blasphemies? who can forgive sins but God only?" our Lord did not deny their general principle, but simply denied its application to the "Son of Man," who "had power on earth to forgive sins." The same thing spoken in reference to men is simply, and in the nature of things must be, a declaratory power. The language used seems to have reference to what took place in regard to the ancient lepers. The priest was on certain prescribed conditions and in certain circumstances to "*pronounce* the leper clean," Lev. xiii. And so it is striking, that whilst by one of the Evangelists our Lord is said to have addressed his disciples in the language which all Papists and Tractarians are continually reiterating, (John xx. 23,) "Whose soever sins ye remit they are remitted," we find another Evangelist in a precisely parallel passage describing the same scene, and thus altering and interpreting the language, viz., "that repentance and remission of sins should *be preached* in his name among all nations, beginning at Jerusalem," Luke xxiv. 47. In point of fact we know that this was all that the Apostles and first preachers did. There is not a single instance in the New Testament of any Apostle or minister professing to forgive sins. If there be, let it be pointed out. Such an idea sprung up in the dark ages, and is part of the blasphemy of him who "sitteth in the temple of God, shewing himself that he is God."

Mr. Davis has rendered excellent service to the cause of truth, by so thoroughly demolishing Mr. Neale's lecture, and proving that all the Reformed Churches held in substance the same view on this important doctrine. The following extract will give an idea of the pointed way in which the fallacies of Mr. Neale are disposed of:—

"His doctrine is nothing short of this—that every priest in our Church has received from God an absolute, an unconditional, and an arbitrary power to 'forgive' and 'retain' human sins at pleasure!

"If Mr. Neale's words mean anything at all, they mean that he believes that the Bishop in ordaining a priest, in effect confers upon him such a power as this:—'Be a judge for eternity of men's state. Whom you will, forgive; and whom you will, condemn. It is all left to you. Your own sovereign pleasure is exalted, by this commission from me, to the place of God. Go forth then as God; salvation and damnation are absolutely in your hands; whosoever sins you forgive, they are forgiven. Your word is as the fiat of the Almighty. You speak, and it is done; you command, and it stands fast. 'Whose sins *thou* dost forgive,'—even if he be the most hardened reprobate that

* The Fallacies of the Rev. J. M. Neale's "Lecture on Confession and Absolution." By the Rev. C. H. Davis, M.A. London: J. H. Jackson, 21, Paternoster Row.

ever lived, and even if he should die blaspheming God—*‘they are forgiven’*; and whose sins *thou dost retain*—even if he be the holiest man that ever trod this earth—*‘they are retained’*!”

“*This no caricature!* If Mr. Neale’s words have any meaning, the Church holds, and he holds, that if a drunken priest in a drunken company, were to get up over his wine and say, ‘Ye jolly fellows, I forgive you all your sins,’ *they would be forgiven!* And if he (Mr. Neale) were to mount the top of St. Paul’s, and to say, ‘I forgive the sins of all London—of all England—of all the world—of every soul of man from Adam to this day, be he living or be he dead,’ *they would be forgiven!* (For let Mr. Neale remember, that neither Christ nor the Bishop say one word of the forgiveness being limited to persons who have been baptized, and who make private confession to a priest, as he hints at p. 16; indeed the sacrament of Christian baptism had not been instituted, when Christ spoke the words recorded in St. John xx. 22, 23!) Will Mr. Neale abide by this plain and literal interpretation of the commission which he is so anxious to establish? If not, he must ‘surrender’ his point! For if he, by the exercise of his own private judgment, thinks it right to insert a condition or limitation of any sort or kind to make the words mean less than this, let him remember that Mr. Miller and Mr. ‘Any-one-else’ have an equal right to do the same. Neither Christ nor the Bishop say that either baptism, or private confession, or true repentance, is needful in order to obtain the forgiveness spoken of!”

DEPRAVITY AND CUNNING OF THE PAPAL COURT.

MANY of our readers may not be aware that the Rev. Dr. Butler, who is now an active agent of the “Protestant Reformation Society,” was not only a Popish priest, but was Chamberlain to the late Pope Gregory XVI. Mr. Sheridan Wilson of Weymouth, in a letter to the St. James’s Chronicle, says, “I myself knew him well abroad, Chamberlain to Gregory XVI., a Pope who bore the soubriquet of ‘Il Bevone,’ or the drunkard. I have often seen Dr. Butler in the scarlet livery denoting a Popish Chamberlain’s rank, and his page also in livery has been in my house on serious affairs.” In some of Dr. Butler’s late speeches he has been making singular revelations in regard to the proceedings of the Papal Court, in which in his unconverted days he took a part. The following facts from his speech at Taunton are recorded by Mr. Wilson in the letter referred to, as follows:—

“Now pray listen to Dr. Butler, whose speech I cite as reported at Taunton:—

“‘We are in this country on the eve of a fearful revolution. He was not an alarmist, but Rome was doing all she possibly could to gain the ascendancy. That could not be denied; and if ever Rome should gain that ascendancy, there was not a single inch of land in this country that ever belonged to the Church of Rome, that she would not seek to recover again. Were they prepared for such a state of things in this country? That could not be done without much shedding of blood. A short time before he went to Broadway, he obtained, by the merest possible chance, the reading of a work written by a Roman Catholic divine, giving an account of every benefice in England when the Church was Roman Catholic. Among others it was stated of a living near Broadway, that “the vicar of this parish is supposed to receive only £150 a-year, but there are one hundred acres which belong to it in the hands of such a man.” He called upon the Vicar of Child’s Wickham, and asked him if he had his deeds? He replied that he had. They examined them, and they found that in the days of Queen Elizabeth there were one hundred acres of land detached from that benefice and given to a certain family. And yet, after three hundred years had passed away, Rome still knew the name of the family and kept an account of it. The possessor of those acres was at that time looking forward to a haronety, which he has since obtained.’

“Let us now glance at the *enormously* unprincipled policy of that Court,—

“‘When the personal character of Gregory XVI. was attacked, he (Dr. Butler) was obliged to confess that he was not the moral man that he was believed to be. He was at Rome when a circumstance occurred which soon brought the subject to an issue. It was said that for money a man would do anything, or would obtain anything. By means of money he obtained copies of two letters, written on the same day by one and the same hand, the Cardinal Secretary of State; one to our Ambassador at Florence, and to the Minister of the King of Naples. The one to the King of Naples was to the effect that his Holiness at the next consistory of bishops had decided not to present the bishopric of the island of Malta to any man but the man nominated by the King of Naples. *With the same pen, and on the same day,* was written the other letter, which stated—“It is the intention of his Holiness the Pope to appoint no other man to the vacant bishopric of the island of Malta but the man nominated by the King of England,” (William IV.) He (Dr. Butler) obtained copies of those letters, and for-

warded them to England in August ; and in November a King's messenger, Colonel Hankey, came to Rome. He (Dr. Butler) was commanded to meet him at the General Post Office. He came post from Civita Vecchia to Rome. It was an exceedingly wet day, and having been obliged to get out of his carriage to walk up certain hills, they might suppose that his appearance was not that of a dandy. The Colonel said, "I thank you for your kind offices, come to the Pope's palace." They went to the palace, and to the great surprise of the crowd of servants, walked straight to the apartments of the Cardinal Secretary. Colonel Hankey, without taking off his hat, addressing the Cardinal, said, "Sir, do you see these papers and this signature?" The Cardinal put on his glasses, and, looking at them, acknowledged that they were his. "I am come here," said Colonel Hankey, "to demand satisfaction." "What is to be done?" said the Cardinal. "I am commanded," said the Colonel, "to withdraw every consul from your State, to plant a ship of war under the walls of Civita Vecchia, and to level it with the ground, unless you obtain, under the hand of the Pope, the appointment of the person who has been nominated by the King." "But," said the Cardinal, "the Pope is dying." "Dying or not," replied the Colonel, "it must be done." "And I am here," said Dr. Butler, "to testify that they were obliged to go up to the Pope's dying bed, and to support him while he signed the necessary documents."

"This, sir, was firmness worthy our great Protestant island ; and my personal acquaintance with Colonel Sir Frederick Hankey assures me of the verisimilitude of Dr. Butler's account ; for Sir Frederick told me he used the same untrimming firmness when sent to Rome by his Excellency General Ponsonby, on another mission to the Vatican. In fact, so false and feeble, so cunning and unprincipled a Government as that of Rome, should rarely be met in any other way ; and the sooner it is abolished as a firebrand and a European nuisance, the better for the quiet and peace of the West."

THE ROMISH DUTY OF PROMOTING IGNORANCE.

"THE teaching part indeed of a Romish bishop is easy enough, whose grand business is only to teach men to be ignorant, to instruct them how to know nothing, or, which is all one, to know upon trust, to believe implicitly, and, in a word, to see with other men's eyes, till they come to be lost in their own souls. But our religion is a religion that dares to be understood, that offers itself to the search of the inquisitive, to the inspection of the severest and the most awakened reason ; for, being secure of her substantial truth and purity, she knows, that for her to be seen and looked into, is to be embraced and admired, as there needs no greater argument for men to love the light than to see it. It needs no legends, no service in an unknown tongue, no inquisition against Scripture, no purging out the heart and sense of authors, no altering or bribing the voice of antiquity to speak for it. It needs none of all these laborious artifices of ignorance—none of all these cloaks and coverings. The Romish faith indeed must be covered, or it cannot be kept warm, and their clergy deal with their religion as with a great crime, if it is discovered they are undone."—*Dr. South's Works*, vol. i. p. 126.

FRANCE BEFORE THE REVOLUTION ; or Priests, Infidels, and Huguenots in the Reign of Louis XV. By L. F. Bungener, author of "The History of the Council of Trent." Edinburgh : Thomas Constable and Co. 2 vols. 12mo.

THIS is a singularly interesting book, and contains much that is fitted to convey accurate and vivid impressions of the principles, history, and operations of Popery. It is in form, and

with reference to its details, a work of fiction, but the leading characters and events which it describes are historical, and are portrayed both with fidelity and with graphic power. It embodies fresh and ingenious discussions of some important topics in the Popish controversy, with which it is evident that the author is thoroughly conversant, as indeed he fully proved in his very valuable and interesting History of the Council of Trent.

REMARKS ON "THINGS TO BE REMEMBERED," &c. Part I. By the Rev. Thomas Whalley, B.A., Incumbent of Holy Trinity Church, Guernsey. London: Thomas Hatchard, Piccadilly.

A MOST admirable and able pamphlet, exposing with great force the proceedings of the Tractarians in Guernsey, and demonstrating the essentially Popish nature of that system.

HANNAH CORCORAN. By T. F. Caldicott, D.D. Edinburgh: J. Taylor, 21, George Street.

THIS is a reprint of an American narrative of facts, illustrative of the baneful spirit of the Popish system. It embodies an account of an attempt on the part of the priests to compel a convert from Rome to submit again to their system, and of its providential defeat. It ought to be widely circulated.

TWENTY CONTRASTS BETWEEN THE SACRIFICE OF THE MASS AND THE LORD'S SUPPER. By the Rev. Robert Maguire, B.A. Third Thousand. London: J. H. Jackson, Paternoster Row.

A VERY able and instructive pamphlet, displaying a thorough knowledge of the subject, and great controversial skill.

ROMISH PARTIES; or False Pretensions of Rome to Unity. By the Rev. R. P. Blakeney, LL.D., Birkenhead. London: Hatchard, Piccadilly.

A COMPREHENSIVE and very masterly exhibition of the utter want of unity in the Popish Church.

SHALL TURKEY LIVE OR DIE? By Thomas Carlyle, Esq., Advocate. London: Thomas Bosworth, 215, Regent Street.

AN interesting speculation. The following passage has certainly much truth in it:—

"'Destiny' is the watchword of the day. One horn of the Crescent has long rested on Christendom by destiny. A child of destiny now rules for a second time in the West.

And scarcely has he, by assuming, in professed zeal for divine reminiscences, the protectorate of holy places, excited men's fears lest he should swell the number of those places, and convert protectorate into possession, when a new protector of things sacred arises in the North, also pleading the call of destiny.

"Why these two protectors have not yet come forth to assert their rights in single combat; and why the Pope, whose throne is upheld, and whose claims are asserted by the former, has acted in silence, when he might have been expected to utter in encyclical letters the Jeremiad of insulted authority, are questions yet to be solved. The religious and political champion of the Papacy is now allied to other powers on grounds with which Papal claims, religious or political, have nothing ostensibly, at least exclusively, to do. And we now see the northern protector opposed by all the great powers of Europe,—by the open protest of those who will and can withstand him,—by the tacit resistance of those who fear to be his friends, yet dare not be his foes.

"Recent disclosures, however, warrant the conclusion that the Pope has, although covertly, been the prime mover in the present troubles. Using France as a cat's-paw, he has revived in a stronger form his almost obsolete claims to such a protectorate of the Latin interest in the Holy Places as shall, at Jerusalem as elsewhere, swallow up every other. And the aggression of Russia against Turkey derives considerable excuse from the consideration that the Czar, in aiming a fleshly blow at the Sultan, is really aiming a spiritual blow at the Pope."

POOR PADDY'S CABIN; or Slavery in Ireland. By an Irishman. Second Edition. Wertheim & Macintosh.

A BOOK full of scenes of Irish Popish life, written evidently by an excellent man, and well fitted to lead to an "heart-hatred of Popery,"—and a deep sympathy for its unhappy victims.

NETTLETON AND HIS LABOURS. Edited by the Rev. A. A. Bonar. Edinburgh: T. & T. Clark.

THIS is a reprint of an American biography of a man whose labours were greatly honoured of God for the conversion of sinners. Such accounts cannot fail to be interesting to every Christian; and were such spiritual revivals as are herein recorded more frequent in our land, our dangers from a variety of sources would be greatly diminished.

THE UNIVERS AND THE BULWARK.

OUR readers have all heard of the *Univers* of Paris, the most influential and widely circulated of all Popish newspapers. It is a bold and uncompromising organ of the Jesuit or Ultramontane party. Its editors are men of high literary eminence, and of great influence in the Church of Rome. The boldness with which they advocate Ultramontane or Anti-Gallican principles brought down upon them lately the censure of the Archbishop of Paris, but on an appeal which they made to the Court of Rome, they obtained what was substantially a victory over their immediate ecclesiastical superior. M. Jules Gondon, one of the editors of this influential journal, is well known as a man of talent and high literary accomplishments. He is the person to whom Dr. Wordsworth addressed his "Letters," which, with the "Sequel," form one of the best books recently published on the Popish controversy. M. Gondon has been publishing of late in the *Univers* a series of editorial articles, having his name subscribed to them, in accordance with the present law in France in regard to newspapers, on what he calls the recent Protestant reaction against Popery, and one of these, published on the 29th April last, is chiefly devoted to the subject of the *Bulwark*. We feel it to be a not unpleasant or unseasonable coincidence, which affords us an opportunity, in this the last number of the third volume of our Journal, to advert to what is said about us, and the present position of the great cause in which we are engaged, by an intelligent and influential adversary.

The general object of the late series of articles in the *Univers* by M. Gondon, is to shew, that in the course of the last three or four years, there has been a decided reaction against Popery among the Protestants of Great Britain, and that in consequence the interests of the Church of Rome in this country are at present exposed to serious danger. In support of this position he refers to the Commission of Inquiry into Maynooth, Mr. Chambers's Bill in regard to nunneries, and the support it has received even against the Government, Mr. Whiteside's Bill about the property of those who have taken religious vows, &c.; and he winds up this branch of the case with quoting and adopting the remarkable extract we gave in our last number from Mr. Ball, the Popish member for Carlow. These things are no doubt indications of the growing strength and influence of Protestantism in the community, though we are not without our fears that Messrs. Ball and Gondon are somewhat unnecessarily alarmed about them. They may afford good reasons why our Popish countrymen should bestir themselves in behalf of the interests of their Church, an exhortation which it does not seem particularly needful to press; but they certainly furnish no grounds why Protestants should fall back into apathy, or why any of the efforts which have been begun, to call forth Protestant feeling and to bring it to bear upon the regulation of national affairs, should be relaxed.

M. Gondon, however, is sufficiently well acquainted with what is going on in this country to have adopted the conclusion which has been more recently sanctioned by the Earl of Shaftesbury, at the late meeting of the Protestant Alliance, viz., that the Protestant reaction against Popery has been more fully called forth in Scotland than in any other part of the United Kingdom.

He is aware of this, and he expressly ascribes no small share in producing the result, to the influence of the *Bulwark*, of which he forthwith proceeds to give an account. He does not speak of us from hearsay, for it is evident

that he has carefully read our Journal, and in the course of the article he gives several extracts from our pages. He quotes from our first number the programme of the leading practical objects which the Scottish Reformation Society and the *Bulwark* profess to aim at, including the abolition of the Maynooth Grant, the prohibition or careful inspection of monastic institutions, the protection of the deathbeds of Papists from priestly frauds, the enforcement of the law for the protection of Protestants against Popish persecution in Ireland, the procuring for Protestants in Popish countries the same liberty of conscience which Papists enjoy in this, the withdrawal of all Government support from Popery both at home and in the colonies, and the establishment of Anti-Popish Missions in large towns. These objects he states in our own words, and concedes to us the credit of having done a good deal in the way of stirring up the Protestant community to aim at promoting them. He gives likewise a general view of what is usually contained in the *Bulwark*, both in its graver and more elaborate, and in its lighter and more ephemeral, articles, and brings out without any hesitation the very serious charges which we are in the habit of adducing and establishing against Popery and Papists. It is awful that any periodical should make such plain and uncompromising exposures of Holy Mother Church; but M. Gondon lays before the readers of the *Univers* some additional grounds of anxiety in the facts, that the *Bulwark* has gained a wide circulation, that it is manifestly not conducted by ignorant and hot-headed fanatics, and that it has received the sanction and approbation of the highest authorities among Protestants. Under this last head he quotes, at length the recommendations given of the *Bulwark* by the two General Assemblies in Scotland, and by the Earl of Shaftesbury, the President of the Protestant Alliance. In short, the conclusion which he deduces from a survey of the history and contents of our Journal is this, "the *Bulwark*, then, may be regarded as a thermometer which enables us to ascertain the degree which the violence of the reaction has reached."

One feature of this reaction, which M. Gondon seems to regard with peculiar alarm, but which we have always contemplated with peculiar satisfaction, is the union exhibited by the different sections of the Protestant Church, in carrying on the war against Popery as against a great common enemy. He says, "the gravity of the measures projected in England against the Church depends chiefly upon this, that they form part of a plan, well concerted among the different sections of the Protestant party." The disunion of Protestants has always been one main source of the strength and influence of Popery, and their friendly union and co-operation in the common cause are what the Church of Rome has most to fear.

Something has been done towards promoting greater combination among Protestants against the common enemy, and the various Protestant Societies and the *Bulwark* may be regarded as in different aspects both causes and effects of this, originating, indeed, in a union among Protestants previously existing and in some measure realized, but fitted and intended to render this union more complete and extensive, and having contributed to some extent to accomplish this object. If union among Protestants, agreeing in the great fundamental principles of Christianity, were more cordial and complete, Papists would have much more ground for alarm in the reaction that is going on, for "the gravity of the measures projected against the Church" of Rome would thus be greatly increased, and, in due time, the whole of our programme of practical measures, which has excited the alarm of the *Univers*, would be fully realized. It is our earnest desire and prayer that this union amongst Protestants may be extended and perpetuated. The best thing for

Protestantism, and the worst thing for Popery, would be a larger measure of cordiality and co-operation among the different sections of evangelical Protestants, that is, among all who are agreed in substance in regard to the great principles of Christian truth and the real character of Popery, and who are accustomed to accompany all their efforts for promoting truth and checking error, with fervent prayer for the blessing of God upon their labours, for the outpouring of the Holy Ghost.

The elaborate notice of the *Bulwark* in the columns of the *Univers* is fitted to afford us satisfaction, and to call forth thankfulness to the Father of mercies. It furnishes good evidence that our labours have not been in vain, that we have been enabled to do something for damaging Popery, and advancing the interests of evangelical Protestantism. Of course, we could not reasonably expect to pass through the hands of the *Univers* without receiving some indications of its ill-will. We would have been disappointed if there had been nothing of this sort. And, accordingly, we are neither surprised nor distressed to find, that though the general tone of M. Gondon's article is upon the whole temperate and respectful, he does charge us with calumny and violence in exposing the Church of Rome. As to the charge of calumny, we need scarcely remind our readers that it is one of the regular standing artifices of Popish controversialists, to accuse Protestants of misrepresenting and calumniating them, and that, therefore, a vague allegation of this sort is entitled to no regard, unless it be accompanied by specific instances and proofs. In the very first number of our *Journal*, we warned our readers of this common Popish artifice, and we promised, that we would take all due care and pains to guard against being led in any instance to misrepresent the doctrines and practices of the Church of Rome, or to do injustice to any of her adherents. We believe that we have been enabled to fulfil this promise, and we are not aware that any one of our statements, though no doubt they have been carefully watched, has been successfully or even plausibly assailed. As to our alleged violence in denouncing Popery and Papists, our answer is, that we have said nothing of them but what is true and can be proved to be so; that the interests of a great and good cause, affecting fundamentally the temporal and spiritual welfare of our country and the world, required that they should be plainly set forth in their true character; and finally, that there is scarcely any severity of language that could be directed against Popery but what is sanctioned by the example of the inspired writers of Scripture. When Luther was charged with excessive severity of language in denouncing the Church of Rome, he gave this answer, "I admit that I have sometimes exhibited too much violence, *but never in speaking of the Papacy*. There ought to be employed, for the special use of the anti-Papal war, a tongue every word of which is a thunderbolt."

We have met with a great deal to encourage us during the three years that have now elapsed since this *Journal* was established. Some good, we believe, has been done by diffusing in the community right views of the Papal system, of the schemes and machinations of its abettors, and of the duties of Protestants both towards Popery and Papists. But a great deal yet remains to be done in calling forth, directing, and concentrating the Protestant feeling of our country, and bringing it to bear upon national duty and national welfare; and in entering, with hope and courage, on the fourth year of our labours, we entreat the prayers and the co-operation of all who believe that the prosperity of the British empire, and the success of God's cause on earth, are bound up with the growing diffusion and the increasing influence of Evangelical Protestantism.

THE ROMANISTS ATTEMPTING TO OVERBEAR THE PARLIAMENT.

IN addition to inflated public declarations and ineffectual efforts to create public excitement, our readers will have doubtless observed with surprise and indignation the repeated attempts which the Irish Popish members have been permitted to make in the House of Commons to obstruct the course of legislation, and in defiance of a formal decision twice pronounced by large majorities to prevent an inquiry into the Convent System by various factious expedients.

The utter unreasonableness of opposition, in any form, to an inquiry so just and necessary, must be obvious to all. If Convents are such retreats of sanctity as their advocates represent them to be, it is their supporters who should be the most eager to court such an inquiry, in order to set all suspicion regarding them at rest. They know full well that suspected innocence invites inquiry, and is injured by concealment—that virtue loves the light, and that it is only vice which fears it. Therefore they cannot wonder if their present nervous anxiety to prevent the proposed inquiry into Convents has greatly increased the suspicions that are abroad regarding these institutions, and that the violent opposition which is at present made to so reasonable a measure should be regarded as only an additional proof of its necessity, and should have strengthened the determination of the British public to obtain it.

But what is to be thought of the unscrupulous and unconstitutional means by which this just measure has been so long resisted? Repeatedly defeated in fair discussion, the Parliamentary champions of Popery have been in a truly characteristic fashion engaged in a kind of resistance to Mr. Chambers' motion which should not be tolerated for a single hour. The forms of the House, which were designed to facilitate the despatch of the nation's business, they have resolved to take advantage of in order to retard it; the valuable time of Parliament—in the present crisis doubly valuable—they have resolved to waste by vexatious debates and divisions; and all this with the avowed object of coercing the Legislature into an abandonment of its own solemn decisions. The British House of Commons owes it to itself to put an end for ever to such factious and dishonourable conduct, which is calculated so seriously to compromise its character and dignity. Any concessions extorted by such means, besides being a premium to factious conduct in the meantime, and a temptation to resort to it in future, will be regarded with the deepest humiliation by the great majority of Her Majesty's subjects.

It is truly instructive to notice the frequent threats held out by Popish members in the House, that this inquiry would provoke a rebellion in Ireland. If this be true, it only proves how feeble must be the loyalty of Her Majesty's Popish subjects, when it is so frequently put in peril, and by causes so trivial. But, in truth, these threats have been used on so many occasions, as to have long since become simply ridiculous; and the only feeling they are calculated to awaken is, that of humiliation to think that the British Legislature still continues tamely to submit to such miserable attempts to work upon its fears. The desperate efforts which have been found necessary to get up even a partial agitation in Ireland on this subject, and the monstrous misrepresentations which have been industriously circulated in that country regarding it, abundantly prove that the people of Ireland have not a thought of rebellion, unless what such unscrupulous agitation may inspire.

We shall at present only add, that if this system of bullying is to be permitted,—if the arts of agitation which have been elsewhere employed are

now to be introduced and practised in the Legislature itself,—if the House of Commons shall allow itself to be borne down,—its solemn decisions reversed, and its authority defied by its Roman Catholic members, we can assure these gentlemen, that the effect will be very different from what they ever dreamed of;—that it will only prodigiously increase the discontent which has of late been created by the unscrupulous conduct of the adherents of Popery, and the dangerous concessions which this conduct has most unhappily extorted from our rulers; and that it will raise questions which, if once fairly stirred throughout the nation, these honourable representatives of the Irish priesthood will have some trouble in getting put to rest. Therefore we trust, that for the honour of Parliament and the interests of the nation, the House of Commons will at once take such steps as may be necessary effectually to prevent the repetition of such attempts to reverse its decisions and overbear its authority, by exhausting its patience and wasting its time. We shall refer in our next Number to the withdrawal by Mr. Chambers of his motion for inquiry.

PERVERSION AND CONVERSION.*

THE twofold subject indicated by this title must be regarded by intelligent Protestants as of vast and growing interest. The great question, which is rapidly swallowing up every other in England, is in regard to the continued existence of the Reformation, and this will be mainly decided by our success in converting the adherents of Rome, or by her success in swelling the number of her votaries. The principles involved in this great struggle are, therefore, of the last importance, and everything fitted to throw light upon them must be regarded as valuable. Mr. Maguire is in a very favourable position to discuss such a subject with intelligence and effect. Thoroughly acquainted with Irish Popery, he has of late had an opportunity of witnessing its operations in England, both within and without the Church, and his new volume contains a great amount of valuable information, arranged with much care, and set forth in a clear and interesting style. We have read the work with great interest, and would strongly recommend it to our readers. Our only regret is, that from pure want of space we are prevented from inserting some striking extracts which we had marked for quotation. This, however, we may yet do in a succeeding Number.

ACTIVITY OF TRACTARIANS.

Our readers will at once see the importance of the following communication. Similar efforts are made in connexion with other guide books, and should be watched and exposed :—

“Edinburgh, 8th May 1854.

“DEAR SIR,—On glancing over a ‘Guide to Edinburgh Castle, with an account of St. Margaret’s Chapel,’ &c., sold at the Castle for the benefit of strangers, I was surprised to read the following passage :—

“‘The reader who takes any interest in such a matter (viz., a sedilia, or receptacle for the seats of the priesthood,) may see the sedilia in St. Columba’s Episcopal Church, adjoining the Normal School, in what is termed the New West Approach. There is daily service in St. Columba’s church at 10 A.M., and 3 P.M., except on festival days, when the service commences at 11 A.M.’

“Perhaps you may think this worth mentioning in the *Bulwark*, to shew how active the Tractarians are in spreading their dangerous tenets by every means they can employ. Surely it is a piece of unnecessary information to give the hours of St. Columba’s services in a Guide to the Castle !”

* By the Rev. R. Maguire. London : John Farquhar Shaw.



THE PROTESTANT BURIAL GROUND AT CUDÁ.



THE AMERICAN ESCAPING WITH HIS WIFE'S DEAD BODY.

POPISH INTOLERANCE IN CUBA.

THE following thrilling narrative, to which we referred in our last Number, presents one of the many proofs extant of the intolerable persecution to which Protestants, residing in Popish countries, are subjected, and one of the arguments in behalf of a vigorous effort to assert our religious rights against a system which demands all liberty and concedes none. Dr. Baird of New York says, "The facts of the narrative are perfectly authentic. The writer lives in a neighbouring city."

"In the winter of — the declining health of my wife seemed to make it imperative that I should take her to a warm climate, with the hope of her restoration. The island of Cuba was selected. We arrived there early in December; and after many alternations of hope and fear in regard to her life, she died on the 20th of March. During our residence of some six weeks in the town of Matanzas, we became acquainted with many American invalids and their friends who accompanied them; for nearly every State in the Union was there represented, and some States by many sufferers. During the winter, from December to March, and previous to my wife's death, a number of Americans died there, and their friends were anxious to remove the remains to their own homes. This it was soon found could not be accomplished, except at an enormous expense, entirely beyond the means of most of the parties interested. The reasons for these expenses I will hereafter explain. The deceased persons and their friends being Protestants, and no religion being tolerated there, nor allowed, under severe penalties, except the Roman Catholic, the rites of that Church were neither asked nor offered at the funerals. These and other reasons created a great antipathy against the idea of leaving the dear remains of friends in that strange land, and of burying them in such circumstances, like dogs, without any religious ceremony at all. After witnessing the first interment, this antipathy grew into a perfect abhorrence. The chief reason for this abhorrence I must now explain, and will do it by describing the first funeral I attended.

"A gentleman from Kentucky having died, his brother and myself made application to the Church as directed, and after being detained several hours by a great many (to us) unmeaning forms and ceremonies, we obtained a permit, for which seventeen dollars were paid, including two dollars extra for the privilege of burying in a coffin. This coffin was made of pine boards stained black—and to gain its admittance into the ground, we were required to place crosses on the breast and at the two ends, which was done with simple white tape. On proceeding to the ground, on the outer suburb of the town, we found an enclosure, the area of which was about a quarter of an acre, with brick walls about fifteen to twenty feet high. We entered with the body, by going up a short acclivity, through the gate at the top of the wall—this ascent was necessary to reach the top of the mass, which filled the entire enclosure to within some five to five and a half feet of the top of the wall; as I remember we could look over the wall, as we stood on the mass of corruption. On entering this terrible place, we were nearly struck dumb with horror at the spectacle it presented. The whole surface of the ground was literally strewn with the smaller bones of the human body, and so thickly, that not a foot could be set down, nor hardly a finger placed on the ground, without placing it on some of the exposed bones of poor humanity. In every direction human jaws, with their naked teeth, seemed grinning in our faces from the midst of fleshless ribs, arms, and spinal bones, &c., while in two corners of the yard lay piled many cart-loads of skulls, thigh-bones, and other of the larger portions of the human frame. These, we were told, were thrown there to dry in the sun, and then to be burned; and we noticed the remains of many recent fires on the ground, with their charred and half-burned bones scattered around. An old superannuated negro, sent from the Church, had preceded us, to dig the grave. This we found to be an awkward irregular hole, about three feet deep, out of which he had thrown no less than seven skulls, with most of the other remains of as many individuals. Some of these still had a portion of the skin and hair upon their heads, also sinews and portions of partly decayed flesh still upon the frame. The sides and bottom of the hole were lined with other skeletons, the whole emitting most disgusting and deadly effluvia, which forced us to finish our wretched work with the most indecent haste. You can judge what it would be to stand in such a place, with the scorching tropical sun beaming down upon you, and the mass of corruption under your feet. The coffin was placed in the hole, which, being too short, would not admit its reaching near to the bottom; it was stamped down as low as we could get it, and the old negro ordered to fill it in, which he did by taking the skeleton remains in his hands, and stowing them away with the greatest '*sang froid*' imaginable. We could not wait for him to finish, and left him to cover the coffin, the top of which was within fifteen to eighteen inches of the surface. Hardly a particle of the original earth could be observed. The whole stuff thrown from the grave seemed a mass of human matter, with portions of decayed clothing, &c. Can you now wonder that the question of being allowed to take away our dead became a most painfully exciting topic of discussion among Protestant Americans? Many were the promises then and there made to have the matter fairly

represented to the Government at home, but since that time I have never noticed any effort to that effect.

"About three months before the death of my wife we had removed from Matanzas to a coffee estate twelve miles in the interior, but belonging to the parish of Matanzas. There my wife died. A few days before her death she requested that her body might not be left in that horrible ground, but, if possible, be taken home, to rest beside her departed loved ones. This, without hesitation, I promised should be done; and by the mercy of God I was enabled to accomplish it, but through much tribulation and at great risk. At the end of six weeks after her death my sacred promise was fulfilled. Immediately after her death I had the body enclosed in a metallic coffin, and that packed in a suitable box, and then, through the American consul, (an excellent man,) I made application for a permit to remove the body, offering to pay to the Church five times the fees allowed by law; but all conditions were refused, except that I must first bring the body to the town and bury it in the usual way. Then I must employ a lawyer to draw up petitions to the Bishop at Havana, the governor-general of the island, and some three or four minor authorities. When all these had agreed to it, and I had paid all charges, I would be allowed to remove the body. These charges, they told me, would amount to some fifteen hundred or two thousand dollars, and the time required to get through the whole matter would be a month or six weeks. Of course we remonstrated, and argued the case in every possible way,—all the influence of the American consul (since deceased) being used in my favour without avail. The party to whom we applied, and who, we were told, had the power to grant permission for removal, was, I believe, the secretary of the governor of that district. Finding all arguments fail, the consul kindly tried to dissuade me, saying, 'What possible difference can it make where the poor dust shall lie?' But in addition to my promise, the idea of associating the last of my beloved one with that horrible place was too revolting to be borne; and I resolved to accomplish it at all hazards. The consul himself warned me against undertaking the course which the authorities had pointed out, saying, there was but one object in it, which was to wring from me all the money possible, and that if I should pay the fifteen hundred or two thousand dollars named, the object would not be accomplished, and other impediments would be thrown in my way as long as they thought I could raise a dollar, or my friends for me.

"I then told the consul, that in that case I should take it away *without authority*. He told me the consequences would be tremendous, if found out. The penalty would be five thousand dollars fine, and imprisonment for five years, at the option of the Church; and, moreover, if found on board a vessel, the risk also of her confiscation, and no redress from the civil authorities, as it would be a violation of the *Ecclesiastical Code*, and the civil authorities would not interfere. It was then I found on inquiry, that to bury in the woods, on the estate, or in fact anywhere, *except in that disgusting spot*, I should incur a penalty of two thousand dollars. Under these cruel and embarrassing circumstances, I endeavoured to keep the box containing the body above ground, until I could find a captain bold enough to take it on board. I hid it in an old building on the estate, after having packed it myself, and driven, in fact, the nails in my own wife's coffin, not daring to trust the secret to others. But in a few days the Spanish overseer of the place found it out, and ordered its removal to town, threatening to report if not done. Here was a painful dilemma; but as Providence willed it, the overseer was called the same day to a distant place, and during his absence, with the help of some negroes, I had the box taken a mile from the house, and '*stole a grave*' in a thicket of plantain trees. By dint of bribery, and threatening the negroes, I induced them to keep the secret from the overseer, although for the six ensuing weeks I was in constant dread of betrayal. I had one friend in the town, an American, who was in the secret; and for me he boarded every vessel that arrived, to find one that would receive the box on board at night, and convey it to any part of the United States, no matter to me where. None would take the risk at any price I could offer, until providentially an old acquaintance arrived, who said he had formerly received favours from me, and he at once volunteered to take the box, provided I would have it put on board, and guarantee his owners against seizure of the vessel. To this I agreed, and proceeded at once to find boatmen who would undertake to place it alongside the vessel. I was directed to two Spaniards, with whom I bargained, and at the time agreed on they came to the place—purchased of the overseer a load of fruit, to blind his eyes, but remained at the landing till after dark; and at ten o'clock at night, while all was asleep, we took up the box from the ground, conveyed it on board the boat, and at twelve o'clock, midnight, in the midst of a howling storm, we started down the river towards the bay, at the head of which stands the town, where, half a mile from shore, rode a fleet of vessels at anchor, among which was that of my kind friend, who was waiting for me with my precious charge. Being well skilled in boating, I steered the boat—the two Spaniards rowing. We had to pass two forts before we could reach the shipping, and also to escape, as best we might, the '*guard boat*' that rows about, watching the shipping, all night. On approaching the bar, where the river empties into the bay, we found the ocean heaving in heavy swells, which were breaking and foaming fearfully. After a short consultation with the Spaniards, we concluded there was no alternative but to risk the surf, and after having the boat partially filled several times, got over safely, without being hailed from the fort which stands at this point. The roar of the storm and surf and darkness shielded us, and I

saved some doubloons intended for the sentinel, to bribe him to let us pass. In the bay we found so heavy a sea, and breaking with the force of the gale, that we were near being swamped several times, and had to row eight miles across, to get under the lee of the land, so as to keep the boat's head to the sea. At last we made the lee, and coasted up, stealthily keeping close to the bank, when we neared the second fort, which stands upon a sharp promontory, jutting far into the bay, and under the very walls of which our little boat glided without being hailed. An hour before daylight we were opposite the fleet. So far safe. There, under a dark bank, we waited near an hour before we could get sight of the *guard-boat* in the darkness. At last we descried her leisurely moving about; and waiting until two or three large vessels were in range, the Spaniards pulled as for life to the vessel I pointed out, and we were soon alongside. The kind captain, and his wife also, had been pacing the deck anxiously most of the night, expecting us. He called some of his crew, and in a few moments the box was securely under hatches; and I was taken on board a small steamer just at daylight, and conveyed back to the plantation, feeling as though a millstone had fallen from my neck, and rejoicing once more in embracing my dear little girl, three years old, for whose situation among strangers I had suffered great solicitude during the perils of that fearful night, when I thought several times I should probably be drowned—and I tried most earnestly to thank the good and merciful God who had brought me safe through all, and, so far, kept me from the clutches of the human wolves, which I feared much more than the denizens of the forest.

"The storm continued three days, and then the brig fairly got to sea, and I thought my troubles on that score nearly over; but she could not take me and my little girl as passengers, and while waiting for another vessel in which we were to leave, and which sailed a week after, the Church authorities got on the track of the metal coffin, which I had to get made in the town, and sent a deputation to the country to look into it. While they were gone I placed my little girl with an acquaintance, who expected to visit the States in two months, and then I made preparations to fly to Havanna, distant sixty miles, the good consul having agreed to give me notice of the return of the coffin-hunters, and their success. Through the mercy of God they returned no wiser than when they went, and I remained secure until the vessel was ready to sail, when, with my little girl, and my friend, who had alone been in the secret with me, I went on board, and we were soon bounding down the bay with a fair wind, and in a few hours fairly at sea, with the pleasing sensation of having accomplished fully the object nearest my heart of all others, and saying among ourselves, '*How hideous is tyranny under the garb of false religion!*'"

POPERY AT LIÈGE—M. GIROD.

LIÈGE, in Belgium, so overflows with Popery, that the friend who sends this notice approached it on the 23d September last in company with forty-two shaven priests and monks, who were his companions in the little river steamer. But there, also, is to be found, in full action, the "*Eglise Chrétienne de Liège*," with its minister, elders, deacons, and colporteurs, and, what is better, with all the savour of a right evangelical and missionary spirit. The late M. GIROD, bred originally for the Romish Church, but brought by God's grace to the knowledge of the truth, was its first pastor. Though spared only for a few years, he did his work so effectually, that what he planted and sowed, in tears and persecutions, now flourishes, bearing abundant fruit; the Church at Liège not only having 400 members, but having become a centre, around which are studded over the "province" of Liège various like-minded churches and stations,—at Nessonvaux, Verviers, Lize-serain, Huy, &c., each, in its turn, a centre of wholesome influence and evangelical truth. M. AUBER-JONIS is now the talented pastor at Liège; and at his right hand stands, in health equally of soul and body, his veteran elder, M. Bartels, a West India merchant, who, after refusing, for twenty years, all connexion with the State Arian Church, was at length rewarded by the advent of M. Giroud, who speedily evoked and rallied round him the evangelism of the country.

That pious and able minister, thoroughly trained, as previously he had been, in Popish learning, united with the savour of godliness the manly power of Christian controversy; and he soon taught the Jesuits that he had practically imbibed the Pauline maxim, "Let no man despise thee;" succeeding

equally in silencing his Romish adversaries, and in strengthening his new-made converts.

The subjoined paper is taken from his "*Avertissement aux Catholiques sur La Bible, en réponse au Jésuite Boone*," (Liège, 1842;) one of his many striking publications, with which it would be well if England were more familiar. He had none of the mawkish sentimentalism which forbids disputing "in the School of one Tyrannus." In the following statement of his principles on this subject we cordially concur, and wish the Church, in these days of unfaithfulness within, and aggression without, were more alive to their importance and stringency,—

"The necessity of controversy with Rome becomes every day more apparent, as the religious idea becomes more earnest. Let the enemies of controversy look to the reformed churches of France during the past ages. It is the controversial writings of Calvin, Daillé, Du Moulin, Mestrezat, Claude, and others, but too little known in these days, which have been the bulwark of the faith in that land, and have preserved the remains of Protestantism alive, notwithstanding the massacres of St. Bartholomew, and the dragoonades of Louis XIV. Controversy like theirs can be spared only when Popery is not at our doors, when it changes its principles, when it ceases to attack, when it becomes powerless, when it loses its terrors; and he knows little of it, who deems that this is the case now or will be while it exists."

This is the way the man wrote who knew Popery in its heart, because he was long in its confidence. It is shallow ignorance alone that can think otherwise. But to M. Girod's paper, which has led to these remarks:—

POPERY PERSECUTES ON PRINCIPLE.—"At the Council of Toulouse in 1229, it was decreed that there should be everywhere a rigorous search and punishment of heretics. Whoever harboured a heretic on his grounds was to incur the forfeiture of his goods. All houses where they were found were to be razed to the ground, and the ground confiscated. All males of the age of fourteen, and females of twelve, were to bind themselves to pursue heretics, (*Labbe. Concil. t. 13.*) The Council of Narbonne in 1235 repeated this; adding, that in all processes against heretics, the names of witnesses were to be concealed, (*Labbe. t. 13.*) The Councils of Arles 1234, of Beziers 1246, and Albi 1254, all decree corporal punishment against heretics, (*Labbe. t. 14.*) The Council General of Lateran appointed heretics after condemnation to be delivered to the secular power for punishment, and confiscation of goods, and decreed that all Lords should bind themselves by oath to exterminate heretics, promising the like indulgences for this service, as for war against the Mahometans. The Council General of Vienne in Dauphigny, 1311, approved the corporal punishment of heretics and the Inquisition. In his Bull against Luther, Pope Leo X. condemned the proposition that it is against the Spirit of God to burn heretics. And Pope Gregory XVI., the other day in his Encyclical Letter of 1832, termed liberty of worship an absurd and erroneous maxim, and a delirium. Of the liberty of the press, he aid, it cannot be too much abhorred.

"Of all these Popish principles, the massacre of St. Bartholomew's, the revocation of the Edict of Nantes, and the Inquisition, are the conspicuous type and manifestation. It is true that in free countries, the Popish clergy are fond of maintaining, that these and similar atrocities were not imputable to the 'Catholics.' But to whom, if not to them, were they imputable?

"1. It is certain that at Paris on St. Bartholomew's night, 1572, the Papists fell suddenly and stealthily on the Protestants, and made a horrible carnage of them.—(De Thou, Sully, Daniel, Mézeray, Fleury, Bossuet, and many others.) If Popery was not the agent, whence came the cross on the assassins' bonnets? whence the cry of the chiefs, 'Let not one of these impious people escape, let there now be but one religion among us?' how came the king to go to mass to thank God for the destruction of heresy? why did he threaten death to the king of Navarre, and the prince of Condé, if they did not change their religion? whence came the medal struck on the occasion, with the device, '*Pietas excitavit justitiam*,'—'religion stimulated justice?' whence came the rejoicings at Rome on the receipt of the news? why in an inscription on a Church there, is the Cardinal of Lorraine made to congratulate the Pope and the cardinals, in the name of Charles IX., on the marvellous and incredible success of the counsels given by the Holy See? why did the Pope send a legate to France, to congratulate the king on the occasion? why did he publish a jubilee, in its very first clause proclaiming that the enemies of the Church had been exterminated in France? in fine, why did Gregory XIII. strike a medal, having an angel with a cross in one hand, and a sword in the other, slaying the heretics, with this device on one side, '*Ugnotorum strages*,' 'The slaughter of the Huguenots, 1572,' and on the obverse, '*Gregorius XIII. Pont. Max.*' If Popery was innocent, who was guilty?

"2. The revocation of the Edict of Nantes is one of the greatest iniquities recorded in history. The revolting laws which preceded and prepared for it, of themselves prove the

paternity of the measure. Who was the Satan at the king's ear that stirred him up? Every one knows that this bigot and libertine king was under the influence of his confessor, Père La Chaise, whose conduct in the whole matter, though publicly and commonly known, was never blamed either by the Jesuits or by Rome.

"3. As to the Inquisition, which is persecution personified, it is a fact that all the Popes have approved and maintained it. The two General Councils already referred to, of Vienne and Lateran, support it.—(*Muzzarelle Opusc.* t. 1, *Inq.*) Whoever says with the Gallicans and *Frayssinous*, that the Inquisition has never been approved by the Church, will have some difficulty in maintaining his position, for he must reject the infallibility of the Popes and Councils who have confirmed it. And if any one deny that it habitually sacrificed its victims, imprisoning, torturing, and burning heretics in multitudes, he must contradict all history. If he maintain, that the Inquisition (which, though it does such things, is called by the Pope 'the holy office') is not an odious invention, he must deny the Gospel itself. Thanks be to God, if in any quarter deliverance has been achieved from this scourge, and liberty of conscience and worship secured!

"But all these horrors are nothing but the consequences of the principles of Popery, and so must eternally remain graven in letters of blood on its front. They are not the error of a party,—they are the received doctrine of the apostasy itself. It is a mere doting to think that Rome can cease to be a persecuting power, or has ceased. What Council, what Pope has said this? Is it not the fundamental Catholic maxim,—The spirit of the Church is always the same? Where is the priest or the bishop to be found who will say openly, We wish for the liberty of the press, for liberty of worship? The Romish clergy, to be sure, wish liberty; but it is for themselves. THEY eschew persecution! Believe them not! Whoever does, but little knows the dexterity of the Church in evading all difficulties; its exhaustless resources, its powerful means, its vast extent of occupied territory. Whatever worldlings may think, Popery is a formidable colossus. Well did Bonaparte style it a first-rate power. True, the clergy and the people are not at one; but never before were the clergy more united than now. In former days, there were many divisions formidable enough among the clergy; but now, whatever war there may be without, there is peace within. And is this unity among the priests nothing? Rome may not, perhaps, be able to do so much evil now as of old; but mark well, she is only restrained, not subdued. Her principles are the same; and she only watches her opportunity to reduce them to practice. Who can say how soon that opportunity will present itself?

"Enlightened, liberal Catholics, if such there be, Christians of all denominations, you have a common and a redoubtable enemy! While it exists, religious liberty, civil liberty, liberty of the press, educational liberty, liberty of worship, all is in danger! This enemy has its sovereign head at Rome, who arrogates to himself the two swords, and commands a numerous and thoroughly disciplined army, posted in every part of the earth! Beware!"

ANNUAL MEETING OF THE PROTESTANT ALLIANCE.

THE Annual Meeting of the Protestant Alliance, lately held in Free Masons' Hall, was numerously attended, and the whole proceedings were characterized by increasing energy and enthusiasm. The Earl of Shaftesbury occupied the chair. Amongst those occupying the platform were the following: The Earl of Cavan, Hon. A. Kinnaird, M.P., Hon. Capt. F. Maude, Admiral Wauchope, Sir Cullen E. Eardley, Bart., Mr. Wilbraham Taylor, Hon. Col. Spencer, Rev. Dr. Bunting, Rev. Samuel Garbett, Rev. Browne Tod, Major Montague, Rev. R. Montgomery, Rev. J. Bruce, Rev. F. V. Nather, Major Fawkes, Rev. W. M'Call, Rev. T. Binney, Capt. Layard, Mr. H. Harwood, Count de Znylen de Nyevelt, Rev. W. G. Cookerly, Mr. J. Ballance, Rev. W. Brock, Mr. H. Holland, Rev. Dr. Bruce, Rev. T. Vasey, Mr. T. Graham, Rev. W. N. Rule, Rev. W. P. Tidy, Mr. John Marshman.

The Rev. Thomas Binney having opened the proceedings with prayer,

Letters of apology for absence were read from Mr. S. M. Peto, M.P., Mr. Basil Wood, M.P., Mr. Apsley Pellatt, M.P., and Mr. Thomas Chambers, M.P.

In his eloquent address Lord Shaftesbury made the following statement:—

"Our affairs, on the whole, have prospered greatly; and I may say that success, to a very considerable extent has, by God's blessing, attended almost all the efforts we have

made. The very greatest sympathy with us is exhibited from all parts of the country, and more especially, I should say, from Scotland, that has come forward with her usual vigour and energy—a vigour and energy that, when she pleases to exhibit them, surpass almost anything in the history of mankind. But we have also sympathy exhibited for us on the other side of the water. I rejoice to say, that our transatlantic brethren in the United States have come forward to express a concurrence with our principles; and at a great meeting in New York, held about two months ago, they adopted nearly verbatim our resolutions, and transmitted them to this country, declaring that they sympathize with us in the whole length and breadth of our operations. Now, this is a very important, and I might say, an almost necessary communication, with a view to our ulterior operations; for be assured of this, that if we wish to secure the negotiation of our principles, we must not be content with the mere assent of Roman Catholic Governments, we must do all we can to obtain the full concurrence and co-operation of all the Protestant Powers.”

Sir Culling E. Eardley and the Rev. Hobart Seymour made admirable speeches, whilst the Rev. W. H. Rule, in referring to the Bill of Mr. Headlam, M.P. for Newcastle, made the following remarks, which ought to call forth immediate attention:—

“Yesterday, however—and I pray the ear of the audience to this fact—yesterday, in the House of Commons, a Bill was read for the second time, (a copy of which we have here,) the third clause of which repeals the previous law of mortmain, and renders it henceforth lawful to bequeath, devise, convey, and sell lands for any sort of religious use and (mark the phrase) *to religious communities*—that is, you know, to bodies of monks and the like. Yesterday, the Act passed a second reading. Thank God it has not yet come to the House of Lords. The 22d clause of the enactment, repeals the Act of Edward VI., against superstitious uses, literally determining that henceforth it shall be lawful to endow chantries, to leave lands for priests, to say masses for the dead, and enable them to fatten upon British credulity, with one hand to go and extract bequests from the dying, and with the other to pocket the money.”

We rejoice exceedingly in the active and successful efforts of Mr. Davis, the excellent travelling secretary of the Alliance, as detailed in the report; and if we might at all venture a suggestion, it would be that the people of England should instantly give the Alliance the means of employing a number more of able and zealous men, who might rouse every corner of the kingdom to determined and intelligent resistance to the machinations of Rome. Let our friends have no scruples in asking money for such a noble and patriotic object, and instead of a deficiency, let the Protestants of England see that their hearts are cheered by an overflowing treasury. We would also respectfully call their special attention, knowing their just influence, to the following extract from a powerful article in a late number of the *Morning Advertiser*. The French alliance must be carefully watched, as the Jesuits will certainly try to take advantage of it, and we know no body that can do it so effectually as the Protestant Alliance. Can the statement quoted from the Jesuit organ be true?

“Well, well; there is One above who rules as well as reads the future. Our trust and hope is fixed on Him, and we do not despair of England. We conclude by giving an extract from the article in the *Univers*, the well-known organ of the Jesuits on the Continent, which has led us into this train of thought:—‘It is certain that England and France have joined in giving Piedmont some very wholesome advice, indeed, the only advice which can rescue that unhappy country from the revolutionary career in which she is so deplorably engaged. According to the best informed persons, these two powers have pressed the Cabinet of Turin to become reconciled with the Holy See, and to remove as much as possible from the country the revolutionary emigrants and leaders, or, at least, to remove them from power, which they can only pervert to mischief by their political and religious passions. We are assured that the Piedmontese Government has promised to attend to this advice, especially as regards the revolutionary leaders and emigrants: and that, as relates to the religious question, the king himself has written to the holy father; his letter, although it contains some conditions which the Holy See can never admit, affording, nevertheless, some ground for hope.’ For hope of England’s success in crushing the rising liberties of constitutional Sardinia! And no voice is raised in Parliament, of protest even, on the part of outraged truth and liberty.”

A LIE BEHIND A BEGGING BOX.

AN EMBLEM OF ROME IN ST. PAUL'S, KNIGHTSBRIDGE.

MR. WESTERTON deserves the cordial thanks of all Protestants for the energy with which he has resisted the Romanizing practices which have lately made St. Paul's Church, Knightsbridge, notorious; and we trust he will persevere until his efforts are crowned with entire success. The hesitating proceedings of the Bishop of London are much to be deplored. What do our readers, for example, think of the following way of dealing with the introduction of the emblems of palpable Romanism into a Protestant Church? We quote from the adjudication of the Bishop of London, as given in the *Times*, April 19:—

"As to the candlesticks on the communion-table, I have stated my opinion in my charge of 1842, and I am not prepared to retract that opinion. *I had rather not see them in parish churches, but I am not prepared to order their removal when they have been placed there for several years.*

"The wooden cross which is fixed upon the communion-table *I consider to be objectionable*; but when, soon after Mr. Liddell's appointment to St. Paul's, I expressed a strong wish for its removal, I was assured by Mr. Sotheron, M.P., then one of the churchwardens, that *such removal would wound the feelings of a great number of the congregation*, and I therefore allowed it to remain in suspense. As this cross (which is not large and massive, as you describe it, but small and light) *was on the table when the church was consecrated, though not seen by me, a large offertory dish being in front of it*, I am not satisfied that I have authority to direct its removal without the consent of the churchwardens and parishioners, except by a formal decree of the Consistorial Court. I certainly wish it to be removed, and should be glad if the parishioners would agree to its removal without such authoritative sanction."

We do not here refer so much to the feebleness of this kind of condemnation, which, in effect, in dealing with such headlong innovators, will be held to be positive encouragement,—we do not refer to the alleged want of power to keep down Popery, although such power could surely be easily obtained, and seems never to be wanting when required in an opposite direction,—we do not refer to the very refined distinction between "small" and "large" crosses,—we do not advert to the singular idea that the alleged "feelings" of people are, in a matter so serious, to be any rule in ecclesiastical procedure,—we advert to the apparent imposition practised upon the Bishop! To us it appears that the mode in which any evil has crept in can in no case be a reason for its continuance; but that if an evil has crept in by fraud, that is only a two-fold reason for its ignominious expulsion. But only think what an emblem of Popery we have here in a cross hiding behind an offertory!—a lie behind a begging dish!! It is the whole Romish system at a glance, the object being to get money, and the means being processes of deception. We are glad, however, that the parishioners at a recent meeting, after re-electing Mr. Westerton as churchwarden, passed the following resolution, which no longer leaves any ambiguity as to their opinion on the subject. Let other parishioners in similar cases be equally firm, and "the plague will be stayed." Here it is,—

"Mr. Beal then moved the following resolution, which was seconded and carried with acclamation:—'That the Bishop of London having intimated, in reply to a remonstrance of Mr. Westerton, a desire to be favoured with an expression of the wish of the parishioners on certain furniture and practices of St. Paul's, we, the parishioners, in vestry assembled, beg to express a strong desire for the removal of the super-altar, the credence table, the cross and the candlesticks, and hereby authorize the churchwardens to remove the same. We strongly protest against the practice of the minister to open the alms chest, and therefrom to pay choristers' and washing expenses, as tending to bring alms-giving in its only legitimate form into contempt. We desire also to record our disapproval of the procession of choristers and clergy, and of the practice of intoning instead of saying the services, and desire that the churchwardens will forward a copy of this resolution to the diocesan.'"

NOTES OF THE MONTH.

AMERICA.

POPERY MAKES CRIMINALS.—The *Boston Bee* states, that in the House of Correction at South Boston there were, in 1853, 552 prisoners, and of these 314 were *Irish*, chiefly Papists !

A MISSIONARY TO ROME.—The *Western Christian Advocate* states that the members connected with the Union Chapel, Cincinnati, have determined to support a missionary in the Eternal City. He is to go as an American citizen and a Protestant missionary, claiming to exercise the proper functions of his ministerial office. They have selected their man, and await the action of the Missionary Society and the Bishop. Concerning the man to be sent, the *Western Advocate* says:—"After looking over the country, and holding correspondence, they have finally concluded to ask for the appointment of the Rev. Dr. Teft, who has consented to go, provided he can make the necessary arrangements in time, of which he entertains but little doubt."

ITALY.

A cousin of the Emperor of France is said to have become a Popish priest, and it is alleged that this may be with the design of ultimately placing a Bonaparte on the Papal throne. Such a daring scheme is not improbable, and might have vast results.

The *Crusader*, a Protestant paper, written with great energy and intelligence at New York, by the Italian refugees, gives the following account of the number of priests and nuns in Italy :—

"No country in the world has suffered more from Popery, and none better deserves a radical reform in religion and political government than Italy. Our American readers will find it difficult to believe, that in our days Italy nourishes, at the expense of her oppressed children, one million and eighty thousand lazy persons covered with the mantle of religion, while the people are starving, and obtain no redress for manifold wrongs ! If the happiness of a nation depends, as we are assured by the *Freeman's Journal*, upon the Catholic religion and Catholic institutions, the Italians should be the most happy people on earth ! But, unhappily, the reverse is the case, notwithstanding they are blessed with the following immense number of priests, friars, and nuns :—

	Priests and Friars.	Nuns.
Kingdom of the Two Sicilies,	100,000	45,000
Tuscany,	50,000	40,000
Roman States,	210,000	200,000
Duchy of Modena,	30,000	25,000
Duchy of Parma,	35,000	30,000
Kingdom of the Lombardo-Veneto,	105,000	85,000
Sardinia,	70,000	55,000
Total,	600,000	480,000

"This large clerical family lives by itself ; not only is it useless, but all its interests are in opposition to society, although it is supported by the whole nation. And what good does Italy derive from this legion of rapacious crows and vultures ? None at all, either economical, or civil, or political, or even religious !"

FRANCE.

The following has been going the round of the papers in regard to the French fleet :—

"The Emperor, in his solicitude for the Black Sea fleet, has sent an oil painting of the

Blessed Virgin to be placed on board the admiral's ship. The inauguration took place with great ceremony, and the chaplain strongly recommended the picture to the devotion of the crew."

In regard to it Paul Cullen says, in a letter dated Dublin, April 22,—

"We may add, that it must appear to the children of Mary a good omen of the prosperous issue of the war, that the fleets of our ally have been placed under the protection of the Mother of God, and that her image, sent by the Emperor of the French, has been inaugurated with great religious pomp on board the admiral's vessel."

ENGLAND.

In the *Hull Packet* attention is drawn to the fact, that the *priests* of Rome did not observe the day of humiliation.

"In Roman Catholic chapels no special observances were made. We have seen, says the *Church and State Gazette*, an address to the priests and people, in which the war is spoken of as a justifiable war only in the sense that it is carried on against a power which is inimical to Rome and intolerant of her priesthood. Against all such the vengeance of heaven is invoked as the oppressors of what are called 'Heaven's exclusive saints!'"—*Record*, May 1.

Mr. Davis, the travelling Secretary of the Protestant Alliance, is proceeding with unabated energy and success. An attempt was made by a priest at Morpeth to interrupt one of his meetings, which only recoiled upon its author, and served to give a new impetus to the movement in the north of England. In the "Monthly Letter" of the Alliance for May, it is said,—

"During the month the travelling Secretary has formed a Protestant Alliance, and attended its public meeting at Kendal; lectured at Penrith; attended the Committee and annual meeting of the Carlisle Protestant Alliance; re-organized the Alliances at Leeds and Sheffield, and lectured at both places; attended a Committee meeting of the Bristol Protestant Alliance, and a public meeting at Bedminster; lectured and attended a Committee meeting of the Newcastle Protestant Alliance; lectured at North Shields; formed a Protestant Alliance at Tynemouth; visited Hexham, Darlington, and Alnwick; lectured at Morpeth; formed an Alliance at Sunderland, and on the 27th was to go to Stafford.

"The North London Protestant Alliance has been formed, two controversial sermons were preached at Coventry, and lectures given for the Newbury Protestant Alliance, and the Clerkenwell Protestant Alliance."

At Leicester the Protestant cause is maintained with vigour. The Rev. Mr. Nugent continues to labour with success. Mr. Anderdon, the pervert, lectured lately on "Jesuitism" to a very thin audience, whilst the Rev. Mr. Hill has been exposing Popery to crowded audiences.

SCOTLAND.

The Reformation Society has been proceeding with great energy. They have sent an address to every member of both Houses of Parliament the substance of an article in our last number, upon Popish chaplains to the army; and Dr. Dill has been holding a variety of meetings, and forming branch Associations. An address has also been sent to the Lord Advocate in reference to a clause in the Scotch Education Bill fitted to promote the endowment of Popish schools.

Interesting public discussions have taken place in Edinburgh between Protestants and Romanists.

The Rev. James Paterson has just been appointed agent for the Paisley Mission for the conversion of Romanists.

A sum of £50 has been raised in Hamilton for the establishment of an Anti-Popish Mission.

POPERY EFFECTUALLY DEALT WITH.

The following is most interesting and instructive:—

“WHITCHURCH CANONICORUM, BRIDPORT, November 15, 1853.

“MY DEAR DR. ARMSTRONG,—I have much pleasure in complying with your kind request, and mentioning a few of the circumstances which have recently occurred at Chideock. The contest with Popery there has been, of course, comparatively on a small scale—the number of Romanists not exceeding 150; but a resident priest, a chapel, and free school, the territorial influence of a Roman Catholic landlord, and the proselytizing zeal of himself and his family, give to Popery, in that place, all the advantages it could possess.

“I may mention that up to the end of last year Popery had been, for a time, comparatively quiescent—perhaps partly in consequence of the establishment of our schools, opening our Church to the poor, and a more vigilant pastoral superintendence. It was evident that Popery had no firm hold on its adherents, for each year several of them united themselves to the Church, without any effort on our part.

“Under these circumstances, feeling the great responsibility of undertaking more directly aggressive measures, I waited for some plain and evident indication of the Divine will; but, being convinced that an aggression would sooner or later occur, I resolved to meet it in the Lord’s strength when it came; and it did come at the beginning of this year, when the estate having come into the possession of one of the most bigoted Romanists in England—the Founder of the ‘Catholic Institute,’ I believe—and otherwise closely mixed up with Jesuitism and Popery in its most ultra developments—a systematic attempt at proselytism was made, with all the usual accompaniments of craft, slanders, falsehoods, and intimidation! Domiciliary visitation, the circulation of books and tracts on controversy, bribery, &c., were resorted to. As an instance of the aggressive spirit manifested, I may remark that on one occasion the leaders of Romanism actually had the bells of our Church rung, without the consent of the minister and churchwardens, to commemorate the release of a soul from Purgatory!

“My first step was to print privately, and circulate a reply to the chief tract circulated by the Romanist—one written, alas, by a predecessor of my own in this parish—the Hon. and Rev. W. T. Law. The circulation of my pastoral address produced violent excitement amongst the Romanists of all classes. The priest desired his congregation to burn it. I then invited him to discussion, which he declined. I next announced a controversial sermon, on which they got a Jesuit, named Cobb, to hold a Retreat in their Chapel, for the purpose of keeping their people from coming to Church.

“I attended some of Cobb’s lectures in the Romish Chapel, and answered them in the course of Sermons on the Worship of the Virgin, which I then preached, and which were attended by the people for ten miles round.

“The contest having thus commenced, I sought the advice of various friends, and amongst others I applied to you; and I cannot sufficiently express the encouragement and the strength I derived from your experience and the counsels you gave me. You recommended me to go forward boldly, and to lose no opportunity of testing Romanism by the Word of God. You reminded me that Romanism dreads nothing so much as the exposure of its deeds, and that this ought uniformly to be carried out. I felt then—and experience has confirmed me in the conviction—that this is the way of dealing most effectually with Popery—that publicity is (humanly speaking) our only available way of meeting its countless resources, its superhuman cunning, and artifice, and delusions.

“Protestants have, generally speaking, no conception whatever of the machinery that is at the command of Popery, and of the desperation with which that system is carried out. All England would be in a flame if Popery and its machinations were realized.” But the working of the system is kept cautiously concealed; and it is only when we come into direct collision with it, in missionary work, that its real character is seen. I have learnt much within the last year, and my conviction is, that, in the spirit of deepest love and pity for souls, we should go boldly and openly forward in the attempt to rescue them from a system so demoralizing and so anti-Christian as that of Popery.

“Trusting that the Lord would provide the means to maintain his own cause, we obtained a Scripture reader, known to you as a faithful convert from Popery. He was enabled to overcome in argument from the Scriptures all the leading Romanists, including the priest. Another course of controversial sermons followed, on the doctrine of Purgatory and its connected superstitions. At a later date we had the advantage of a course of lectures in the school-room, by the Rev. Dr. Butler, formerly a Roman Catholic priest, but now a missionary to the Romanists. All kinds of abuse and slander were heaped upon him by the Romish leaders, but his instruction was attended by many Romanists. The object of the Romish party then was to make the question personal as far as possible, by getting up slanders, and trying to injure the characters of Dr. Butler and myself. With this view they brought down priest MacMullen, of the Bavarian Chapel, to lecture against us, and abuse me in every way. Dr. Butler and I invited this priest to public discussion, but he refused to come forward in very offensive terms.

"We have since continued to promote inquiry, by circulating tracts, &c., and by lectures, sermons, public meetings, and hand-bills, commenting on any local circumstances likely to aid our cause; and I am enabled to say, that the Lord has indeed blessed us hitherto—far, very far, beyond my most sanguine expectations. Looking back on the course of events, I can say with gratitude that whatever we have attempted has been blessed, and that all the efforts of our adversary have failed in every instance, and only turned to his own confusion.

"The Romanists, who were about 150 in number at the commencement of the contest, have lost at least twenty, fifteen of whom have come over to us, and five have been sent away to places, lest they should follow the example. Several Protestants have been prevented from becoming Romanists. The Romish advocates are completely silenced, and our poor people are now more than a match for them in controversy. In fine, we have in Chideock nearly 750 Protestants, who are warmly and even enthusiastically attached to their religion. We have a Protestant Association or Institute 200 strong, whose members pay one halfpenny weekly, to protect poor Protestants and promote their religion; and weekly lectures are given. The Scripture reader also goes on one day in the week amongst the Romanists of Bridport; and we are making some way there. I entreat the favour of your prayers for this Mission in which you have always taken so affectionate an interest; and I trust that we shall also be remembered by others before the throne of grace, that our weakness may be supported against the enemy of souls.—Believe me, ever affectionately yours, &c.

WM. PALMER.

"The Rev. Dr. Armstrong."

THE PROTESTANTS OF MALTA AND MR. KINNAIRD, M.P.

THE following correspondence proves that the Protestants of Malta are duly sensible of the great obligations under which we all lie to the Honourable Member for Perth for his noble and successful efforts in opposition to the persecuting clauses of the Maltese code. We trust that other Members of Parliament will be encouraged to act with equal firmness and energy.

"MALTA, 25th March 1854.

"SIR,—Indebted as the Protestant community in Malta is to your exertions in Parliament in obtaining a revision of certain obnoxious clauses in the new Criminal Code, and a letter to the Governor, from his Grace the Duke of Newcastle, having, during the past week, been published, wherein our liberty of conscience and the principles of the British Constitution have been vindicated, we, the undersigned, deem this a fitting moment to express to you the grateful sense we must ever entertain of the spirit and judgment with which you so successfully advocated the cause of Christian truth; and we desire now to renew the offer of our best thanks for what through your means has been achieved in our behalf, and not in ours only, but in which were involved the rights and liberties of every British Protestant, no less than of future generations.

"Having been entrusted to draw up the original Memorial to the Governor, as also that addressed to the Duke of Newcastle, it had wellnigh been our lot to have suffered rebuke and disappointment without remedy, but that you nobly stood forward to plead our cause; and greatly do we rejoice to perceive that your voice has not been raised in vain. The gratifying proof is now before the world, and registered in the records of the Legislative Council of Malta; and again we thank you heartily.

"With every sincere aspiration that you may still go on and prosper in the cause of true religion and righteousness,—We have the honour to be, with the deepest respect, Sir,"

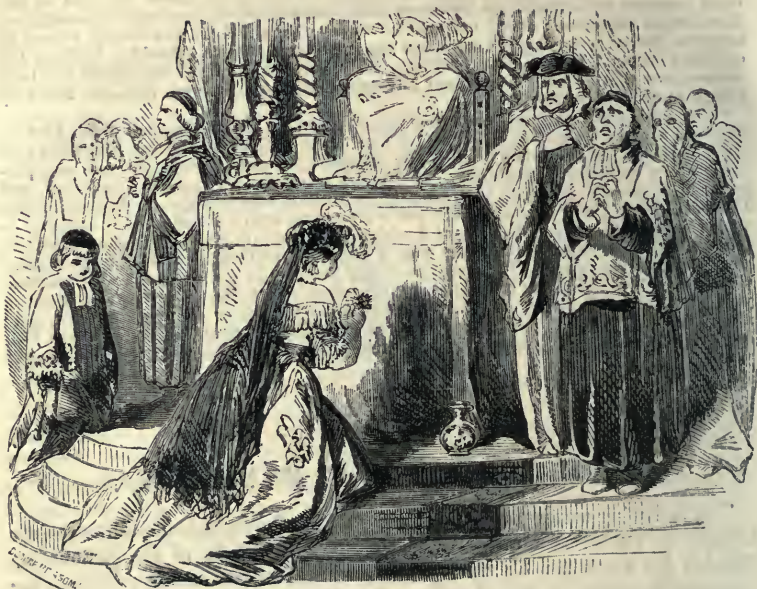
[Signed by a number of leading Protestants.]

"PALL MALL, EAST, May 1, 1854.

"GENTLEMEN,—Allow me to thank you for the kind expression of your feelings with reference to the changes I was instrumental in effecting in the revised Malta Code. I was actuated by an earnest desire to promote the cause of religious liberty, and I believe that what has been done is as important for the welfare of the Roman Catholic laity as for the Protestants themselves. It is a great gratification to me that my efforts have been successful, and that they have met with your approval. I feel deep interest in the welfare of our colonial empire generally, but more especially in Malta, since my visit to it in 1835. And I trust that those free institutions which have grown up under British rule will long continue to give happiness to the inhabitants of that island, which is so important a dependency of the British Crown.—Believe me, Gentlemen, yours very faithfully,

"A. KINNAIRD.

"T. H. INNES, Esq, Malta."



THE QUEEN OF SPAIN ADORNING AN IMAGE OF THE VIRGIN.

Not only is degraded Spain a good type of what Romanism can make a country, the Queen of Spain is a fine sample of a Popish sovereign combining an exhibition of the extreme of immorality with the most prostrate superstition. The Madrid correspondents of the London papers are continually exclaiming against the Spanish Queen on the ground of her moral character. The correspondent of the *Times*, in a letter dated April 18, says of "Her Most Catholic Majesty,"—

"The Sovereign's unpopularity with all classes of her subjects is lamentably great and manifest. By the more respectable portion of the higher ranks she is avoided for their own reputation's sake; and by the lower orders she is spoken of contemptuously and with sneers. . . . None credit her sincerity or put faith in her promises. No man relies upon her word. Dissimulation and treachery are in her blood, both on her father's and her mother's side. . . . While her public conduct has been such that her subjects talk daily and almost openly of her deposition as of a most desirable event that can hardly fail to occur, her private life has been so shamefully dissolute as to deprive her of those claims to courteous consideration which might have made them willing to soften her fall. As a Queen she has rendered herself odious,—as a woman despised."

All this, however, does not prevent her from being a great favourite with the priests, who are continually extolling her superstitious largesses to the Church, extorted probably as the prices of indulgence. Here is another instance,—

"Letters of the 22d from Madrid state, that on the following day Queen Isabella II., accompanied by the King Don Francisco de Asis, and by the Princess of the Asturias, was to go in procession, and with great ceremony, to the Church of Atocha, for the purpose of decorating the statue of the Virgin with the collar of the Order of the Golden Fleece. The account adds that her Majesty is doing this in consequence of a vow which she had made, and that directions had been given that the greatest order should be observed throughout the ceremony.

"It appears that when King Ferdinand VII. was on the point of leaving for Valencia,

he proceeded to the Church of Atocha, and offered to the Virgin his grand cordon of the Order of Charles III., to which was appended a diamond cross of the greatest value. In 1836 these two precious objects disappeared, and were replaced by a metal collar and cross. Queen Isabella, wishing the intentions of her father to be respected, and desirous to render that homage to his memory, resolved to restore the two precious ornaments to Our Lady of Atocha. Such was the object of the pilgrimage performed by her Majesty on the 23d ultimo."—*Tablet*, April 1.

POPERY "THE MAN OF SIN."

2 THESS. II. ; 1 TIM. IV.

IMPORTANCE OF THE SUBJECT.

WE have no hesitation in saying, that the question relating to the "Man of Sin" is by far the most important of all the questions that are now engaging public attention. It would indeed be extremely difficult to over-rate or exaggerate its importance. An accurate acquaintance with the subject is of equal value to individuals, to nations, and to governments. He who has not studied the predictions concerning the "Man of Sin," deprives himself of one of the strongest prophetic arguments on the side of Christianity, and cannot, therefore, possess so full and enlightened a faith as he might and ought to have. The nations who do not perceive the Pope to be the "Man of Sin," must continue immersed in the thick mists of Papal superstition, and not being aware of their danger, will be unable, in the day of vengeance, to escape from Rome's dreadful plagues. And those governments that now labour under the same blindness, and even flatter themselves with the vain idea that they are consolidating their power by the patronage of Popery, are really, on the contrary, weakening their strength, and drawing nearer every day to their subversion. How stupid and short-sighted such rulers are ! Perceiving that Popery tends to produce a deadness or submissiveness of spirit, they become partial to it as an engine of civil order, or rather of despotism ; they favour its most active and unscrupulous teachers (the Jesuits) ; they give their power, in Scripture phrase, to "the beast ;" and while they suppose they are strengthening their own hands, and favouring the general cause of conservatism, they are, in reality, sapping the foundations of authority, and promoting the interests of revolution and anarchy.

It should never be forgotten, that if the Pope is the Man of Sin, he is also the "Son of perdition," and will draw into the same ruin with himself all who are deceived by his sophistry, who subscribe to his idolatrous creed, and who patronize his temporal or spiritual supremacy. I would not go the length of saying that salvation is impossible within the Church of Rome, but it may be said of the few it saves, that they are saved not by it, but in spite of it. It is possible to study the Bible even in the solitude of the monkish cell ; and it may please God to bless this secret work, so as to promote not merely the salvation of the reader himself, but that of thousands who may afterwards listen to his appeals, and profit by his example. Luther was converted within the pale of Romanism ; but he escaped as soon as possible from its deadly thralldom, and spent his future life in combating its dogmas, and destroying its authority. Few Protestants could have written so sharp and effective a satire against Popery as is contained in the "Provincial Letters ;" and it may be said of Fénelon and Erasmus, that if they had been gifted with as much vigour of character as elegance of genius, they would have gone out like Luther, and acted along with him.*

* If I mistake not, this is the generally received explanation of the cause of Erasmus continuing to adhere to Rome. But, perhaps, there might be another reason for his con-

THE TITLE "MAN OF SIN."

There is a great deal of marked and peculiar expression in this title. Indeed it may be said to be one of the most expressive in the whole of Scripture; and its expressiveness is not more remarkable than its exact and surprising suitableness to the unscriptural chief of Rome. It fits the Pontiff to a tittle. And it cannot be applied with any shew of verisimilitude to any other person or personage. We are, in fact, shut up to the Protestant application of the phrase, and all the attempts of sophistry to apply it better in a different quarter have completely failed, and must always fail. Indeed, the title may almost be said to apply itself; and its precise adaptation to the Head of the Romish Church, forms a strong presumptive proof in favour of the Protestant interpretation.

The most literal translation of the Greek term would be "the lawless one," and in this sense it is equally applicable to the Roman Pontiff. For when it answers his purpose or suits his policy, he can act either *above* law, or *against* law, or *without* law, and in one and all of these cases, he commits sin and patronizes sin. When he acts above law, he in fact makes a new law, and by thus adding to the inspired word, he is guilty of a great sin. When he acts against law, he violates some moral precept, and thus proclaims himself to be a sinner. And when he acts without law, or without any regard to law, he sins against the Author of all law, and the dictates of conscience. Many striking examples might be given of the Pope's being the "lawless one" in all of these senses.

In discharging the various functions of his unscriptural office, he is guilty of great sin himself, and he leads others to be guilty of great sin. The anti-christian system of which he is the head and representative, tends necessarily to produce an immense amount of moral corruption among the nations, and this corruption, when it reaches its climax, and becomes full, will issue in the complete overthrow of all those states that remain within the pale of Rome, yield to her authority, and are active in her service. We cannot fix the precise week or month or year when this tremendous catastrophe shall be accomplished, but we are assured that its accomplishment is certain, and also that it cannot be far distant. The signs of the times betoken its approach; but they can only be distinctly marked by those who receive the Bible as the word of God, and labour to ascertain its meaning.

The Church of Rome contains within her pale a huge and monstrous system of antiscritptural doctrine. It is the largest and most wondrous compound of gross and damnable error which the world has ever seen or been corrupted with. Popery adds to the Bible, and overwhelms the gospel under a prodigious accumulation of idolatrous dogmas. And instead of being confined to a few professing members scattered up and down Christendom, it comprises within its communion the greater portion of the so-called Christian world. The Church of Rome, in spite of all the assaults of the Reformation, still contains within her pale, or numbers among her adherents, a majority of professing Christians, though by no means the most intelligent and civilized. For if *number* be on the side of Romanism, *quality* is on the side of Protestantism. But not content with her own proper forces, Romanism has contrived

duct. He might think the Church extremely corrupt, and standing in great need of reformation; but he might not look upon Romanism as the great apostasy, nor believe the Pope to be the "Man of Sin." When this latter belief finds its way into the heart, it is considered inconsistent and sinful to remain within the pale of Rome.

to ally itself with the state power in every Popish country ; it has prevailed upon Popish governments to grant it their favour and support, and has erected upon this double basis the most enormous system of despotism that ever trampled under foot the civil and religious liberties of mankind. Wielding this immense power, she has sucked within her vortex not only the spiritual life and morals, but the knowledge, freedom, wealth, and power of every nation that has not escaped from her fatal grasp, but allowed itself to be seduced by her artful wiles, and debased by her foul abominations. And we need not wonder that to wickedness so great there should be reserved the most awful retribution. She and her confederates are doomed, and that doom is every day approaching nearer. It is impossible for them to escape from it ; for the very book which predicts and describes the system, and exhorts all in the most earnest manner to beware of it and be separate from it, is driven from the precincts of Popery, and persecuted with a fierce and fanatical hatred. The whole system of Romish delusion has been often branded with the title of "Satan's master-piece," and though the epithet is certainly as strong as possible, yet it is by no means too strong for the combination of absurd doctrine and mischievous agency it was meant to characterize.

CONVERTS FROM POPERY IN IRELAND.—THE SOUP ARGUMENT DISPOSED OF.

THE following, from the *New York Christian Intelligencer*, presents the *Romish* reasons for their losses in Ireland, in a somewhat ludicrous but very striking manner. It is a divine precept, in certain cases, to answer a class of men according to their folly.

"The Rev. Dr. Tyng of this city, on his return from a recent visit to Ireland, delivered three lectures of great interest on the new reformation now going on in that country, and already numbering its converts by tens of thousands. This provoked Thomas D'Arcy M'Gee, a sort of literary 'free lance' among the irregular troops of Romanism, to give three lectures in reply. This hungry adventurer does not deny the fact of the numerous conversions from that most heathenish type of Popery which has so long depressed poor Ireland. But he ascribes them all to the marvellous potency of *soup*. Popery, by stupifying the intellects and depraving the morals of the people, had reduced the great mass of them to a state of 'potatified pauperism.' On the failure of this esculent famine came, and pestilence followed. Protestant charity hastened to the relief of the famishing, among other provisions distributing, so long as need required, rations of soup. This kindness melted away much of the bigotry and prejudice of the suffering multitudes, and many of them were induced to listen to the truth in Christ, and on hearing it were convinced and converted. But, in Mr. M'Gee's opinion, *soup* did the whole. Well, if it were so, the proselytes were no losers ; for even soup, no matter how meagre, is superior to superstition, which was all they got from the priests to season their rotten potatoes withal.

"But where are the Italian cooks ! Can they not meet soup with soup, and thus stay the stomachs and strengthen the faith of their followers ! And what are we to think of the religious sincerity of their flocks if they can be bought up with a few quarts of the cheapest sort of pottage ! If the Protestants would only improve the quality of their broth there is no telling what marvels might ensue. If they were free to ladle out large caldrons of *turtle-soup*, even priests and bishops might become joyful partakers, and swallow Protestantism with it instead of bread !

"Truly, for a converting tool, soup is a very innocent means of suasion. Rome, instead of using her 'fire and fagots' to concoct the article, has applied them directly to the bodies of the heretically inclined. Mr. M'Gee's taste is not so much for soup as for *roast meat*. He could relish a carbonadoed heretic, and even fatten on the smell. It is a pity he could not be coaxed into sipping a spoonful of the right sort himself, taken rather warm ; but not a 'hasty plate,' lest he might burn his mouth, and dread it more than ever, 'as a dog does hot broth.' There is, no doubt, much philosophy in a remark of 'bloody Bishop Bonner,' Queen Mary's chief inquisitor and executioner, who was wont to snuff the air when a heretic was arraigned before him, and say, 'Hah ! he smells of the frying-pan !' "

OATHS OF ALLEGIANCE; a Letter to J. C. Colquhoun, Esq., by Pierce Connelly, M.A. London: Thomas Hatchard, Piccadilly.

As might have been anticipated, a powerful treatise, containing an alarming exhibition of the progress of Rome, and of the sin and danger of farther concessions to that grasping and unscrupulous system. No man in England understands Rome better than Mr. Connelly.

MONKS AND MONASTERIES. By the Rev. Allan Maclean, Minister of Calton, Glasgow. Glasgow: T. Murray & Son.

THIS is a very valuable contribution to the Popish controversy. The subject has not been much discussed; the author has evidently studied it with care, and has arranged his information in a very interesting manner. We rejoice that he proposes to give us a still more lengthened treatise on the subject; and we can scarcely imagine a more important service to our cause than an exhibition of the actual state of this country, in this respect, previous to the Reformation. Meantime, we cordially recommend this valuable treatise.

OUR GREAT HIGH PRIEST. By John Cox, Minister of the Gospel, Woolwich. London: Nisbet & Co.

IN exposing the spurious priesthood of Rome, it is of vast importance to understand the glorious priesthood of Christ. This is exhibited with great power and elegance in the treatise before us.

IRVINGISM AND MORMONISM, with a Preface by James Bridges, W.S. London: Nisbet & Co.

A VALUABLE exhibition of two modern systems of delusion, strikingly illustrative of the fallen nature of man and the arts of Satan, and indirectly fitted to explain the dangerous nature of Popery. Mr. Bridges has done an important service both by translating the work from the ori-

ginal French, and enriching it with an admirable preface, containing a number of important general views of our present position, and some valuable reminiscences of Irving himself, with whom he was intimately acquainted. Such books are well adapted for parish or Protestant libraries.

ROMAN CATHOLIC CHAPLAINS TO GAOLS.

By Joseph Kingsmill, M.A., Pentonville Prison. London: Longman, Brown, & Co.

THIS is a reply to Mr. Oakeley's pamphlet by a man who thoroughly understands the subject. We are glad to find that the eyes of the community are gradually being opened to the danger of pensioning Popish priests in jails, and we trust that the feeling in that direction will increase.

IS THERE A CHURCH, AND WHAT IS IT?

Two Lectures by W. H. Anderdon. Burns and Lambert.

SECOND LECTURE, on the Novelty of the Papal, and the Antiquity of the Protestant Faith, delivered in the New Hall, Leicester, by the Rev. W. Hill, M.A., Leicester.

MR. ANDERDON was till lately a clergyman of the Church of England, but has become a pervert to Popery. After he had been admitted into priest's orders in the Church of Rome, he returned to Leicester and delivered there two lectures, setting forth, with a good deal of insolence and pretension, the common Popish assumptions, sophisms, and misrepresentations, on the subject of the Church. They were promptly taken up and answered by Mr. Hill, one of the clergymen of the place, whose refutation of Mr. Anderdon seems to have been very successful and effective. Mr. Hill's second lecture, which alone we have seen, is in every respect a highly creditable production, and must, we think, unless Mr. Anderdon has already reached the full standard of Popish shamelessness, prevent him from ever again shewing face in Leicester.

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THE BULWARK

OR

Reformation Journal.

IN DEFENCE OF

THE TRUE INTERESTS OF MAN AND OF SOCIETY, ESPECIALLY
IN REFERENCE TO THE RELIGIOUS, SOCIAL, AND
POLITICAL BEARINGS OF POPERY.

WITH WOODCUT ILLUSTRATIONS.

VOL. IV.—1854-55.



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THE BULWARK,

OR

REFORMATION JOURNAL.

THE STATE OF THE STRUGGLE.

"The bulwark of liberty is Protestantism; and the bulwark of Protestantism is the Bible."

THE recent defeats of the Government on the Oaths Bill, and on the question of Prison Chaplains, are very important, as indicating that the tide is beginning to turn, and what may be done by united Protestant action, but very much remains yet to be accomplished.

For the purpose of placing clearly before our readers the actual progress of Romish aggression, and demonstrating the necessity for far greater and more determined efforts on the part of Protestants, unless they are prepared for ignominious defeat, we shall simply state under heads what Rome had gained previous to the present session of Parliament, and the important points which she has established since.

Previous to the present session of Parliament she had extorted from the folly of British statesmen,

1. Large endowments for her priests in all our colonies. The colonies were taken first as being farthest removed from public observation, but thus a principle was established.

2. A large provision of £30,000 a year was secured for the training of as many priests as might flood Ireland, Great Britain, and the colonies, and this was so arranged as to be beyond the annual control of Parliament.

3. An ample provision was obtained, by means of Privy Council grants, for the maintenance of purely Popish schools in all parts of Great Britain, in addition to the funds of the Irish Education Scheme which the Irish Papists had contrived largely to appropriate. In regard to the former point, Priest Wilson of Dumbarton, writing to Mr. Lucas in the *Tablet* of June 10, says:—

"At the present time the Catholic schools in Scotland are on an equal footing with those in England, having it in their power to participate largely in the numerous national and liberal educational grants already existing, and also enjoying the very important advantage of being placed under the supervision of a Catholic Government inspector, whereby they are secured against the influence of those religious prejudices which are nowhere more rampant or violent than in Scotland, and which are ever most inimical to the advancement of Catholic interests."

4. They had contrived, by means of about forty Popish constituencies, to send nearly as many devoted, and some of them very dexterous, servants of the Pope to Parliament, all banded together and acting as one man; whilst the Protestants out of the remaining six hundred constituencies, had been able to send only a mere handful of stanch and determined friends to Parliament, and these a good deal divided amongst themselves.

5. The Popish hierarchy had been established over all England, and the canon law introduced. The clamour of opposition to this had nearly subsided, as Dr. Wiseman predicted. Lord John Russell's feeble Act of Parliament had been trampled upon as a dead letter; and Wiseman has now returned from Rome after receiving the thanks of the Pope for his successful efforts against the inhabitants and Government of Britain.

All these points had been gained by the dexterous and astute managers of Rome previous to the present session of Parliament. What has taken place since? Let our readers mark the progress.

1. The endowment of the whole priesthood has now been openly commenced in Britain. It has been cunningly begun, of course, with the endowment of chaplains for the army. This point being established, however, they know that the principle is effectually introduced, and only requires to be extended to embrace the entire priesthood. At first it was done covertly under the form of a *slump* estimate for "chaplains;" now it is done openly and by name. For the present, the extension of this mischief has been arrested.

2. In the Middlesex Bill for Reformatory Schools a clause has passed the House of Commons by a large majority, authorizing the establishment of the mass at the public expense in such schools. This, again, if ultimately carried, will lead to similar results in all ragged schools in our large cities supported by Government, and thus another great flood of priests will be quartered upon the public.

3. The two new bishops lately appointed in the Church of England are decided Tractarians, and Tractarianism itself has been gradually assuming a more intensely Popish type. In his last charge the Bishop of Exeter has propounded purely Popish doctrine in regard to the Eucharist, and Archdeacon Wilberforce has done the same. Can and will these men be effectually dealt with? If not, what hinders Rome from buying up a multitude of livings and filling them with her avowed agents, and why may not the extensive Government Church patronage under Popish influence be similarly employed? Thus Rome has been, and is now, gaining at all points; and her ultimate triumph, if she is not arrested, must, it is evident to every man of common sense who is not determined to be hoodwinked, be a mere question of time.

But who shall arrest her fatal progress? Very many Protestants, in the midst of all these startling disclosures of the growing power and progress of Rome, have been comparatively apathetic, and we have now discovered that they are nearly powerless in one important respect, even when they move and have a majority. A handful of factious Papists, it seems, can now, according to the singular rules of Parliament, defeat all their plans, and make it impossible for them to secure any object. This is surely comforting. Whilst Rome is gaining at all points, and most things on which her heart is set, she is at the same time making it sure that Protestants shall be held in a dead lock, and shall gain little, and undo none of her triumphs. And yet we look on with incredulous wonder. We regret exceedingly that this new point has been allowed to pass so tamely. The whole kingdom should have been roused by the appeals of our friends in Parliament, to see the monstrous nature of the result involved in the abandonment of Mr. Chambers' motion, and the odium of abandoning it should, in our opinion, have been thrown upon the Government, or on the Papists, but should on no account have been accepted, even in appearance, by the Protestant party. Meantime, however, the thing is done, and until some change takes place in the rules of Parliament or otherwise, the result will be most disheartening.

Here, then, we have Popery seeking to get itself established among us, both abroad and at home, having its priests trained and paid out of the public funds—having every form of schools under its control—entering the Church of England, and domineering over the Parliament; and yet our more blind and incapable Protestants still marvel where the danger is, and what is the ground of our alarm! They look languidly at the census, and are comforted by the result, forgetting that the House of Commons is the place to watch the

movement, and that a small number of men, well drilled, will overcome a thousand times as many others destitute of discipline. Fifty trained soldiers will scatter an immense untrained mob; and this is the precise process that is at present going on in Britain. If the evil proceeds much farther, Popery will be so twisted and interwoven with all our institutions, that nothing but a civil war will tear it out and overthrow its influence.

The Protestants are warring at vast disadvantage, with few common principles of action, with little union, without troops. They must alter all this, or defeat is certain. They must learn that the only principle of action is, that Popery is an accursed thing, the enemy alike of liberty and religion, the parent of every evil, and that, therefore, the nation must on no account support it. They must seek so far to subordinate their minor opinions as to be prepared to join in a hearty and holy league with all who are determined to maintain the principles, and hand down to posterity the glorious blessings of the Reformation. But, above all, there must be immediate organization,—agents must be employed,—every town must have its Protestant Association, and its large electoral committee of men, who will only vote for decidedly Protestant candidates. The press must be worked much more extensively, and with far more power on the side of truth,—hollow newspapers, as well as trading politicians, who are betraying the cause of truth and liberty for their own ends, must be flung aside,—Protestant missions must be worked with far greater zeal,—a number more of men who can speak, and will not fear the face of man, must be returned to Parliament,—the tone of the discussions there must be elevated, and the people taught from that high vantage ground the principles involved, and how much is at stake, whilst, with all this, the voice of prayer must ascend unceasingly to God. It makes one burn with shame and indignation to see the enemy of Protestant truth and liberty walking into the citadel of the great centre of Protestantism in Europe, and scarcely deigning to wear a disguise, whilst our feeble sentinels, prepared to die apparently “as the fool dieth,” are either afraid to challenge him, or to do it only in the softest and most apologetic tones. We must learn to speak to Rome in the gate, with the manly voice of our godly ancestors, if we expect to arrest the rapid progress of the evil, or to stay the ruin of our country.

POPERY IN SCOTLAND.—THE NEW CHAPEL AT DALKEITH.

THE *Tablet* of June 3d contains a very lengthened and cheerful announcement of an event to which the Romanists of Scotland naturally attach considerable importance. Their progress in Britain has been chiefly connected with perverts amongst the higher classes, and amongst these Lady Lothian is rather distinguished both by her zeal and liberality. She has been mainly instrumental in promoting the erection of several Popish chapels, but for obvious reasons the Papists attach peculiar importance to the recent opening of one at Dalkeith. The following statement is made in regard to it:—

“The neighbourhood is surpassed by none in Scotland for old Catholic associations, and this fine new church helps us to recall the glories that are gone. Close by lie the house and grounds of Newbattle Abbey, for centuries among the first of our monastic institutions in Scotland, now belonging to the Lothian family. *How graceful then, how well-timed and suggestive* the gift of a new church for Dalkeith made by the first convert from that noble house to the Catholic faith! May the Patron Saint and founder of that great Cistercian Newbattle Abbey, David, King of Scotland, and son of Saint Margaret, look down and bless a Catholic restoration of *such high promise*.”

“Suggestive” of what? “high promise” of what? our readers will naturally ask, and the cunning Papist who wrote the article has, of course, taken care

not to tell, although he well knows. To every Popish mind such proceedings do and must "suggest" the prospect of ousting the Lothian family altogether, and getting renewed possession of all the lands which originally belonged to the Popish Church. This, of course, must only be darkly hinted at in the first instance, lest the timid birds should get alarmed before they are fairly in the snare. But nothing can be plainer on Popish principles than that every stiver belonging to the Marchioness of Lothian and her infatuated children ought at once to be restored to Rome—that instead of merely giving the dribble of a chapel, she should at once restore her all to the priests, and array herself in sackcloth because she ever held it. Rome, however, "bides her time," and for the present only secretly chuckles over her progress, and satisfies herself with hinting at the ultimate issue of her ambitious plans; whilst persuading such miserable degenerate nobility, that it is a "high privilege" to take part in her idolatrous worship, and act as servants to her priests. We trust the Protestants of the Dalkeith district will be alive to the machinery, which will no doubt be now actively plied against them. The following passage is instructive, and we only earnestly trust that the young Marquis himself, who as yet remains sound, may have grace to hold out in such a difficult position. Here is another extract:—

"Lady Lothian only a few years ago sought for the safety of salvation where that safety is alone to be found, in the bosom of the Catholic Church. Her two daughters, the Ladies Cecilia and Alice Kerr, soon followed their mother's example, and this very year she welcomed into the fold two of her sons, Lord Ralph and Lord John, who were both received at Edinburgh on the same day by Dr. Gillis. As yet three of her ladyship's sons are not Catholics, and it ought to quicken our prayers for the gift of faith to be vouchsafed them all to reflect upon the edifying example of Lords Ralph and John, who, *both fully sensible what a high privilege it is to minister at God's altar, served as Acolytes at the opening.* Such a sight must have gone far to fill up the measure of their mother's joy, herself a convert to the Catholic Church. Her daughters, the Ladies Cecilia and Alice, gave the aid of their high musical accomplishments to the choir."

MAYNOOTH.

At an important meeting for consultation amongst the Protestants of Britain, lately held in London, where some arrangements were made for joint action, the following petition to Parliament was adopted. The signatures will give some idea of the component parts of the meeting,—

"To the Honourable the Commons of Great Britain and Ireland, in Parliament assembled.

"The Petition of the undersigned Officers and Members of the several Protestant Societies of Great Britain undermentioned,

"HUMBLY SHEWETH,—That your petitioners have observed with much regret the delay which has taken place in the presentation of the Report of her Majesty's Commissioners, appointed to inquire into the practical working of the Roman College of Maynooth. And your petitioners begin now to apprehend that, from this delay, it will be found impossible to legislate upon this subject during the present session.

"Your petitioners regret this the more, inasmuch as while they have felt it their duty, out of respect to her Majesty's Commission, to suspend their exertions to obtain from Parliament the repeal of the Maynooth Act, they have never been able to entertain the least hope that the contents of that Report, when promulgated, would in any way affect the principles upon which they have always acted for obtaining the withdrawal of all national aids to that institution.

"Your petitioners therefore humbly pray your Honourable House, that no further grant may be made in the present session, on any plea whatever, towards supporting the buildings or the establishment of the said Roman Catholic College of Maynooth.

"And your petitioners will ever pray, &c.

"Manchester, Chairman of the National Club.

Mayo, Vice-Chairman of the National Club.

Brook W. Bridges, Bart., Member of the Committee of the National Club.

A. G. Stapleton, Deputy-Chairman of the National Club.

Dudley Montagu Perceval, Deputy-Chairman of the National Club.

J. D. Paul, Bart., 217, Strand, Treasurer of the Church Protestant Defence Society.

Wilbraham Taylor, Secretary of the Church Protestant Defence Society.

William Clementson, M.A., Secretary of the Protestant Reformation Society.
 John MacGregor, M.A., Hon. Sec. of the Protestant Alliance.
 George Carrick Steet, F.R.C.S., Hon. Sec. of the Clerkenwell Protestant Alliance.
 James Bateman, Member of the National Club.
 Stephen Jenner, Member of the Committee of the National Club.
 John Bridges, Member of the Committee of the Protestant Association.
 Edward M. Dill, A.M., M.D., Secretary of the Scottish Reformation Society.
 R. B. Seeley, Member of the Managing Committee of the Protestant Alliance.
 William Wilkinson, B.A., Member of the Committee of the Sheffield Protestant Alliance.
 Edward Steane, D.D., Honorary Secretary of the Evangelical Alliance.
 Charlton Lane, Member of the National Club.
 Charles Giberne, Captain late E.I.C.S., Secretary of the Protestant Alliance.
 R. S. Tabor, Trent Parsonage, Member of the National Club.
 John E. Armstrong, D.D., LL.D., Honorary Secretary to the English Church Mission to Roman Catholics.
 R. Hepworth, B.A., Secretary of the Cheltenham Protestant Alliance, and of the Cheltenham Protestant Reformation Association.
 Robert Maguire, B.A., Clerical Secretary of the Islington Protestant Institute.
 John Scott, M.A., Clerical Secretary of the Hull Protestant Alliance.
 James Cook Evans, Member of the Managing Committee of the Protestant Alliance.
 Thomas R. Brooke, B.A., Member of the Council of the Evangelical Alliance.
 Edward Upfold, Hon. Sec. of the Bristol Protestant Alliance.
 H. Harwood Harwood, Member of the Protestant Association.
 Richard Powney, Colonel, Petersham, Member of the National Club.
 Charles Prest, Member of the Managing Committee of the Protestant Alliance.
 Rosegrave Macklin, M.A., President of the Derby Protestant Association.
 John Cumming, D.D., Hon. Sec. of Protestant Reformation Society.
 J. M. Strachan, J. P. for Middlesex and Surrey, Member of the Committee of the Protestant Alliance.
 T. R. Wheatley, Member of the Managing Committee of the Protestant Alliance.
 J. C. Colquhoun, Deputy-Chairman of the National Club.
 William Arthur, Member of the Committee of the Protestant Alliance.
 Berkeley Addison, Member of the Scottish Reformation Society.
 James Lord, Chairman of Committees of the Protestant Association.
 Robert Walters, Member of the Committee of the Newcastle-on-Tyne Protestant Alliance.
 Thomas Tate, Member of the National Club.
 Mossom Meekins, Member of the National Club.
 Robert J. Snape, M.A., Member of the Managing Committee of the Protestant Alliance.
 Joseph Carter Wood, Member of the Committee of the Protestant Alliance.
 G. H. H. Oliphant, B.A., Member of the Managing Committee of the Protestant Alliance.
 Thomas Nolan, A.M., Hon. Sec. of the Committee for the Vindication of Religious Liberty.
 H. L. Powys, Major, 60th Rifles, 9, Waterloo Place, Member of the Committee of the National Club.
 Andrew Spottiswoode, Member of the Committee of the National Club.
 William Porter, Chairman of the Devon Protestant Society.
 James Haldane Stewart, Rector of Limpsfield, Member of the Committee of the Church Protestant Defence Society.
 Robert J. M. McGhee, A.M., Rector of Holywell, Hunts, Member of the National Club.
 Robert Cross, M.D., 20, New Street, Spring Gardens, Member of the Protestant Association.
 W. Mackworth Dolben, Member of the National Club.
 John Shields, Member of the Committee of the Durham Protestant Alliance.
 Charles Eley, Hon. Sec. of the Brighton Protestant Defence Association.
 George Henry Davis, Travelling Secretary of the Protestant Alliance.
 Charles Frederick Childs, M.A., Honorary Librarian of the Islington Protestant Institute.
 W. C. Bernard, Hon. Sec. of the Bristol Protestant Alliance.
 James Begg, D.D., Member of the Committee of the Scottish Reformation Society.
 Sheridan Wilson, Member of the Bath Protestant Alliance.
 A. S. Thelwall, M.A., Hon. Sec. of the Protestant Association.
 Lewis E. Duval, Hon. Sec. of the Gravesend Protestant Alliance.
 Culling Eardley Eardley, Bart., Chairman of the Committee of Council of the Evangelical Alliance.
 Robert Bickersteth, M.A., Hon. Sec. of the Society for Irish Church Missions to the Roman Catholics."

The above petition was presented to the House of Commons by the Hon. Arthur Kinnaird, M.P., on Thursday, May 25.



THE UNEXPECTED VISIT.

THE UNEXPECTED VISIT.

OUR woodcut is a copy of an oil-painting belonging to the National Club, and representing an enraged priest discovering some of his people unexpectedly reading the Bible—a scene which has often occurred in real life. Nothing proves more clearly the diabolical nature of Rome than its deadly enmity to the word of the living God.

A PROTESTANT INDEX TO THE NEW TESTAMENT.

THE following was prepared by the Rev. Mr. Roussel for circulation in France. In addition to this mere index, the passages are underlined in red ink in the actual Testaments. This is surely a good hint to our Bible publishers. Meantime our readers had better cut out this and insert it at the end of their Bibles for facility of reference.

1. Against the Prohibition to read the Scriptures.—Luke xvi. 29, 31; John v. 39, 47; xii. 48; Acts xvii. 11; Ephesians vi. 17; Colossians iv. 16; 1 Thessalonians v. 27; 2 Timothy iii. 15, 16; Hebrews iv. 12; Revelation i. 3; xiv. 6; xxii. 19.
2. Against Tradition and the Doctrines of Men.—Matthew xv. 3, 9; Mark vii. 7-9; Colossians ii. 8; Revelation xxii. 18.
3. Against Buying and Selling Sacred Things.—Matthew x. 8; xxi. 12, 13; Mark xi. 15, 17; Luke xix. 45, 46; John ii. 14-16; Acts viii. 18-20; Titus i. 11; Revelation xxi. 6; xxii. 17.
4. Against Abstinence from Animal Food on Certain Days.—Matthew xv. 11; Mark vii. 15; Acts xi. 9; Romans xiv. 17; 1 Corinthians x. 25, 26; Colossians ii. 16, 20-23; 1 Timothy iv. 1-3.
5. Against the Rosary.—Matthew vi. 7.
6. Against depriving the People of the Cup in the Lord's Supper.—Matthew xxvi. 27; 1 Corinthians xi. 25, 26, 28.
7. Against the Mass :—
 Against the Personal Presence in the Sacramental Elements.—John vi. 35, 63; Acts iii. 21.
 Against the use of a Foreign Language in the Church.—1 Corinthians xiv. 6-19.
 Against the Renewing of the Sacrifice.—Romans vi. 3, 9, 10; Hebrews vii. 26, 27; ix. 22, 25-28; x. 10, 12, 14, 18; 1 Peter iii. 18.
8. Against the Celibacy of the Priests.—Matthew viii. 14; 1 Corinthians vii. 9; ix. 5; 1 Timothy iii. 2-4, 11, 12; iv. 1-3; Titus i. 5, 6; Hebrews xiii. 4.
9. Against the Pretensions of the Pope and the Clergy.—Matthew xxiii. 9; John xviii. 36; 1 Corinthians iii. 11; Galatians ii. 11; 2 Thessalonians ii. 3, 4, 8-10; 1 Peter v. 1-3.
10. Against Rome.—Revelation xii. 3, 9; xiii. 1, 2; xiv. 8; xvii. 1, 3, 9, 15, 18; xviii. 2, 11, 13, 24.
11. Against Confession to Priests and Absolution.—James v. 16.
12. Against the Worship of Saints and Angels.—Acts x. 25, 26; xiv. 14, 15; Colossians ii. 18; Revelation xix. 10; xxii. 8, 9.
13. Against any other Intercessor than Jesus Christ.—1 Timothy ii. 5; 1 John ii. 1.

14. Against Purgatory.—Matthew xxv. 46 ; Luke xvi. 22 ; xxiii. 43.
15. Against the Perpetual Virginity of Mary.—Matthew i. 25 ; xii. 47 ; xiii. 55, 56 ; Mark iii. 32 ; vi. 3 ; Luke ii. 7 ; viii. 20 ; John ii. 12 ; vii. 5, 10 ; Acts i. 14 ; Galatians i. 1.
16. Against the Immaculate Conception of the Virgin in her Mother's Womb.—Luke i. 28, 30, 47, 48 ; ii. 50 ; viii. 20 ; xi. 27, 28 ; John ii. 4.
17. Of Salvation :—
 Against Salvation by Works.—Matthew xix. 25, 26 ; Luke xvii. 10 ; John vi. 28, 29 ; Romans iii. 10-28 ; Galatians ii. 16 ; iii. 10, 11 ; v. 4 ; Ephesians ii. 2, 8, 9.
 Salvation gratuitous by Faith.—John iii. 16 ; Acts xvi. 31 ; Romans iii. 23-28 ; v. 1, 20-21 ; viii. 38, 39 ; xi. 5, 6 ; Galatians ii. 16 ; Ephesians ii. 8, 9 ; Hebrews xi.
18. Faith the Source of Good Works.—Romans vi. 1, 2 ; Galatians v. 6 ; Ephesians ii. 10 ; Titus ii. 13, 14 ; Hebrews xi ; James ii. 14, 17, 20, 22, 26.
- The Holy Spirit offered to all Men.—Luke xi. 13 ; Acts ii. 17, 38, 39 ; Romans viii. 15, 16.

THIRTY-FOUR POINTS HELD BY MANY PAPISTS, BUT NEVER YET RATIONALLY PROVED OR DEFENDED BY ANY OF THEM.

[FROM AN OLD PUBLICATION.]

OF these thirty-four points I challenge the Papists, who boast so highly of *Tradition, Succession, and Antiquity*, to give valid proof if they are able.

1. Let them prove a Catholic succession ; let them prove these points :—That the Pope of Rome is appointed by Christ to be the Universal Monarch, Sovereign Governor, Head of the Catholic Church, and the Vicar of Christ upon earth, and holding the place of God himself, whom all must obey.

2. And that the true and only Catholic Church is a society thus headed and governed by the Pope. And that no man is a true member of the Catholic Church who is not a subject of the Pope as Universal Monarch, and that no man can be saved without the pale of the Roman Church.

3. And that the Church of Rome is, by God's appointment, the mistress of all other Churches.

4. And that the Pope of Rome is infallible.

5. That we cannot believe the Scriptures to be the Word of God, or the Christian doctrine to be true, but upon the authoritative tradition of the Roman Church, and upon the belief of the infallibility of that Church : that is, we must believe in the Pope as infallible before we can believe in Christ, who is pretended to give that infallibility.

6. That no Scripture is by any man to be interpreted, but according to the sense of the Pope or Roman Church, and the unanimous consent of the Fathers.

7. That a General Council approved by the Pope cannot err : but a General Council not approved by the Pope may err.

8. That nothing is to us an Article of Faith till it be declared so by the Pope or by a General Council, even though the same was long ago declared by Christ and his Apostles as plainly as they could speak.

9. That a General Council hath no more validity than the Pope giveth it.

10. That no pastor hath a valid ordination, unless it be derived from the Pope.

11. That there are Articles of Faith necessary for our salvation, which are not contained in the Holy Scriptures, and which cannot be proved by them.

12. That such traditions are to be received with equal pious affection and reverence as the Holy Scriptures.

13. That images have equal honour with the Holy Ghost.

14. That the clergy of the whole Christian Church ought to swear obedience to the Pope as the Vicar of Christ.

15. That the Pope should be a temporal prince.

16. That the Pope and his clergy ought to be exempted from the government of princes, and princes ought not to judge and punish the clergy till the Pope delivers them up to their power, having first degraded them.

17. That the Pope may dispossess princes of their dominion, and give it to others, if those princes be such as he judgeth to be heretics, or if they will not exterminate heretics.

18. That in such cases the Pope may discharge all the subjects of princes from their allegiance and fidelity.

19. That the Pope in his own territories, and princes in theirs, must burn, or otherwise put to death, all that deny Transubstantiation, the Pope's Supremacy, or such doctrines as are before expressed, when the Pope has sanctioned them.

20. That the people should ordinarily be forbidden to read the Holy Scriptures in a language which they understand, (contrary to St. John v. 39, "Search the Scriptures," &c.,) except some few that have a license from their ordinary.

21. That public prayers, praises, and other public worship of God, should be performed constantly in a language not understood by the people.

22. That the bread and wine in the Sacrament is transubstantiated, or turned into the very body and blood of Christ, so that it is no more true bread and wine, though our eyes, taste, and feeling tell us that it is.

23. That the consecrated host is to be worshipped with divine worship, and called our Lord God.

24. That the Pope may oblige the people to receive the Eucharist only in one kind, and forbid them the cup.

25. That the sins called venial by the Papists, are properly no sins, and deserve no more than temporal punishment.

26. That we may be perfect in this life by this double perfection:—1. To have no sin, but to keep all God's laws perfectly. 2. To have merit from our own good works to spare for others, by doing more than is our duty.

27. That our works properly merit salvation from God by way of commutative justice, or from the condignity of the works as proportioned to the reward.

28. That priests should generally be forbidden marriage.

29. That there is a fire called Purgatory, in which souls are tormented, and where sin is pardoned in another world.

30. That in baptism there is an implicit vow of obedience to the Pope of Rome.

31. That God is ordinarily to be worshipped by the oblation of a true, proper, propitiatory sacrifice, for the living and the dead, where the priest only shall eat the body and blood of Christ, while the congregation look on and partake not.

32. That the Canon of Scripture is the same that is declared by the Council of Trent.

33. Let them prove by any just and conclusive reasons whatsoever, that any Christian Church acknowledged, or that the Church of Rome assumed, and pleaded for, such a Papal supremacy as the Church of Rome now pretends to for a thousand years after our Blessed Saviour.

34. Let the Papists prove by any conclusive reasons, if they can, that any Church in the world, Eastern or Western, Greek or Latin, did acknowledge, (what now the Pope and his party so earnestly and vainly contend for,) the Pope's infallibility, and his supremacy over all General Councils, for 1500 years after our Blessed Saviour. Having searched into their writings and discourses for many years, I am more and more confident that for us to turn to Popery is to turn from the will of God to the will of man, from truth to error, from the way of the unity of the Church to a sect, from safety to exceeding danger, and from the way of duty to the way of sin.

A FEW WORDS TO THE PROTESTANTS OF BRITAIN.

At a period like the present, it is of the utmost importance that you should all be fully aware of the object for which you are contending. It is *the total destruction and annihilation of the Papal Antichrist*, not of the men, but of the system. An object worthy of the efforts of angels and archangels, and in the promotion of which it is the highest honour to engage. The Papal Antichrist! What is an Antichrist? The word itself, literally interpreted, may either mean an *enemy* of Christ, or a *vicar* of Christ. Both these significations apply to him whom Protestants generally consider the Man of Sin, viz., the Pope. The Pope is, however, but the head of the vast system denominated "The Papacy." The Papacy! From the ancient metropolis of the world it proudly rears its head, and thunders its defiance against all who dare to oppose it. It tramples on the nations, rends them in pieces, and devours them. There is not one nation that does not feel the bitter effects of its domination. Italy,—once the land of sages and heroes, degraded to a desert of slavery and ignorance. Spain,—the land of romance and chivalrous enterprise, at whose bidding, as it were, some centuries ago, a new world sprang into existence, and whose glorious exploits were the wonder and admiration of the world, now a land of beggary and wretchedness. Ireland,—whose verdure is of the loveliest emerald, and whose sons are naturally as noble as any in the world; but, alas! wherever the scorching blast of Popery has passed over her, her verdure is withered, her beauty is destroyed, and she bequeathes to her posterity, generation after generation, a heritage of woe. Statesmen have racked their brains, and politicians have taxed their ingenuity, to discover the cause and remedy of Ireland's misery. Here is the cause: *Popery*. Here is the remedy: *The annihilation of Popery*. Oh that our rulers were wise, that they would understand these things! Let them determine to give no countenance to that which is the cause of so much evil. Let them withdraw the Maynooth Grant *at once*. Our statesmen may rely upon this, that as long as Ireland is under the dominion of Popery, so long will she continue in the squalid and miserable condition in which she now is.

"But," says a would-be liberal Protestant, "why should you feel such ill-will towards our Roman Catholic brethren?" To such an one we reply, that we do *not* feel any ill-will towards them. I suppose all of you have read a work which made a great noise in the literary world some time ago. When you read there of the horrors of American slavery, you wondered why the

people of America did not rise up as one man and put an end to it for ever. But, at the same time, you felt your heart growing warmer at every line toward the oppressed and poor victim of that iniquitous system. You *hated* slavery, but you *loved* the slave. Exactly the same is it with regard to Popery. Every Papist we consider to be in a state of cruel bondage, and our anxiety is to set him free. We *hate* Popery, but we *love* its votary, and to such a degree that we are now doing all in our power to extinguish for ever that monstrous evil which enslaves him. We would strike the fetters from his soul, and restore him to the full enjoyment of that liberty wherewith Christ hath made him free; of which liberty he has unlawfully been deprived.

Popery is a system of various aspects. Some there are who hear with terror and alarm the thunders of the Vatican, and shrink in amazement at its insolent pretensions. Others view with horror and dismay those fearful scenes which form the leading features in the Papal history; their blood runs cold at the bare mention of the black deeds of modern Rome. Others, again, eager for the welfare and happiness of their race, would sweep the Papacy from the earth, because they perceive it to be antagonistic to all true liberty and happiness. Others, again, can shed a tear of cordial sympathy over the fate of those interesting nuns, who, from a misguided excitement and perverted judgment, have listened to the subtle arguments of the destroyer, ere long to awake to the terrible reality of their true position. These are they, who, like flowers plucked from the parent stem even before they have arrived at maturity, are toyed with awhile, and then flung aside in scorn, and trampled on in derision. At the present moment, even in this happy and privileged country, there may be, doubtless there are, many hearts bursting in the agonies of intensest torture; many a spirit crushed and broken, seeking death as a release from sufferings too grievous to be borne. And yet, though one little act would restore all these prisoners to freedom, and all these slaves to liberty, the boon is denied. Well might Burke exclaim, "The age of chivalry is past!" Yes, the age of *chivalry* is past, but is the age of *justice* past also? God forbid! Rise, then, and shake off your sleep; throw open the prison doors, and send deliverance to the innocent and languishing captives! Let there not be flung in our faces from the other side of the Atlantic the bitter taunt, "There still are slaves on British ground."

But when we consider the present aspects of Popery, both on the Continent and in our own land; when we examine the word of God, and contrast the indefatigable zeal of the Papist with the indomitable apathy of the Protestant, we confess we have no hope of Popery ever being extinguished by human agency. Man must labour for this end, and especially to rescue the poor victims of Rome, but the system itself must be "destroyed by the spirit of the Lord's mouth, and the brightness of His coming." The unwillingness—we had almost said the inability—of Protestants to strike a decisive blow, will only cause the event to redound the more to the glory of Him who ere long will take the matter into his own hands. For yet a little while, and he cometh with vengeance, and to execute judgment speedily. Even now the wheels of his chariot are echoing in the distance, before whose course Tyranny and Superstition will sink dismayed into the dust. Even now the summits of the eastern hills are gilded with His coming glory, before whose beams Superstition and Falsehood shall melt away like mist before the rising sun. Yes, there is indeed a glorious period approaching. Wait but a little longer and you shall see it. You do see it. Blessed are your eyes for they see, and your ears for they hear; for prophets and kings have

desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. See! those effulgent beams shining brighter and brighter, till at length, but through a sea of blood, they shall illumine the whole world by one meridian blaze of glory. Then the Gentiles shall come to His light, and kings to the brightness of His rising; then it shall be no more necessary for any man to say to his neighbour, Know the Lord, for all shall know Him, from the least even unto the greatest; then the desert shall bud and blossom as the rose, and all the world become one vast paradise, the residence of a happy and regenerated race. "Hold fast that which thou hast, that no man take thy crown." "I heard a voice from heaven saying, Come out of her, my people, be not partaker of her sins, that ye receive not of her plagues."

THE PRETENDED MIRACLES OF. POKERY—POKERY IN SPAIN.

POKERY, amongst other manifestations of her growing arrogance, has recently been severely taxing the credulity of her adherents in connexion with her pretended miracles. This is in exact accordance with the Scripture declaration, that Rome should come with "signs and lying wonders." We have before us a book from which we shall extract a few specimens of the miracles which, it appears, occupy in the estimation of Popish priests the same level with those of the Word of God. It is entitled, "Catechism of Christian Doctrine, for the instruction and good training of youth, and very profitable for persons of all conditions. By the Father Geronimo Rosales, of the Society of Jesus. With License. Barcelona, 1782." It bears the *imprimatur* of the Vicar-General on the part of the Church, and that of the Public Censor on the part of the Spanish Government. The miracles are brought forward in the book by way of proving or enforcing what is taught, very much in the same manner as proof-texts are cited in Protestant Catechisms. We give literal translations from the original Spanish.

The following is to prove the efficacy of the prayer to the Virgin called *Ave Maria* :—

"A great sinner entered himself as a monk, but such was his incapacity, that he was unable to learn the Christian doctrine, and could not even repeat the *Ave Maria* farther than the words *Ave Maria, gratia plena*, (Hail Mary, full of grace.) These words, however, he repeated constantly. At length he died, and there grew up from his grave a very beautiful tree, the leaves of which bore on them the words '*Ave Maria, gratia plena*.' The miracle having become known, the Bishop came and ordered the grave to be dug open, when it was seen by all that the root of the tree came from his mouth."

The following proves the authority of the Apostles' Creed :—

"The omnipotence of this mystery has been manifested by God in permitting a rustic who did not know the Creed to be taught it by the ox with which he was ploughing. On another occasion, a very ignorant woman was taught to repeat the Creed by the Most Holy Virgin herself."

Under a section of the Catechism which professes to give the ten commandments, but which omits the second, divides the tenth, and represents the fourth (or rather the *third*, according to the enumeration given) to be, "Thou shalt sanctify the feasts," we have the two following miracles :—

"St. Gregory of Tours relates, that when St. Martin was in Ireland, he came upon the grave of a virgin, and knew by his spirit that she was not in heaven. With a loud voice he said to her, 'Art thou with God?' She answered, 'No.' He asked her, 'Why?' She replied, 'Because I washed my face on the day of the Passion of Jesus Christ.' Said St. Martin, 'If such small sins are punished thus, how will great sins be visited?' He prayed for her, and she was released from Purgatory."

"St. Bernardino writes, that in his time there was a youth who was disobedient to his

parents, and who, amongst other crimes, was at length found guilty of robbery, for which he was condemned to death. At that time his beard was not grown, but to the amazement of the spectators it suddenly appeared after his execution, while his face became full of wrinkles, as if he had been ninety years old. The Bishop, on hearing of the miracle, proceeded to the spot, and stationing himself on an elevated place, declared to the people that the young man would have lived to be as old as he now seemed to be, but that for his disobedience to his parents he had been deprived of seventy years of life, and brought to an evil death."

Under the head of "The seven mortal sins," the following account is given of an artifice practised by an angel in order to punish a king for his pride. The Jesuits, it would seem, are not without a high precedent in sometimes personating characters not their own.

"There was a king who was so full of pride, that on hearing sung the words in the *Magnificat* '*Deposuit potentes de sede*,' (He hath put down the mighty from their seats,) he exclaimed that these words must be blotted out, because none could depose him from his kingdom. Not long afterwards, he undressed himself for the purpose of bathing, and having left his clothes with his attendants, proceeded into the bath alone. In the meanwhile, an Angel took his appearance, and having attired himself in the king's clothes, was supposed by all to be the king himself. He who had been in the bath, being furious at not finding his clothes, was taken for a lunatic. At length, when he had begun to despair of recovering his kingdom, the angel appeared to him, rebuked him for his pride, and admonished him to recognise the power of God over all that he possessed. The angel then stript himself and gave the king back his own clothing; after which the angel introduced him into the palace unobserved by any one, and he was subsequently honoured as king."

With one other specimen we shall conclude our extracts. It occurs under a section headed, "The three enemies of the soul,"—

"St. Antony relates that Satan, attended by his ministers, entered an idolatrous temple, and seated himself to take account of the evil they had done to men. One said he had caused war and bloodshed; Satan replied, 'Thou hast done little,' and sentenced him to receive a hundred lashes. Another who had caused the loss of a thousand ships with their crews, was sentenced to have his flesh torn with hooks, because he had done so little. A third, who had caused several marriages to be dissolved, was ordered to be impaled for not having done more. But another said, 'For forty years I have stood tempting a monk, and this night I have made him sin.' Satan on hearing this embraced him and said, 'Thou hast done a great thing.' A boy who was concealed in the temple having observed what passed, exclaimed, 'Great is the religion of the monks,' and resolved to become one."

This is surely enough, and more than enough, to shew with what monstrous absurdities and with what atrocious lies Popery can riot over the souls of men. But the grossness of these impostures is not more amazing than the general and utter degradation implied in the possibility of their being for one moment received. That such vile deceptions should be coined and circulated under the image and superscription of the Holy Faith is bad enough; but that Rome should have so debased Christianity, so stifled reason, and so overridden even common sense as to make it possible that they should ever pass current, is still worse. Well might she need the aid of an Inquisition to enforce by torture and death this malignant spiritual despotism!

Yet this is the system to which British Romanists are by their own principles bound hand and foot. What can they say to these pretended miracles? If they profess to believe them, they simply shew that they have surrendered to Rome every faculty of their minds which could have distinguished between truth and falsehood, wisdom and folly, good and evil;—in one word, that they have prostrated their souls to be crushed beneath the chariot wheels of this spiritual Juggernaut. If, on the other hand, they disown them as false, where is the morality of their Church, which can invent and propagate such impostures?—where her infallibility, when these admitted falsehoods are publicly taught under her authority?—where her vaunted unity, when her adherents in one country must disavow her teaching in another?—and what, moreover, can be thought of her influence on the moral elevation and religious enlightenment of mankind, when in a country completely under her control, and where her



BISHOP LATIMER AND HIS PERSECUTORS.

system has been fully matured and perfectly developed, superstition is so rampant, and ignorance so dense, that the most despicable fables may be passed off as Christian verities? But the gigantic system of Popish imposture would be insecure if it conceded to its victims the liberty of exercising the judgment of reasonable men on these or similar questions. Blind, unconditional submission must settle every doubt and silence every objection, until the mind, overmastered by strong delusion, is schooled and habituated to believe in lies.

But by what fearful process must such beliefs have been attained? How many truths must have been forsaken, and how many errors wooed and embraced, before delusion could so bind the soul that the most miserable lies should appear as true as the Word of God! And yet this is but one feature in that process by which Popery at once quenches the light of Revelation and subverts the principles of reason, until the mind is prepared to receive at her bidding any dogma, however unscriptural, or any fable, however monstrous. All this, indeed, is obviously implied in the principle laid down by Dr. Newman, who virtually asserts that no amount of unreasonableness, no degree of apparent absurdity, can affect the credibility of anything which Rome may have been pleased to designate a "*mystery*." This magic word, it appears, needs only to be authoritatively pronounced to effect a new species of transubstantiation—the transubstantiation of evident falsehood into supernatural truth, and of glaring absurdity into inscrutable wisdom. The ordinary rules of evidence, which were applicable before, are then applicable no longer; and just as the consecrated wafer must be adored as the real Redeemer, so must the consecrated lie be received as ineffable truth.

Let us hope that the efforts now making to expose this corrupt and deadly system may serve to enlighten not a few who are now under its thralldom as to its real character, that no longer staking their eternal hopes on its lying inventions and impious juggleries, they may seek and find rest for their souls in the blessed Gospel of Jesus Christ.

THE TRIAL OF BISHOP LATIMER.*

"LATIMER set off on his journey, a prisoner without a keeper, obeying the summons of his sovereign, unjust and unrighteous as it was. On passing through Smithfield he said quietly, 'Smithfield hath long groaned for me.' He appeared before the Council, and calmly bore the taunts and the abuse with which the Papal party assailed him, and was then committed to the Tower. It was winter, and the good old man suffered keenly from the bitterness of the cold, for he was without a fire, or the means of keeping warmth in his aged frame. One morning, hailing the Lieutenant's man, he bade him tell his master, 'That if he did not look better to him, perchance he should escape.' The Lieutenant of the Tower, on hearing this, became alarmed, and fearing that he should escape, began to look more strictly to his prisoner, and hastening to him, reproached him with his words; 'Yea, Master Lieutenant, so I said,' quoth Latimer, 'for you look, I think, that I should burn, but except you let me have some fire, I am like to deceive your expectation, for I am like here to starve for cold.'

"During the period which Latimer passed in the Tower, ample time was

* From "Memorials of the English Martyrs," by the Rev. C. B. Tayler, M.A., Rector of Otley, Suffolk. London, Seeleys, 1853.

given him by that gracious Lord, who ordereth all things well, fully to look his coming death in the face, and to prepare himself to leave a world in which he had endured much hardness, and where he had assuredly fought a good fight. The venerable Latimer was carried to Oxford. He had two honourable companions to go with him, Cranmer and Ridley. He was merely transferred from one scene of suffering to another. It has been truly, though somewhat lightly, said in the case of Ridley and Latimer, that 'Cambridge had the honour of educating those whom Oxford had the honour of burning.'

"My reader may remember the description of the noble but persecuted saint, whose appearance was at once so piteous as to his outward garb, and yet so dignified as to the man himself, when he was summoned to answer for his faith. 'He held his hat in his hand, having a kerchief on his head, with a nightcap or two, and a great cap, such as townsmen use, with flaps to button under his chin, and wore an old thread-bare gown of Bristol frieze, girded round him with a penny girdle, at which hung his Testament by a leathern string, and his spectacles hung round his neck.' There was a strange mixture of dignity of character, with the natural feebleness of advanced age and bodily debility, a moral grandeur and physical infirmity, the one at times conquering the other; the spirit of the saint, ripened and fitted for its glorious destiny, and the earthly tabernacle shattered and decayed, and about to be returned to the dust from whence it was taken; the soul's vision clearer than the eagle's glance, and its supernatural forces in their fullest vigour; but the eye of the natural man dim, and the force of the natural man abated, till at last the spiritual man triumphed, and rose superior to all the feebleness of age and infirmity."

THE SACRIFICE OF THE MASS.

THE Sacrifice of the Mass is, in many respects, one of the most important and characteristic features of the Popish system, and yet it so happens that we have never discussed it fully in the pages of the *Bulwark*. As it is the great idol of Popery, and may be considered as a kind of concentration of the corruptions and abominations of the system, we think it proper now to advert to it somewhat in detail.

We have first to ascertain what is the authorized doctrine of the Church of Rome upon this subject. There is no difficulty in doing this, and the mass indeed is not one of the topics with regard to which Papists are in the habit of charging us with representing inaccurately what their doctrines and practices are. In the *Professio fidei*, every Popish priest swears "that there is offered to God in the mass a true, proper, and propitiatory sacrifice for the living and the dead." This doctrine is brought out fully, and the belief of it is imposed upon all under a curse, in the 22d Session of the Council of Trent, with this important addition, "that it ought to be offered for sins, punishments, satisfactions, and other necessities." From these formal definitions, viewed in connexion with the fuller exposition of the subject given by the most eminent and influential Popish authors, it is certain that the authorized doctrine of the Church of Rome is this, that the bread and wine in the Eucharist or Lord's Supper, or as Papists often call it, the sacrament of the altar, being, by the pronouncing of the words of consecration, transubstantiated into the body and blood of Christ, the priest in celebrating the mass, *offers up to*

God the body and blood of Christ, then and there actually present upon the altar under the species or appearances of bread and wine, and that this offering up by the priest of the body and blood of Christ is "a true, proper, and propitiatory sacrifice for the living and the dead," freeing them from "sins, punishments, satisfactions, and other necessities." This is an accurate description of the sacrifice of the mass, and we call upon our readers to ponder and realize what is involved in it. Many Protestants, though aware that the celebration of the mass forms the most prominent feature in the worship of the Church of Rome, have, we fear, no definite conception of what it is regarded by Papists as involving, or of the effects which are supposed to flow from it. Let it then be distinctly remembered, that the Church of Rome teaches, that every time a priest celebrates mass, *he offers up to God the body and blood of Christ as a propitiatory or expiating sacrifice*, on behalf of all who are present at the ceremony, or on behalf of any, whether dead or alive, to whom he may choose to apply the benefit of it. Let this be realized as involved in every instance of the celebration of masses, and then no intelligent Protestant will have any hesitation in describing them, in the words applied to them in the 31st Article of the Church of England, viz., "blasphemous fables and dangerous deceits."

From the description that has been given of the mass, it will be evident that it is closely and intimately connected with the Eucharist, or Lord's Supper. The one is commonly called by Papists the Sacrament, and the other the Sacrifice, of the Altar. The word *mass* indeed properly means the whole service for the celebration of the Lord's Supper, and in this sense it has been sometimes used by Protestants, as in the Confession of Augsburg, and in the First Book of Common Prayer of the Church of England, published in the reign of Edward VI. The point in dispute is not the mass, but the *sacrifice* of the mass, and Protestants even admit, that the word *sacrifice* may be applied, in a figurative and improper sense, to the Lord's Supper as a whole, or to the whole service connected with it, just as the word actually is applied in Scripture to other duties which men are bound to discharge. What Protestants deny, and what Papists affirm, is, that whenever a Papist celebrates mass, he offers up Christ's body and blood to God, not in a figurative and improper sense, but as a true, proper, and propitiatory sacrifice.

Every one whose mind is at all familiar with what is said in Scripture about Christ and his one sacrifice of himself, must feel that this Popish doctrine of the sacrifice of the mass, is, to say the least, improbable in the very highest degree, and will need peculiarly clear and strong evidence to establish it. In proceeding to investigate the truth of this most extraordinary doctrine, the first observation that suggests itself is this, that it is based wholly upon the doctrine of transubstantiation, and that if transubstantiation be false, then the whole foundation of the sacrifice of the mass is at once overturned. The very essence of the sacrifice of the mass, is the offering up of the body and blood of Christ, then actually present upon the altar under the appearances of bread and wine, and if the body and blood of Christ are not there, that is, if the process of transubstantiation has not really taken place, they cannot be offered up to God by the priest. The disproof then of transubstantiation, that is, of the corporal presence of Christ in the Eucharist, at once and conclusively overturns the sacrifice of the mass—removing the only foundation on which it can rest. But it is carefully to be noticed, that, while the sacrifice of the mass must fall with the falsehood of the doctrine of transubstantiation, it does not follow that the truth of the latter doctrine, if this were established or

conceded, would be sufficient to prove the truth of the former. Even though it were admitted, that transubstantiation had taken place, and that the body and blood of Christ were corporally present upon the altar in virtue of the words of consecration, it would still require *additional and independent* proof, that the priest is warranted to offer them up to God, and that his act in doing so constitutes a true, proper, and propitiatory sacrifice for the living and the dead. This is the precise point which Papists have to prove, in order to establish the sacrifice of the mass, and of this point no evidence has been or can be produced.

In their attempts to prove this, Papists try to make something of the consideration, that sacrifices formed a regular and ordinary part of the instituted worship of God, both under the Patriarchal and the Mosaic economies, inferring from this that they ought to form part of the ordinary worship of the Christian Church. The answer to this is obvious and conclusive, viz., that sacrifices under these old economies, were instituted just for the purpose of being types and symbols of the one sacrifice of Christ, and that that sacrifice having been offered, the reality and the substance having come and having effected its purpose, the types and shadows of it are done away. Their common arguments from the conduct of Melchizedek, (Gen. xiv. 18,) and from the prophecy of Malachi, (i. 11;) are scarcely worthy of being answered. There is no appearance of Melchizedek having offered a sacrifice upon the occasion described in the narrative; and even if it could be shown that he did, this taken in connexion with the truth that Christ is a priest after his order, would afford no proof that an external material sacrifice was to form permanently an ordinary part of the worship of Christ's Church. The incense and the offering in Malachi's prediction, are evidently to be taken figuratively, and certainly cannot be proved to indicate more than the ultimate prevalence of the pure worship of the true God under the Christian dispensation.

Their great argument, however, is derived from the account given by the Evangelists of the institution of the Lord's Supper. Their leading positions on this subject are these,—1st, That in the act of instituting the Lord's Supper, our Saviour did then and there offer up himself unto God as a sacrifice for sin; and 2d, That he authorized and commanded his disciples to continue to do in all future ages what he then did. We admit the truth of the second of these positions, but we deny the truth of the first. We admit that on that occasion our Saviour authorized and commanded his disciples to continue in all times, to repeat the substance of what he then did, but we deny that he did then offer up himself as a sacrifice. There is not in the inspired account of the institution of the Lord's Supper, any appearance or indication of Christ having then and there offered up himself as a sacrifice for sin. He then instituted the sacrament of the Eucharist, and directed that it should ever continue to be celebrated in his Church; but there is no appearance of his having then offered himself as a sacrifice, or directing that his disciples should continue to offer him as a sacrifice. A sacrifice has a direct and immediate respect to God—to whom alone it can be lawfully offered; but Christ on that occasion addressed himself not to his Father, but only to his disciples. The whole of Christ's humiliation, indeed, may be regarded as, in a most important sense, constituting his offering up of himself a sacrifice to satisfy Divine justice, and as all possessing a propitiatory or expiating efficacy; but there is no ground to believe that what he did on the occasion of instituting the Lord's Supper, was the offering up of himself a sacrifice in any special sense, as distinguished from other transactions recorded in the history of his life. We know with

certainly from clear and explicit declarations of Scripture, that there was one occasion when, in an altogether peculiar sense, he offered up himself unto God, and that this was, not when he instituted the Lord's Supper, but when he poured out his blood upon the cross. The words employed by our Saviour "this is my body which is broken," "this is my blood which is shed," cannot prove that he then and there offered up himself a sacrifice; for nothing can be more certain, than that his body was not *then* broken, and that his blood was not *then* shed. These words, therefore, *must* have been employed with a prospective reference to what he was about to do when he offered himself upon the cross.

Upon these grounds it can be easily shewn, that the account of the institution of the Lord's Supper furnishes no materials to prove that Christ then offered up himself a sacrifice for sin, and that, therefore, the indication he then gave, that it was his will that his disciples should continue permanently to repeat the substance of what he then did, gives no sanction whatever to the sacrifice of the mass, as a part of the ordinary permanent worship of the Christian Church.

In shewing, as has been done, that the Popish doctrine of the sacrifice of the mass has no foundation whatever in Scripture, we have adverted to some scriptural positions, which prove directly and positively that it is false, that it is opposed to the Word of God. The want of clear scriptural evidence to establish it, is quite a sufficient warrant for rejecting it; but in addition to this, we can shew that it *contradicts* what the Bible teaches concerning the sacrifice of Christ, especially concerning its having been offered but once, and being the only and the all-sufficient propitiation for sin. These views are most fully and formally brought out in the Epistle to the *Hebrews*, many of the statements of which are plainly inconsistent with the Popish doctrine upon this subject. The Apostle, in following out the contrast which he presents between the oft-repeated, and therefore insufficient and incomplete, sacrifices under the law, and the one, once offered, and all-sufficient sacrifice of Christ, could not possibly have failed to have said something of the sacrifice of the mass, if he had been aware that this was to form a part of Christian worship. But he not only has not one word that appears to give any countenance to the sacrifice of the mass,—he has many statements which plainly exclude it.

When Papists are pressed with the consideration, that his statements about Christ's sacrifice having been offered only once, and about this one offering being fully adequate for procuring the forgiveness of sin, overturn their doctrine about the mass, they commonly reply, that they do not regard the sacrifice of the cross, and the sacrifice of the mass, as two different sacrifices, but as one and the same sacrifice. But this allegation of the identity of the two sacrifices, devised for the purpose of evading the force of the Apostle's statements above referred to, is palpably absurd in itself, and unavoidably involves its supporters in confusion and inconsistency. It is monstrously absurd to represent the act of the priest in celebrating mass as one and the same thing with, or as a repetition of, the act of the Son of God in pouring out his blood upon the cross. The one is a symbolical representation, and a sacramental commemoration of the other; but to represent them as in any other sense or respect identical with each other, is preposterous, and is manifestly got up to serve a controversial purpose. The differences between the many sacrifices under the law and the one sacrifice of Christ, which the Apostle illustrates at length in order to establish the infinite superiority of

the latter, evidently apply in all their force to Popish masses and the sacrifice of the cross, with this important difference in addition, that the sacrifices under the law were appointed by God, and did serve important purposes connected with the expiation of sin, whereas Romish masses are destitute of all Divine sanction, and therefore can serve no good purpose whatever.

A notion so absurd as the identity of the one sacrifice of the cross with the endless sacrifices of the mass, cannot be consistently followed out, and accordingly Papists are obliged to abandon it, and to admit that there are important differences between them. They usually say that the one is a bloody, and the other an unbloody, sacrifice. And this is an important difference. The Apostle assures us, (Heb. ix. 22,) that "without shedding of blood there is no remission" of sins; and if so, the unbloody sacrifice of the mass cannot be a true, proper, propitiatory sacrifice, as the Council of Trent declares it to be. Another important difference between the sacrifice of the cross and the sacrifice of the mass, is, that the one is infinite in value and efficacy, that the other is limited. Cardinal Bellarmine, (*De Missa*, lib. ii. c. iv.,) and many other Popish controversialists, are constrained to admit this; and a difference so intrinsic and fundamental at once overturns the allegation that they are one and the same. It is thus manifest, that the common Popish doctrine, that the sacrifice of the cross and the sacrifice of the mass are not two different sacrifices, but one and the same, is a mere artifice, devised for the purpose of exalting the dignity of the mass, and evading the force of the Apostle's statements, while they themselves do not believe it to be true, and are conscious that they cannot consistently maintain it.

6. They attempt a similar artifice when discussing the subject of the efficacy of the mass. When pressed with the explicit statements of the Apostle, about the perfect sufficiency and the thorough adequacy of the one sacrifice of Christ for the expiation of men's sins, they usually try to evade them by a statement to this effect, that the sacrifice of Christ is indeed the only procuring, or meritorious cause of forgiveness, but that by the sacrifice of the mass the benefits of Christ's sacrifice are applied to men individually. The general distinction indicated in this statement is true, and, when rightly and scripturally applied, is valuable and important. God has appointed ordinances, through the use of which he applies or conveys to men individually the blessings which Christ purchased for them by his obedience unto death. The Eucharist, or Lord's Supper, is one of these ordinances, or means of grace, though it has no special relation to the great blessing of the forgiveness of sins, Protestants and Papists agreeing in this, that it was instituted mainly to convey spiritual nourishment and growth in grace. But the Popish notion, that the forgiveness of sin, purchased and procured by one bloody sacrifice of infinite value, is applied by the frequent repetition of an unbloody sacrifice of limited value, is plainly inconsistent with the principles of the Word of God and of common sense. Besides, the application of this distinction to the matter in hand amounts to a virtual denial of their own fundamental doctrine, that in the mass there is offered to God a true, proper, and propitiatory sacrifice. Nothing stronger can be said of the sacrifice of Christ upon the cross, than that it is a true, proper, and propitiatory sacrifice; and if it alone was the procuring, meritorious cause of forgiveness, and if the mass merely applies or conveys the benefits which Christ's death purchased, then it must be unwarranted and fraudulent to apply to the mass the language in which the Council of Trent describes it. A propitiatory

sacrifice, in the fair and honest meaning of the words, can be nothing else than a sacrifice which expiates sin by satisfying Divine justice, and paying the price of our redemption. Upon scriptural principles, this description can apply to no sacrifice but the one sacrifice of Christ upon the cross. Papists scarcely venture to apply this description to the sacrifice of the mass, and yet they explain it in language which cannot honestly be understood in any other sense. To avoid the charge of contradicting the statements of Scripture about the sufficiency and completeness of Christ's one sacrifice, and of elevating the mass to an equality in point of dignity and efficacy with the death of Christ, they usually allege, in the way of explanation, that the sacrifice of the cross purchased forgiveness, and that the sacrifice of the mass applies it. And yet they are tied down by the infallible Council of Trent, to describe the mass in language, than which nothing higher or stronger can be used of the death of Christ, and which, in its only natural and honest meaning, implies that the celebration of the mass satisfies Divine justice, propitiates God, and procures for men the forgiveness of their sins.

Some Popish controversialists have been so fully aware of the impossibility of defending the doctrine, that in the mass there is offered to God a *propitiatory* sacrifice, that they have endeavoured to explain away this idea, or to throw it into the background, although this is really the leading point in dispute. Bossuet's famous and fraudulent "Exposition," and Gother's "Papist Misrepresented and Represented," are among the books most generally used and recommended by Papists in this country. Bossuet, in his Exposition, (c. 14.) explains the sacrifice of the mass in such a way as to exclude the idea of its being propitiatory, and in substance resolves it into the mere intercession of Christ, personally present on the altar, under the appearances of bread and wine. Gother, (c. xxii.,) in his Representation, while maintaining that the mass is a sacrifice, says nothing of its being propitiatory. And yet these men knew that this was the main point in dispute; and they, in common with all other Popish priests, had sworn, that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead.

The Council of Trent (Sess. 22, can. 4) pronounces an anathema against all "who should assert that the sacrifice of the mass is in any way derogatory to the sacrifice of Christ upon the cross." But in spite of this anathema, we venture to assert, and we think we have proved, that the Popish doctrine upon this subject not only contradicts the statements of Scripture in regard to the sacrifice of Christ, but holds forth an unauthorized and blasphemous ceremony as serving the purposes which the Scripture ascribes only to the shedding of Christ's blood, and thereby virtually charges his sacrifice with imperfection and insufficiency, while it directly leads men to build their hopes of pardon upon a false foundation.

We have thus seen that the Popish doctrine of the sacrifice of the mass is utterly destitute of scriptural authority, opposed to the plain statements of Scripture with respect to the sacrifice of Christ, incapable even of being rationally and consistently explained, and fitted only to dishonour God and to deceive and to ruin the souls of men. There are, however, various other notions and practices connected with it, especially with its applications and effects, which bring out very palpably the reasons why this most extraordinary and offensive doctrine was invented, and why it has always been so zealously defended. These we propose to explain in our next Number.



THE POPISH CHAPLAINS ABROAD.

THE following passage occurs in a late communication from Constantinople, and proves that our Popish chaplains have not been slow to assume all the pomp and bearing of British officers abroad. This is just what might have been expected. We quote from a recent letter by the "Correspondent" of the *Times*.

"One of the Beys here was greatly puzzled the other day with respect to a very simple matter. He was told that chaplains had arrived for the forces, and soon afterwards a reverend gentleman happened to pass by his window riding quietly down the street. It was explained to him that this was the Protestant chaplain. Soon afterwards a gentleman in a wide hat, with a revolver in a broad black belt over his shoulder, and his legs cased in long patent leather riding boots, mounted on a handsome charger, and attended by a cavass, pranced past, and the Pasha was informed this was the Roman Catholic chaplain. His astonishment was great."

What of the payment of these priests? Will the Parliament sanction it?

POPERY "THE MAN OF SIN."

(Continued from last Number.)

FIRST PROOF—CLAIM OF DIVINE POWER OR AUTHORITY.

If Popery is really Satan's master-piece, which some of the ablest writers on Romanism maintain it to be, then the Ruler and Representative of Popery can be no other than the "Man of Sin," and no other can deserve that infamous title.

In predicting his future appearance in the church, St. Paul declares, that he should "oppose and exalt himself above all that is called God, or that is worshipped, so that he as God should sit in the temple of God, and shew himself that he is God." No form of words could more accurately describe the Papal pretensions. In the first place, the Pope claims divine power. He puts for-

ward this claim as the Vicar of Christ and the successor of St. Peter, whom they make Bishop of Rome, though they cannot prove that he was ever at Rome. Jesus Christ possessed and exercised divine power or authority in its fullest degree, and therefore the same supernatural endowment must belong to the Pope. It is as useful and necessary for him as it was to his Master. If the interests of the Church in its first age required its exercise, they equally require it in every succeeding age. Such is the reasoning in favour of the Papal claims, and it is esteemed very sound reasoning by all good Roman Catholics, especially those of the ultramontane school. And hence the bulls or laws of the Pope are held by Romanists to be of equal authority with Scripture, and to be as much entitled to our respect and obedience. The Papacy enjoins, for example, a great number of fast and feast days; and these are observed with equal or rather greater strictness than the Sabbath or Lord's-day. It enjoins celibacy upon the clergy, and should they live in an irregular or licentious manner, it would never be held so great a sin, or rather it would be accounted a more venial trespass than if they should contract "honourable" marriage. But, secondly, there is evidently expressed or implied in the passage quoted above, a claim to *more* than divine power; and it would be idle to deny that this monstrous pretension has been actually advanced by the defenders of the Papacy. When the Pope is hard pressed for money, which is not unfrequently the case, in a country where there are so many idle days and idle monks, and where, of course, there must be a great want of industry and wealth, he grants or issues out indulgences for sin, and presumes to forgive it; and should any of the rules or canons enjoined by the Papacy come into collision with those contained in Scripture, which in a system so grossly antichristian must often happen; the latter are put into the second place, and compelled to give way to the former. The laws proceeding from Papal authority must, in every case, take precedence of those that have only the impress of divine authority; or, in other words, the power claimed by the Pope is greater than that belonging to Almighty God. But the most wonderful example of this super-divine claim is that furnished by *Transubstantiation*, a word of great length, but not nearly so singular as the power it is used to express. The Pope and his priests declare, and the foolish Romanists lend implicit credit to the declaration, that they can turn by their act of consecration a wafer of wheaten bread into the body and blood, soul and divinity of Jesus Christ; or, in other words, they maintain that they can create the great and omnipotent Being who created them and all things that exist. What system of superstition in any age or country, whether ancient or modern, ever contained so profane a dogma, or laid claim to so presumptuous an exercise of power? Nothing can more decidedly manifest the Pope to be the Man of Sin, and Popery to be the system of Antichrist.

But, in the third place, the Pope is said by St. Paul to sit in the temple of God "as God." And so he actually does. At his enthronization in St. Peter's, after his election to the Tiara, he is shewn to his subjects as God, and is adored by them as God. Nor is even this all. There is yet a higher climax still. Not only the worship, but the very title of God is bestowed upon him. He is called "our Lord God the Pope;" and no doubt the adoration paid to him, by his bigoted and admiring votaries, is, like that paid to the Virgin, warmer and more intense than that which they offer to the one living and true God. And as his idolatry and blasphemy have been unparalleled—so, as Scott observes in his admirable commentary, "his condemnation will be proportionably dreadful; for the judgment shall sit, and the Lord will de-

stroy him with the breath of his mouth and the brightness of his coming. Other tyrants and persecutors may be spared for a season, even when dethroned; but this enemy shall be wholly destroyed and cast into the fire. Then all idolatry and false worship shall cease, and our Redeemer shall exercise dominion and glory, and a kingdom over all people, nations, and languages which shall never pass away nor be destroyed."

SECOND PROOF.—THE LAW OF CELIBACY.

IN predicting the apostasy, St. Paul expressly declares that "forbidding to marry" would be one of its characteristic marks, one of its distinguishing signs. Nor is this so wonderful as it seems at first sight. It suited the unscriptural policy of the Romish Church to establish the law of celibacy, and it cannot be denied that she has gained the immediate purpose she had in view, but at an immense moral expense. To gratify her ambition or thirst for power, she has sacrificed the exercise of natural affection, domestic charity, and purity of manners. For the sake of her spiritual sway, she has crushed the softest feelings of the heart, and given up the hope and love of family and children. Who can wonder at her intolerant and cruel disposition, her despotic and persecuting policy, when one thinks of the violence she has done to nature, and of the austere and solitary discipline under which she has doomed her agents to live? No training could have better fitted her for lifting up her sword against the martyrs, and making herself drunk with the blood of the saints. Had she refined and softened herself by the sweet exercise of the domestic virtues, she never could have imbibed the spirit of Antichrist, nor have filled the Church and the world with those torrents of blood, which have rendered her name for ever infamous, and can never be wiped away or avenged but by her utter ruin and entire destruction.

There is too much impurity of manners in every part of Christendom, but there is far less in Protestant than in Romanist countries. And this remarkable difference is mainly owing to the unnatural law of celibacy. It may be said to be a perennial source of vice. It is always operating, and always to the disadvantage of the public morals. Perhaps there is no city in the world so impure in morals as the capital of Popery. Rome may compete with any city in Pagan or Mahommedan countries in this point, and it is sure to compete with success. It is more impure than Constantinople or Grand Cairo, than Calcutta or Peking. Were Popery true, the Roman States would be the purest and most refined in the world; but as they are notoriously the very opposite, Popery must be as false as the Gospel is true. It is to this phase of Popery that St. John alludes, when he styles Rome the "Mother of harlots and abominations;" for all sorts of impurity, both natural and unnatural, abound in every corner of the metropolis of Antichrist. Nor is this all. For in order to conceal this impurity in holy and priestly quarters, great crimes are too often committed. Murder is the frequent remedy to which a corrupt priesthood has recourse, in order to throw a veil over their profligacy, and to hide some of its grosser manifestations from the prying eyes of a curious and censorious world.

The remarkable prediction of St. Paul has been so completely verified in the Church of Rome, that if all other proof were wanting, this alone would mark her out to be the great Apostasy. All the clergy of that Church, from the highest dignitary to the humblest curate, are strictly "forbidden to marry." Many of the subordinate servants of the Church are placed under the same prohibition. And those of the laity, whether male or female, who

are ambitious of imitating their holy (!) example, are encouraged to enter upon this so-called religious life, and to waste their days in useless idleness, under the false and profane pretext that the single is necessarily more virtuous than the married life, and that by immuring themselves in convents and monasteries, and doing nothing in their day and generation, they have a better chance of getting into the kingdom of heaven, and of standing higher in that kingdom, than those who have engaged in the laborious cares of life, and endeavoured with fidelity to discharge their duties. Monks and nuns are sometimes termed the "drones" of the Romish hive, but we dishonour the humble bee by the comparison. The latter are useful to the insect community; but the former are curses, or at the best nuisances to society. Their "houses" are centres of false doctrine, and they corrupt all around them by their idolatry and superstition. They also destroy personal liberty, and are prisons of the worst description. There are few dungeons, even in despotic countries, where there is a larger amount of unseen and untold misery. If our Protestant Government permit nunneries to be established in this country without civil control and inspection, it is supremely foolish. They are art and part with the "Man of Sin;" they partake of his guilt; and if they do not change their policy, will deserve to share in his plagues. Nor will our Protestant inhabitants be without blame, if they allow the Government to betray the interests of Protestantism. They have, or ought to have, the representation of the nation in their hands; they can control the legislature and the executive if they please; and if injury is done to the Reformed faith, the chief part of the anti-Christian guilt will lie at their door.

We cannot conclude this chapter without remarking, that it is partly owing to the law of celibacy that constitutional government is so difficult a work in Romanist countries. A powerful middle class, numerous and enlightened, seems necessary to the success of that species of government, and it cannot be found in any Popish country. The law of celibacy chiefly strikes at the middle classes, and in Protestant States the offspring of the clergy form the strongest and best-informed branch of these classes. What a blow would be given to the industry, and wealth, and power of Great Britain, were she to be suddenly denuded of the posterity of the clergy, or were she to be deprived of that accession to her strength for the future! And how much comfort and domestic enjoyment would be banished for ever from the land! Many thousands of useful and happy mothers would, but for our Protestantism, have been doomed to drag out a dreary and useless life in conventual prisons without the solace of family endearment, and shorn of the priceless privilege of personal liberty. Our British hatred of the "Man of Sin" is happily great; but it is not so great as it ought to be; and we hope it will be made every year greater by the combined and vigorous exertions of the pulpit and the press.

THE DOOM OF POPERY.*

"Rome shall perish—write that word
In the blood which she hath spilt:—
Perish hopeless and abhorred,
Deep in ruin as in guilt."—COWPER.

MR. GILFILLAN is well known in the world of literature as one of our most graphic and prolific writers. We rejoice to meet him in the controversial

* A Lecture by the Rev. George Gilfillan, Dundee. Dundee: William Middleton. London: Nisbet & Co.

field as an able antagonist to Rome—one who both understands the nature and doom of the system against which he writes, and is prepared to “open his mouth with boldness.” We do not wonder that Mr. Gilfillan was specially requested to publish his eloquent oration. It is eminently fitted to arouse public attention to the true nature and the approaching end of Popery, and we trust it will have a wide circulation not only in Dundee, where there is a very active and encroaching Romanism, but over the entire kingdom. The following extracts will give an idea of the lecture:—

“Popery is a system of falsehood and fraud. Its lies are so numerous and so black that they almost disdain enumeration by detail; they walk in crowds and thicken into clusters. Popery says that the Pope is the only vicegerent of God upon earth—and therein it lies! Popery says that Peter had supremacy over his fellow Apostles—and therein it lies! Popery says that the bread and wine in the Eucharist are changed into the very body and blood of Jesus Christ, and that the body of Christ may be in ten million different places at once—and therein it lies! Popery says that in the Mass there is a real and effectual sacrifice made for sin every time it is celebrated—and therein it lies! Popery says it is dangerous and unlawful for uneducated persons to read the Bible in their own vernacular tongue—and therein it lies! Popery says that there is a certain third state, distinct from Heaven and Hell, called Purgatory, where sin is purified, and men prepared by sufferings for Heaven—and therein it lies! Popery says that the Church of Rome is the only Catholic Church, that it is a united Church, and that there is no salvation out of her pale—and therein, as with the three mouths of Cerberus, it utters three lies in a breath! Popery once more says, that it says the truth, and is infallibly right, while uttering all these complicated and multifarious falsehoods—and therein again it lies! And this accumulation of lies is only one cluster in that vast firmament of falsehood, which the Roman Catholic Church has created for its own purposes, and in direct contradiction to the statements of the Word of God.

“Now, what can we say of a system, in which falsehoods so gross, and great, and numerous, are found plentiful as berries by the wayside hedge? What but that it deserves to perish? No falsehood can last for ever. No! although it be buttressed by power, gilded by genius, sanctioned by success, believed by millions, and covered with the awful hoar of 1600 years, it must sooner or later die. Men at last discover their delusion, and they rise up to destroy it with a vehemence of indignation proportioned to the length of time it has lasted, and to the depth of the hold it has usurped over their hoodwinked minds. Tell me not that this system of lies is reviving and confirming its grasp upon the minds of men. It may be doing so in reference to some of the infants of our species—infants in knowledge, not in age or simplicity—including in this category the ignorant and bewildered among the lower classes, and the proud, petted, fantastic, and affected fribbles who compose such a large portion of the upper ranks, and who are betaking themselves to Popery or Puseyism, from a spirit of spiritual epicurism; just as the ancient Roman nobles, in the decay and degeneracy of their country, began to eat the brains of peacocks and the tongues of nightingales, instead of the manly fare of their fathers; but the *Men* of this age—its more intelligent classes—those who possess common sense, and who read their Bibles, are all ready to cry out,—‘Down with such a system of flimsy, transparent, egregious, and complicated falsehood! Let it no longer weave the spider-meshes of its sophistry between the eyes of millions and the clear shining of the Sun of Eternal Truth.’

“What precipitated France into the bloody gulf of her Revolution? The reaction from the long reign of Popery. What has made Spain the stupidest and most priest-ridden nation of the sunny south? Popery. What has changed the hardy Romans—the men of iron—the cubs of the mighty wolf-mother, who subdued the world—into the poor, fiddling, lying, lazy, degraded Italians of the present day? Any change in the climate, scenery, or soil? No; the Bay of Naples is as beautiful—the sides of the lake of Como are as fertile and verdant—the Apennines and Alps tower as grandly into the blue Italian sky to-day as they did two thousand years ago to the eye of Virgil or Brutus. What then? Popery.

‘The sun—the soil—but not the slave—the same.’

What carried a torrent of infernal fire across the aborigines of South America, and involved its innocent inhabitants in unutterable calamities? Popery. Cortes and Pizarro were both bigoted and bloody-minded Papists. What even yet depresses the Free States of South America beneath the republics in the North? Popery. What has invaded the gentle brethren of Omai, the peaceful inhabitants of the fair islands of the Pacific, and marred that blessed work Protestant missionaries were carrying on there, and turned those people who had reached the glorious liberty of God’s children into the slaves of a superstition nearly as absurd as that from which they had been redeemed? Popery. What has turned the Continent into a vast religious corpse, and accounts for its uncertain politics—its popular ignorance—the falsehood, the filth, and licentiousness and irreligion and misery of its inhabitants? The long prevalence of a dead, formal, false, and oppressive Church—in one word, Popery.”

SOME LIGHT ON THE SUBJECT OF POPISH CHAPLAINS.

MURDER IN POPISH COUNTRIES.

At the last Annual Meeting of the Protestant Alliance, in London, the Rev. Hobart Seymour gave the result of his own examination of authentic returns, made by public authority in nearly all the so-called Catholic states of Europe, as to the single crime of murder. We merely extract the numerical statement from a report of his speech, and leave readers to their own conclusion. Let the plain question be put: "How many persons in every million of population are taken up and prosecuted for murder every year?" In order to answer this question, Mr. Seymour has examined the judicial returns in each country for several years, and struck the average. This done he answers thus:—

In Protestant England, there are <i>prosecuted</i> every year for murder, in each <i>million</i> of the population,	4
(It is gratifying to hear him say that only one out of the four is convicted.)	
In Ireland <i>before</i> the great emigration, there were	45
In Ireland <i>after</i> so many Romanists left the island, and the proportion of the Protestant population became larger, the number fell to	19
In Belgium, least immoral of Popish countries,	18
In France, where murder is classified rather scientifically, under the heads of assassination, infanticide, parricide, poisoning, and military cases,	31
In Austria, the like varieties of murder,	36
In Bavaria, <i>now</i> become purely "Catholic!"	68
In Sardinia, where there has been for ages (in one part of that kingdom) some Protestant influence, the number drops to	20
In Lombardo-Venetia, it is up again to	45
In Tuscany, where a British Christian, if in earnest, may not live,	84
In the Papal States, where the "Holy, Catholic, Apostolic Roman Church" has everything her own way, the number is	100
In Sicily, not quite so intensely demoralized by the Church, it comes down to	90
In Naples, where they have a taste for blood, and publicly exhibit the blood of one St. Januarius every year, there is made an exquisitely careful classification of murder into parricide, husband-murder, wife-murder, murder of other relatives, infanticide, poisoning, murder premeditated, murder intentional, assassination, murder with robbery, and murder with adultery. Of all sorts of murder the dreadful proportion to each million in Naples is no less than	200
But in England, let it be once more noted, only	4

Considering that all crimes flourish together under the Papal shadow with correspondent luxuriance, but, for the present, only setting the scale by murder, we ask the advocates of Popery to account for this vast difference in favour of Protestant England.—*From the Christian Miscellany.*

AMERICAN PROTESTANTISM.

At a recent meeting of the Scottish Reformation Society, Dr. Duff made an important and interesting statement in regard to the Protestant struggle in America; and it was resolved to send an address to the "American and Foreign Christian Union," with a view of opening up friendly relations between the Protestants of Scotland and those of the United States. This is a most important movement.

THE PRAYER BOOK OF THE ORATORY OF ST. PHILIP NERI. By J. B. Melsom, M.D. London: Hamilton, Adams, & Co.

THIS is a singularly able, clear, and conclusive treatise. It establishes, beyond any doubt or question, the monstrous folly and idolatry inculcated by the Oratorians. One could scarcely have imagined beforehand that such extracts as Dr. Melsom makes could have been found in the authorized books even of Romanists in such a country as Britain. But it is well that the true nature of the Popish system should be fully exposed.

QUICKSANDS ON FOREIGN SHORES. London: Blackadder & Co., Paternoster Row.

A POWERFULLY written exhibition of the snares of Jesuitism on the Continent of Europe, well fitted to open the eyes of the young and unsuspecting to the actual danger to which they are exposed in all Popish countries.

REASONS FOR RENOUNCING THE ERRORS OF THE CHURCH OF ROME. By James Dodd. London: Jackson, 21, Paternoster Row.

It is a matter of deep gratitude to find men rescued by Divine grace from the snares of Rome. This is another fruit of the Islington Institute, and ought to encourage other Protestants to begin in earnest.

TRANSUBSTANTIATION A TRACTARIAN DOCTRINE. By the Rev. Robert Maguire, B.A. London: J. H. Jackson.

AN admirable exposure of the sophistry and unsoundness of Archdeacon Wilberforce, from the able and prolific pen of Mr. Maguire. We trust it will be widely circulated.

CONTROVERSIAL CORRESPONDENCE between the Rev. P. Maclauchlan and R. W. Kennard, Esq. of Grahamston. Falkirk: A. Johnston.

It is truly refreshing to find a layman so thoroughly skilled in the Popish controversy, and so bold in avowing the principles of eternal truth. We cordially thank Mr. Kennard for his powerful exposure of the sophistries of Priest Maclauchlan, and we trust that his able "Correspondence" will have a wide circulation.

THE WORD OF GOD THE ONLY INFALLIBLE STANDARD, &c. By the Rev. John Scott, M.A., Hull. London: Wertheim & Macintosh.

THERE is a refreshing energy and plain-spokenness about Mr. Scott's sermon, which proves him to be "a workman that needeth not to be ashamed." His doctrine is that of the best theology of England, and the only doctrine on which the battle of the Reformation can be successfully fought.

OPENING OF A POPISH CHAPEL IN LONDON.—DR. WISEMAN AS A PREACHER.

"Nothing irritates reasonable people more than men who have renounced the world, and yet seek to govern it."—D'ALEMBERT *on the Destruction of the Jesuits in France.*

Two things must seem very obvious to those who have the opportunity and capacity for observing what is going on in the religious world in Britain. First, it is evident that the Romanists of this country are continuing to make immense exertions to extend their influence, and with considerable success. Whilst the Protestant fever which accompanied the Popish aggression has in a great measure died away without accomplishing any definite result, Rome is now more active than ever. England is the prize of the world; Rome has determined to secure it, if she can, and for this purpose she is wisely and perseveringly concentrating her whole power upon this object, of which she has never for a moment lost sight since the Reformation. Secondly, she is evidently making special efforts in and around London as the mighty heart of influence and political action in Britain. Hence the Popish prints report the opening of a new chapel, school, nunnery, or monastery in or about London almost every week. The ultimate result of this, unless it is watched and met by counter efforts, must be sufficiently obvious.

We lately had an opportunity of witnessing the opening of one of these multiplying Popish chapels in London, and of hearing Dr. Wiseman preach on the occasion. The chapel in question, which was opened on Thursday, June 29th, is situated in Saffron Hill; an intensely ragged district, near, and running at right angles with, Holborn, and inhabited chiefly by low Irish and Italians. There was no difficulty in finding the chapel, for although the priests are generally satisfied with the miserable hovels in which their people live, they always contrive to make their chapels as imposing as possible. Accordingly, the chapel at Saffron Hill is a neat and rather showy building, amidst a row of very dirty looking houses, and has a steeple and all the aspect of a parochial church. A considerable crowd of ragged men, women, and children were assembled outside at the time of worship, but the important looking official men at the door, with their wands of authority, were evidently keeping them all at a distance, and letting them know that such Gospel as was to be preached there that day was not for them. "No penny, no paternoster," is one of the oldest maxims of Rome, and as the tickets for the occasion had been sold for two shillings and sixpence and five shillings each, a silver key was the only passport. As the exhibition took place on a week-day, we had, however, not hesitated to secure a ticket, and were forthwith admitted. We found ourselves at once in a well-constructed small chapel, scarcely finished, but with a gay altar, upon which sixteen candles were placed; there were gewgaws, images, and pictures, a grand throne for the cardinal, and a number of burly, shrewd looking priests flitting about with a considerable air of importance and expectation. As we scanned their peculiar dresses, their round heads, and cunning determined looks, we could not help thinking that they formed a striking contrast to the great mass of credulous easy English people with whom they are dealing, and many of whom seem as incapable of understanding the real drift and object of these Romish fishermen, as ordinary fishes, to use an old figure, are of comprehending the policy of other fishermen whilst they are quietly stretching their nets around them, the fish only starting into a consciousness of their actual position, and beginning to make ineffectual and desperate plunges when they are thoroughly secured, and are about to

be heaved ashore to flap and die on the beach. By and by the singers began to take their places in the gallery—the priests and performers of various kinds to multiply—the candles were lighted in broad day—the audience became more numerous. There were ultimately almost as many performers as people, and they were dressed almost as variously as players at a country fair. The audience is peculiar. It consists almost exclusively of the higher, we should say mainly of the aristocratic classes. Stately dowagers, with one or two daughters, sailed up the passages and took their places near the altar. It was painful to see these young ladies in such a position, especially in connexion with what one knows of the ordeal of the confessional through which they must all pass. To think of these young and interesting creatures kneeling before some of the burly priests that were flitting around, and upon pain of incurring mortal sin, telling them all their thoughts, and answering all their questions, was truly shocking, and only proves what weak beings we are when robbed of the Bible and of the grace and Spirit of God. The steady operation of the money principle, however, was curious in the assembling of the people. We have already intimated not only that none were admitted without payment, (a striking contrast to the apostolic system,) but that there were two kinds of tickets, one twice as dear as the other. A barrier was indicated across the chapel to separate these two classes of guests. The people with five shilling tickets received a smiling welcome, and were ushered into a place near the altar. When any such appeared, no waiter into whose hand you have quietly placed half a crown was ever more obsequiously civil than were the attendant priests. “Sit thou here in a good place” was literally illustrated. One lady, with her two daughters, had by mistake got half-crown tickets, and they were obliged to wait beyond the barrier until three additional half-crowns were sent to the door, and then with smiles and bows they passed in triumph into the inner court of this Popish temple. All this was very illustrative of the real nature of Romanism, which Roussel has justly called “the religion of money.” By this time, however, we all began to be impatient for Dr. Wiseman, and the bustle which prevailed amongst the priests—the peeping of the performers out of a side door, where they were evidently preparing for a procession—the particular priest of the chapel flitting about with great self-importance, and ducking down like a girl bathing, as often as he passed the altar, all indicated that the great man was near. By and by we saw him actually arrive, and in the act of robing in a dark corner near the door. We eyed him closely and with no little curiosity, and an enormous man he is, very like the usual representations of him. He was dressed up in great folds of white and scarlet, like a very large mountebank, with a little round red cap on his head, over which he put a still larger one of the same colour. He arrayed himself also in a tremendous train of scarlet, perhaps six yards long, carried by two boys, who seemed scarcely to understand their business. A man, dressed in a purple robe, was with Dr. Wiseman, and was said to be a bishop. Before him were carried a grand banner and a splendid cross, whilst before and after were a crowd of boys and priests, arranged in procession, and in this form the cavalcade marched towards the altar, Dr. Wiseman placing himself upon the throne. Meantime, the organ and the choir struck up with energy, and the *Tablet* tells us that they were addressing a kind of blasphemy to Wiseman himself, who, in fact, throughout seemed the main object of worship. That paper says, “As the procession proceeded to the altar, the choir sang the antiphon “*Ecce sacerdos magnus.*” Forgetting that there is no “*Great Priest,*” nor any priests, but Jesus Christ himself in the Christian Church. It may safely be said, that since the days

of Wolsey nothing like these singular exhibitions have been seen in England. What possible connexion they can have with Christianity, or with the humble fishermen of Galilee, it would be very difficult to say ; but as indications of an enormous worldly ambition, which would subjugate the world if it could, they are very significant. The service now proceeded in the usual irrational and unscriptural style of the Romish worship,—the priests, dressed in cloth of gold, turning their backs to the people, mumbling an unintelligible jargon, bowing, crossing, ducking, as if for the very purpose of making worship itself ridiculous. In the midst of this service, it may also be remarked, that the priests left the altar and prostrated themselves before Dr. Wiseman, whilst he deigned to present the back of his hand to be kissed by them, his fingers sparkling with jewels. We began to weary for him to open his mouth, being sick of this miserable pantomime, and, after a little, he did rise, laid aside part of his garments and his large cap, and taking his stand before the altar, with his broad back apparently leaning against it, and crossing his hands before him, he announced his text, “Thou art Peter, and on this rock will I build my Church,” &c. He, of course, had no Bible, and neither had the people. The sermon was characteristic both in manner and matter. The manner was very smooth and oily, well adapted to the usual peculiarities of an English audience. There was little power, but a very considerable amount of plausibility. The discourse lasted for about an hour. The text itself was never looked at. That Christ says to Peter in the same chapter, “Get thee behind me, *Satan*,” was judiciously passed over. That Peter himself declares, (1 Peter ii.) that Christ himself is the true foundation laid in Sion ; that Paul affirms the same thing, (1 Cor. iii. 11 ;) that Peter was the most fallible of all the Apostles ; that in the first council held at Jerusalem, (Acts xv.) Peter did not preside or settle the debate ; that even if it had been otherwise, there is no evidence that Peter was ever at Rome, or that the Pope is his successor, but strong evidence to the contrary ; that the present Popish Church is a melancholy contrast to the primitive Church of Christ,—all these and many other obvious points were carefully avoided ; and the discourse consisted of a general declamation in which the usurpations of Rome, which grew up in the course of ages, were assumed to represent the purposes of God. An appeal was made, however, to the Romanizing party in England, based on the fact that they can never find the proper development of their system except in Popery ; and the ultimate drift of the Romanists, viz., to supersede every form of worship as unlawful but their own, was clearly indicated. The discourse abounded in instances of the usual Jesuit art, of affirming coolly and as a mere matter of course the most unfounded statements, and building an immense fabric of inference on the most inadequate premises. The sermon, of course, had nothing to do with preaching the gospel, but it was, upon the whole, well fitted for its purpose, and indicated abundant confidence of ultimate success. We observed that as the discourse advanced, and when there was no longer any chance of selling tickets, a number of the poor Romanists who had crowded without were quietly admitted to fill up the vacant places behind, and we saw some of them actually on their knees in the presence of this awful representative of the Pope. The whole scene was very instructive ; it confirmed all our previous impressions of the unchangeable nature of the Popish system—of its actual aims at present—of its great activity and resources—and of the growing necessity for Protestant energy and watchfulness.

But how is all this to be met, or to what are we to look for safety ? To regard the danger as visionary is surely supremely foolish, in the face of a system which is strongly adapted to the peculiarities of man's fallen nature,

which dominates at this moment over a large portion of the nominally Christian world, which our ancestors flung from Britain, only at the sacrifice of their lives. Shall we then look to Statesmen for safety? The mass of them are entirely on the other side, and are zealously promoting the interests of Popish superstition. Shall we put our trust in the diffusion of learning? Some of our highest seats of learning, and the secular press in its most influential departments, are extensively promoting the aggressions of Antichrist, and betraying the cause of the Reformation. Shall we trust in the efforts of the ministers of the Gospel? With many noble exceptions, the great mass of them seem profoundly asleep on this particular subject, whilst no inconsiderable number in England are as zealously doing the work of the Pope as if they were engaged and paid by him. Shall we look to the masses of Britain as our ground of security? For the most part they are like the men of the old world, immersed in worldliness, "eating, drinking, planting, building," and entirely open to every form of Romish artifice and device. Our only confidence under God, must be in the increasingly zealous and untiring efforts and prayers of those whose eyes are really open to see the danger to which we and the country are exposed. These efforts must be multiplied a thousand fold, for we may rest assured that we are now embarked in the greatest struggle which has taken place in Britain since the Reformation.

THE GREAT IMPORTANCE OF PROTESTANT ORGANIZATION.

"Fly the Babylonish woe."—MILTON.

"Awake, ye sleeping Protestants,
For Rome is near her fall,
And, from above, these words are heard,—
Come out, my people all."

ON reading lately Mr. Macaulay's Critical and Historical Essays, we were struck with the following passage, descriptive of the state of matters after the Reformation, in his critique on Ranke's "History of the Popes :"—

"Not only was there, at this time, a much more intense zeal among the Catholics than among the Protestants; but the whole zeal of the Catholics was directed against the Protestants, while almost the whole zeal of the Protestants was directed against each other As the Catholics in zeal and union had a great advantage over the Protestants, so had they also an infinitely superior organization. *In truth, Protestantism, for aggressive purposes, had no organization at all.* The Reformed Churches were mere national Churches. The Church of England existed for England alone. It was an institution as purely local as the Court of Common Pleas, and *was utterly without any machinery for foreign operations.* The Church of Scotland, in the same manner, existed for Scotland alone. *The operations of the Catholic Church, on the other hand, took in the whole world.* Nobody at Lambeth, or at Edinburgh, troubled himself about what was doing in Poland or Bavaria. But Cracow and Munich were at Rome objects of as much interest as the purlieus of St. John Lateran. *Our island, the head of the Protestant interest, did not send out a single missionary, or a single instructor of youth to the scene of the great spiritual war.* *Not a single seminary was established here for the purpose of furnishing a supply of such persons to foreign countries.* On the other hand, Germany, Hungary, and Poland, were filled with able and active Catholic missionaries, of Spanish or Italian birth; and colleges for the instruction of the northern youth were founded at Rome. The spiritual face of Protestantism was a mere local militia, which might be useful in case of an invasion, but could not be sent abroad, and could therefore make no conquests. Rome had such a local militia; but she had also a force disposable at a moment's notice for foreign service, however dangerous or disagreeable. If it was thought at head-quarters that a Jesuit at Palermo was qualified by his talents and character to withstand the Reformers in Lithuania, the order was instantly given and instantly obeyed. In a month, the faithful servant of the Church was preaching, catechising, confessing, beyond the Niemen."

This eloquent passage is very instructive, and especially in these days of supineness and comparative disunion. We trust, however, that this union of parties, and unity of purpose, which Mr. Macaulay admires so much in the Popish Church, are every day becoming more and more the characteristics of

the Protestant cause. The days have gone by, never, we trust, to return, when really pious Churchmen and Dissenters, being Protestant, although holding firmly their peculiar views, shall regard one another as enemies. Both have discovered that in the fundamental truths of Christianity they are one, and that Rome alike is the enemy of both. But union of individuals, though of the highest importance, is by no means all that is required. There must be *unity of purpose* also. All sects, denominations, and parties of Protestants must unite for *one* object; and that object is the extinction of Popery. In this respect Protestants are far behind their antagonists. They will compass sea and land to make one proselyte, while Protestants view, alas! with too much unconcern, one victim after another led to the altar of superstition. There is yet another point in which we would do well to imitate the conduct of our foes. We should have regular schools and colleges established for the sole purpose of educating missionaries for Papal countries. *We* should compass sea and land to make one proselyte. *We* should send forth our champions for the defence of the Bible and the truth. *We* should have our Protestant warriors, who would do honour to the sacred name they bore, by carrying into every city and town of continental Europe the truth as it is in Jesus. *We* should have our knights of the cross, true and valiant soldiers for Christ, who would go forth armed in the full panoply of the gospel, conquering and to conquer. *We* should have our Protestant noblemen, not keeping aloof from the government of their country, but taking an efficient part therein, directing the councils of the monarch, and jealous for the interests of religion and liberty. Were this the case, were learning confronted with learning, were talent opposed by talent, were policy met by Christian wisdom, the final conflict would soon be ushered in, and would find the enemies of the truth prepared for battle. It is, indeed, most marvellous that, while we are sending missionaries to every portion of the heathen world, we are sending none to the Papal world. Rome sends her missionaries to the heathen world as well as we, but she sends them in whole battalions into the Protestant world. Every Romish priest is a missionary, whose chief and paramount object it is to seduce unwary Protestants from the faith. Like the father of the Papacy, they go about as rampant and roaring lions, "seeking whom they may devour."

It will, perhaps, be said that it is impossible for Protestants to act thus, for the Romish governments would not allow them. Well, and what of that? Did the Jewish government *allow* St. Peter to preach the gospel of the kingdom to the Jews? Did the Roman government allow St. Paul to preach the truth as it is in Jesus to the Gentiles? No. But what said the Apostles? "Whether it be right to hearken unto men more than unto God, judge ye." And God's command was, "Go ye into *ALL* the world, and preach *THE GOSPEL* to *EVERY* creature." When St. Paul commenced his mission all Europe was Pagan. Now it is nominally Christian. And is it more difficult for the Holy Spirit to change Papal Europe into Protestant Europe, than to change it from Paganism to Christianity? We are told in Scripture prophecy that, before the final destruction of the Papacy, multitudes shall be called to come out of her and be saved; nay, even those very nations which have given their power to her for ages, shall hate her and burn her with fire. Here is the prediction. And the fulfilment is sure. What an encouragement, then, to persevere in acts of hostility against the Papal power, and for the salvation of perishing souls. Let us sow the seed, and in due time we *shall* reap *if we faint not*.



REFINEMENT OF ROMISH CRUELTY.

Our woodcut represents a recent Italian scene. In Nicolini's "History of the Pontificate of Pius IX.," p. 151, a striking account is given of the murder of Ugo Bassi, an eloquent priest, who, like Gavazzi, took a prominent part in the Italian revolution. Like an honest man, he declared against the temporal and spiritual despotism which has so long been the curse of Italy, and was doomed to death by the restored priestly authorities. In his death, however, a singular exhibition was made of that combination of superstitious pretence and fiendish malignity which are such remarkable features in the Romish system. The skinning of poor Ugo Bassi's hands, as a preliminary to his murder, like the conduct of the Jews who coupled the death of our blessed Lord with all kinds of hypocritical pretences, has done much to arouse the torpor of American Protestantism, and to lead to the ignominious expulsion from the States of Bedini, who was a main agent in the infliction of these atrocious cruelties. Here is Nicolini's account of the matter :—

"Now poor Bassi was a priest :—listen to the barbarous sophistry they had recourse to in order to butcher him. The Inquisition took him in hand ; and to deprive him of the dignity of the priesthood in accordance with one of their rules, they skinned the palms, forefingers, and thumbs of both hands ; and pretending to have thus divested him of his sacred character, they delivered him over as a layman to the ferocious Austrians. These ruffians made short work with him : in three hours he was condemned and shot. The scene was most touching and affecting. Outside of Bologna, in a deserted place, were dug two graves. An imposing military force kept from it the horror-struck citizens. A dead silence reigned. On a sudden it was broken by the distant sound of a coach, driven furiously, and entering the square formed by the soldiery. It was an awful moment. Two persons descended from the coach. They were Bassi and his friend Laviraghi. Ugo was pale, but his countenance seemed lighted up by the idea of the glorious martyrdom which awaited him. He walked composedly to the side of his grave. He raised his beautiful black eyes to heaven, and exclaimed—'I die without remorse : I die for my God and my country. Viva Gesu ! viva ! It . . . ' Six homicidal bullets prevented his uttering the whole name of his beloved Italy, and he went to finish it in the bosom of Christ. The mother of Bassi, on hearing of his tragical fate, exclaimed—'Ugo ! Ugo !' and fell dead on the ground. The Brigadier of the carabinieri who had arrested him, lately met his own death almost in the same spot where he had captured the noble hero."

THE SACRIFICE OF THE MASS.

"I will not with any envy and reproach object to them that saying of a Bohemian priest, against whom John Huss wrote a book on purpose, that '*before the priest said his first mass he was but the Son of God, but afterward he was the Father of God, and the creator of his body.*' It was a rude kind of blasphemy, but not much more than their severest men do say, and were never corrected."

JER. TAYLOR, *Epis. Dedic. to Treatise on the Real Presence.*

In last Number we explained and refuted the doctrine of the Church of Rome, that in the mass there is offered up to God a true, proper, and propitiatory sacrifice for the living and the dead. We shewed that this doctrine is, from its very peculiar and offensive character, in the highest degree improbable, and would therefore require to be supported by very clear evidence from Scripture,—that it has no foundation whatever in the word of God, but is opposed to what is clearly taught there, and especially in the Epistle to the Hebrews, concerning the sacrifice of Christ upon the cross,—that it is a profane mockery of the decease which Christ once accomplished at Jerusalem, and tends to lead men to rely for the forgiveness of their sins and the favour of God upon a false foundation. But we do not fully understand Popery if

we attend only to the contrariety of its doctrines and practices to the word of God, and their injurious bearing upon the spiritual welfare of men. This, indeed, is the most important aspect in which they can be contemplated, but it is not the only one. The master-key to Popery, as we have repeatedly had occasion to explain, is its marvellous adaptation to serve at once, and by one and the same process, the purposes of Satan its great author, and of the priesthood the agents whom he employs, to endanger men's spiritual welfare, by leading them to build their hopes of heaven upon a false foundation, and to make them the slaves and tools of the priesthood. This tendency to injure at once both the temporal and the spiritual interests of men, may be traced in all the leading features of the Popish system, but it appears in none more plainly or more palpably than in the sacrifice of the mass. While it dishonours God, degrades and profanes the sacrifice of Christ, and endangers the souls of men, by teaching them to expect the pardon of their sin from a blasphemous caricature of that which is the only propitiatory sacrifice, there are also doctrines inculcated regarding it, which are manifestly fitted and intended to give to the priesthood entire control over the consciences and the purses of men.

The Council of Trent (Sess. xxii. can. 8) anathematizes those "who say that masses, in which the priest alone communicates sacramentally, are unlawful, and are therefore to be abrogated." And accordingly, it is very common in the Church of Rome, even when mass is celebrated in public, in the presence of the congregation, for no one to communicate even in the use of the bread but the officiating priest. This practice of celebrating solitary masses, as well as that of withholding the cup from the laity even when they do communicate, is evidently intended to produce a superstitious veneration for the priesthood, as men who enjoy peculiar privileges, and are honoured with special nearness and frequency of communion with God. But while solitary masses, in which the priest alone communicates, are thus sanctioned and encouraged, care is taken to secure the attendance of the people upon mass, by holding out to them the prospect of benefit whether they communicate or not. Accordingly, the Council of Trent (can. 3) anathematizes those "who say that the sacrifice of the mass benefits only him who partakes in it." And Papists are carefully taught that the faithful derive benefit, including the forgiveness of sin, whenever they are present at the celebration of mass.

The Church of Rome, however, was determined to make the sacrifice of the mass more directly and extensively a source of pecuniary profit to the priesthood—a means of extorting money from the people, and there are some notions and practices regarding it which have evidently been invented for this object alone. They have not only solitary masses where the priest alone communicates, though the people are present, but also secret masses, which the priest performs in private, without any one to witness the celebration. But who get the benefit of these secret masses? Why, the priest has the power of making a special application of these secret masses for the benefit of any one he chooses, that is, of any one who is able and willing to pay for them. Dens tells us (tom. v. p. 378) that the common sense of the Church approves of the custom of the faithful, in requesting that the sacrifice of the mass should be specially offered for their benefit, and, of course, every one knows that no request of that kind is attended to unless it be accompanied with a sum of money. Dens farther asserts (p. 390) the propriety of priests taking money for the celebration of masses, and appeals in support of this to

the practice of the Church over the world. Romish priests usually defend this practice, by alleging that the time occupied by the priests in the celebration of mass must be paid for. What a wide field for fraud and extortion is thus opened up! Who can doubt that these practices have been invented, and are habitually employed, for this very purpose? No one who knows anything of the general character of Popish priests can entertain a doubt, that they contrive to be paid for the celebration of many secret masses which they never take the trouble of performing. Indeed, there is probably not a more deplorable exhibition of the degrading credulity of Papists than this, that they really believe that their priests honestly take the trouble of performing in secret all the masses for the celebration of which they are paid. But there is another way in which the priests may defraud their poor dupes in this matter. They may not only neglect or omit to perform a mass for which they have been paid beforehand, but they may, in the act of celebrating it, transfer the benefit of it to another person, and thus defraud the man who paid them for the occupation of their time. That this power of transferring the benefit of a mass, has been held to be involved in the Popish doctrine of the necessity of the priest's intention, in order to give validity to the sacraments, is proved by the fact, that in the writings of some Popish casuists, we find a discussion of the following curious question :—Suppose that A paid a priest to celebrate a mass for his benefit, that the priest took the money, but in celebrating the mass, did, in his mind, fraudulently apply the benefit of it to B, Whether would A, who paid for the mass, or B, to whom the intention of the priest applied it, actually get the benefit of it?

The priesthood having thus secured that they are to be paid for the celebration of mass, and having, by the ingenious expedient of secret masses, protected themselves against the risk of discovery, when they choose to defraud their dupes, made it their chief business to invent such representations of the effects of the mass as might make the faithful willing to pay for having masses celebrated for their benefit. The sacrifice of the mass being the same as the sacrifice of Christ upon the cross, its direct and primary effect is to bestow upon all who get the benefit of it the forgiveness of their sins. But as there might be many who might have no such sense of needing forgiveness as to be willing to pay for masses in order to procure it, the Church of Rome has taken care to ascribe other effects to the mass, which might make men more willing to open their purses. These are, *first*, deliverance from the pains of purgatory; and *second*, deliverance from evils in temporal or worldly matters.

1. It is the formal authorized doctrine of the Church of Rome, that the mass is to be offered for the dead as well as for the living, and for punishments and satisfactions as well as for sins. The meaning of this is, that the sufferings which men must endure after death in purgatory, are mitigated or shortened in proportion to the number of masses performed for their benefit upon earth. Purgatory is a great fraud or imposture, and it is chiefly through its means that the sacrifice of the mass is applied by the priesthood to the object of raising money. The principal motive they employ to induce the faithful to pay for masses, is the assurance that their relatives recently deceased are tormented in the fires of purgatory, and that their sufferings there will be mitigated and shortened by masses being said for their special benefit. When men can be got to believe this, it is not to be wondered at that they should be willing to pay for masses, and the price of masses for delivering men from the fires of purgatory is one main source of the emoluments of the

Popish priesthood. It is not easy for Protestants to persuade themselves, that Popish priests really believe in the existence of purgatory, or in the efficacy of the mass in rescuing men from its fires. But their miserable dupes give abundant evidence of their sincerity by the sums of money they pay for masses, in order to secure deliverance from purgatory for themselves and their relatives.

2. Papists are taught by their priests that the sacrifice of the mass not only helps to deliver men from purgatory, but is also useful in averting temporal evils, and procuring temporal blessings. The Council of Trent has decreed, that the mass is to be offered not only for sins, punishments, and satisfactions, but also for "other necessities," and these "other necessities" have been generally regarded by Popish writers as comprehending objects of a temporal or worldly kind. This doctrine, of course, is inculcated with the view of making them more willing to pay for masses on a variety of occasions, when they might not be influenced by a regard to spiritual or unseen objects. In Popish countries, and in Ireland among the rest, the priests make the people believe that by masses, that is, by their offering up in sacrifice the body and blood of Christ, they can cure barrenness, heal the diseases of cattle, remove mildew in grain, &c. ; and much money is every year extorted from the poor for purchasing masses to effect these and similar purposes. It is scarcely possible to conceive of a fouler combination of blasphemy and fraud than this practice exhibits, and there need be little hesitation in saying that men who make money in this way should be regarded and treated as common swindlers.

It is scarcely worth while to dwell upon some of the minuter features of the doctrine and practice of the Church of Rome on the subject of the mass, such as the celebration of the service in Latin, which the people do not understand, and the pronouncing some parts of the service in a low voice, so that they cannot even hear what is said. We have brought out the leading features of their doctrine and practice upon this subject, and said enough to enable our readers to form an estimate of its true character and object.

The sacrifice of the mass is at once the most common and the most solemn thing in the worship of the Church of Rome, and it forms of itself quite a sufficient reason why all men who tremble at God's word, who rest upon the sacrifice of Christ for salvation, and who have any regard to honour and decency, should repudiate and denounce that apostate system, and exert themselves to the utmost to emancipate their fellow-men from its degrading and ruinous yoke. The mass is evidently a scheme of deliberate imposture, most skilfully devised and applied for cheating men out of their money, and keeping them in degrading subjection to the priesthood. But it is something much worse than this. It tends to degrade "the Apostle and High Priest of our profession," that is, the Divine Messenger and High Priest whom we acknowledge and on whom alone we rely, and to pour contempt upon that one sacrifice of himself, which is the only propitiation for sin. It would be well if Protestants more habitually remembered and realized what is involved in the doctrine and practice of the Church of Rome with regard to the sacrifice of the mass, so that whenever this subject comes under their notice, their breasts may swell with a heart-hatred of Popery, and with a sincere compassion for deluded Papists.*

* In our former article on this subject, we adverted (p. 20) to the manifest contrariety between the Popish doctrine, that the sacrifice of the cross and the sacrifice of the mass

PROTESTANT PROGRESS IN PARLIAMENT.

"It is impossible any longer to deny or to conceal that the Protestant feeling of this country has assumed a power, which, if not appreciated and guided with sincerity and discretion, may affect in this country startling changes."—*The Press*, June 17, 1854.

OUR motto is an extract from a paper supposed to express the sentiments of Mr. Disraeli, who, although manifesting no earnest Protestant feeling himself, is a tolerably good judge of the progress of public opinion. We cannot doubt that a decided progress is being made in the right direction. This was indicated by the division on Mr. Spooner's motion upon Maynooth, which was

are one and the same sacrifice, and the plain dictates of common sense, a contrariety so glaring as to have compelled many Popish writers to admit that they are not one and the same, but different, and even to point out some radical and fundamental differences between them. Under this head we referred to Cardinal Bellarmine's important admission, that while the sacrifice of the cross is of infinite value, the sacrifice of the mass is of finite or limited value, an admission manifestly inconsistent with the doctrine of the Council of Trent as to their identity. We might have mentioned as a curious specimen of Popish unity, and an additional illustration of the inextricable difficulty they find in giving anything like a consistent and rational exposition of this subject, that it has long been, and still is, a topic of controversial discussion among Popish writers, whether the value of the sacrifice of the mass be finite or infinite. In the *Theologia Moralis* of the canonized Liguori, whose works are now held in the highest esteem by British Papists, we are informed (lib. vi. tract. iii., cap. 3, s. 312) that "it is a great question much controverted among the doctors, whether the sacrifice of the mass has infinite value." He mentions the names of many writers who have given a negative answer to this question, and then of many others who have given an affirmative answer to it. Liguori himself leans, though not without hesitation, to the view that the sacrifice of the mass is of infinite value. His deliverance upon the point is thus expressed: "This second opinion, speaking speculatively, appears the more probable, but because the opposite opinion is still probable, a priest is not allowed, when he takes pay (for a mass) from one man, to apply the mass so that others may share in the benefit of it." This is but fair. If the value of a mass is *probably* limited, and if a man pays for it, he ought to have the whole benefit of it to himself.

There is a full and able exposure of the inconsistencies and shuffling of distinguished Popish writers on the subject of the mass, in the Rev. J. Montgomery's very valuable work entitled "Popery as it exists in Great Britain and Ireland," c. iii. pp. 261-293.

We have been much interested in a pamphlet recently published at Dublin, (J. Chambers & Son, 1854,) a reprint of "The Report of the Discussion on the Sacrifice of the Mass, between the Rev. W. B. Stoney, Rector of Castlebar, County Mayo, and the Rev. James Hughes, Roman Catholic Priest." The discussion took place in 1837, under the sanction of the late Archbishop of Tuam and Dr. MacHale who assumes the same title. The report was published at the time, and is now reprinted. It is a valuable and seasonable pamphlet. Mr. Stoney, in the discussion, did ample justice to the cause of truth. Mr. Hughes exhibited the usual recklessness and effrontery of Popery, and his appearance must have satisfied every intelligent person that the Popish doctrine of the sacrifice of the mass is utterly indefensible. We give the following extract from it in confirmation of some of the statements we have made:—

"MR. STONEY.—I have stated, on the authority of Roman Catholic priests, that there are masses for barren women.

"MR. HUGHES.—I admit it. If a woman had no children, there might be a mass offered up for her; but that is not a barren mass.

"MR. STONEY.—The Lord Jesus Christ to be brought down from the realms of glory, to be offered by a priest, in order that a woman may have children!

"I have the evidence of an eye-witness, who saw half-a-crown paid to a priest, to offer up the body, blood, soul, and divinity of the Lord Jesus Christ to cure a sick cow! What a monstrous indignity!

"I have established the truth of the all-sufficiency of the *one* sacrifice of Christ; and I hope the grace and mercy of God will enable you to trust in that one sacrifice, and abandon the false and idolatrous worship of a wafer.

"Let us come, then, to Christ, for the pardon of our sins. Let us believe on Him for justification.

"(Cries of oh! oh! from the priests.)

"You do not like that doctrine, gentlemen, and you cry oh! oh! because it would interfere with your gains. Like a gentleman of old, who made silver shrines for Diana; and when Paul went amongst them preaching the true God, he and his fellow-craftsmen cried out that their goddess was in danger."—(P. 36.)

only defeated by ministerial management. That if the Protestants of this country are true to themselves, the days of Maynooth are numbered, is evident from that division, as well as from the three following extracts. The first is from the *Times* newspaper, which, after a cowardly attack on Mr. Spooner, suddenly changed its tone, and wrote virtually against Maynooth as follows:—

“Of two village lads, the one who aspires to ordination in the Protestant Church of England and Ireland will go to Dublin or to one of the two English Universities at his own cost. He will there find himself surrounded by men who believe him in the depth of ignorance and the maze of superstition, and who accordingly will think every shock they can give to his prejudices only a fresh homage to truth. He will find lecturers so handling their subjects, whether philosophical or religious, as not to offend their dissenting hearers; and thus on all sides he will miss that recognition of the truth, which is thought necessary to cherish it in the unformed or wavering mind. It will be far otherwise with the other lad who is destined for Romish orders. The State will pay for him, and that State will take care to insulate its pupil most carefully from any breath of strange doctrine. At Maynooth he will be spared the rough shocks that await the Oxford or the Cambridge student. Now this is a disparity of privileges *that goes much against one's natural ideas of justice*. It cannot be supposed that such a disparity in favour of those who will be thought least to deserve it *will long be unchallenged*. We have no wish that the struggle should come off in our time—in fact, we would rather be spared it; but come it will, and on the conduct of the Romanists, that is, whether modest, loyal, peaceable, or otherwise, will depend not only Maynooth, but probably also other features of their political condition.”

The second extract is from a letter by Mr. Maguire, the Popish Member for Dungarvan. He writes as follows; but at the same time Protestants must not allow themselves to be lulled asleep when they find Lord John Russell assuring us that the Government would have thrown their own bill overboard rather than suffer Maynooth to be interfered with:—

“My firm conviction is, that the withdrawal of the grant is nothing more or less than a question of time. And, as a symptom of the feeling at work, not in the minds of such rabid revilers as dare to utter the accusation of idolatry against our Church, but of those who have manfully backed the cause of Irish justice in many a severe struggle, take the vote of John Bright, who was found in the lobby last night for the transfer of the grant to the estimates, with a deliberate intention of striking it effectually on the head when in the best position to receive its *coup de grace*. Besides men of his principles, there are others who would be right glad to put an end to an annual source of strife and bitterness; and thus save themselves from annoyance, or even inconvenience for the future. And then there are the constituencies of England and Scotland, who regard Maynooth as the fountain of all evil, the teacher of sin, and the promoter of crime; and there are few representatives whom they cannot coerce, when the right time comes, to vote against this object of their stupid abhorrence. We may despise the brutal ignorance in which this bigotry has its origin; we may denounce its malevolence as we please; but we cannot ignore its existence, or pretend to say that in this case it will not be equal to accomplish its ultimate triumph. And therefore, for these reasons, it is idle to suppose that the withdrawal of the grant is anything else than a question of time.”

The third extract is from the *Tablet*, July 15, and is equally decided; but again we say, let not Protestants for a moment relax their efforts. Thus speaks Mr. Lucas:—

“Another fact—or what I believe to be a fact—is, that the grant to Maynooth is at this moment doomed in English public opinion. Whatever may be our theories, or hopes, or fears, or wishes, I do not believe that the grant can possibly be maintained. Now, this is either true or false; but if it be true—and I most firmly believe it—surely it is a truth to which it is our clearest interest to keep our eyes open. What have been the facts of the case this year? A peddling majority of sixteen, got by a trick, kept Maynooth this year upon the Consolidated Fund, and kept it off the estimates. Next year, if things remain as they are, and the question be adroitly raised, no human power can save the Maynooth grant from being put upon the estimates; and if it be put upon the estimates, how long, as I have already asked, can it possibly remain there? Once on the estimates is to be once off the estimates; and if we rigidly stand out, shutting our eyes to fact and common sense, we shall some fine morning find ourselves minus the Maynooth grant, and no preparation made to supply the frightful *hiatus*.”

The spirit of the two parties also has been evoked in connexion with reformatory schools. The obnoxious clause in the Middlesex Bill, authorizing

the establishment of the mass, was rejected by the House of Lords. Lord John Russell, again, on the part of the Government, insisted on its restoration, but his attempt was happily defeated by the House of Commons. The same subject again came up in connexion with Mr. Dunlop's bill for a similar purpose, when Mr. Lucas coolly declared, that rather than that children should be taught, except as Papists, he would have them left on the streets!! Here is the true serpent spirit of Rome, hateful, and hating the Word of God, and in truth the foe of every reasonable form of human elevation, by which man may cease to be an abject victim of the priest. The House of Commons, however, is beginning to understand the matter.

POPISH PERSECUTION IN DORSETSHIRE.

THE following statement, addressed by the Rev. William Palmer to the Protestant Alliance, affords an instructive exhibition of the genuine spirit of Popery, and of what it would do on a larger scale if it acquired political power in Britain. Persecution is of the very essence of the Popish system, and yet no men can cry louder than its adherents do, on the side of liberty, when they have an immediate purpose to serve.

"The whole manor and village of Chideock belongs to the Weld family, who are Roman Catholics. Last year, in consequence of the open attempts at proselytism made by this family, and by Roman Catholic agents and priests under them, a Protestant agency was employed, and lectures and sermons were delivered. The Protestant people of Chideock were, and are warmly attached to their religion; and having for many years withstood the many attempts made to pervert them, they attended the meetings which were held, and gladly received the instructions and the publications which the Protestant Scripture Reader placed before them.

"The farms, however, in the neighbourhood, being for the most part thrown into the hands of one or two Roman Catholic farmers, and a large proportion of the Protestants being labourers on these farms, they have been noticed in some way by their Roman Catholic employers, that if they admit the Scripture Reader into their houses, or converse with him, they will be turned out of work at three days' notice, and will also be deprived of their houses. They have also been informed, that they are not at liberty to attend Protestant lectures or meetings.

"A young woman, who is a convert from Popery, having lately become aware of a current report that the Roman Catholic priest had been asking some very indecent questions of children who came to confession, happened to mention this report to a Roman Catholic. Her father, a Protestant, is an old and sickly man, liable to a disorder of the heart. He is in the employment of a Roman Catholic farmer, who has almost the whole parish in his hands. This old man was told by his employer, that if he did not turn his two daughters out of his house, he should himself be turned out of work and out of his house.

"His daughters were consequently obliged to go to other houses. One of them, however, having ventured to call at her father's house on a Sunday, to inquire after his health, the next morning her parent was informed by his employer, that he was turned out of work, and must leave his house as soon as his arrears of rent were paid up. This poor man will be obliged most probably to go to the Union Workhouse with his aged wife.

"A most respectable Protestant labourer, under the same employer, happened to mention lately, in conversation with a Roman Catholic, 'that when the new Roman Catholic chapel should be built, there would be no need for bells, for the church bells (the site being chosen within a few yards of the church) would answer for them.' This man was immediately *dismissed from his work*; and on inquiring the reason, the only answer he could obtain from his Roman Catholic employer was,—'You know what you have said.'

"Several other Protestants have been turned out of work; one of them an old man, who probably cannot get any other employment. No reasons are assigned. But it is universally given to be understood, that if any Protestant labourer acts in any way to displease his employers, either by admitting the Scripture Reader, attending Protestant lectures or sermons, or subscribing to the Protestant Association, he will be turned out of work.

"Of course the people are, many of them, very much alarmed at this state of things, and it is a very serious consideration for them, whether they can risk the loss of their only means of livelihood."



THE MARTYRDOM OF ARCHBISHOP CRANMER.

THE MARTYRDOM OF ARCHBISHOP CRANMER.

"THE following morning was dark and cheerless, and the rain fell heavily. Cranmer's time was come, and he was led forth from Bocardo to St. Mary's Church. Clothed in coarse and squalid garments, and walking between two friars, the Primate of all England passed through the streets on his way to that spot where his two beloved friends, Ridley and Latimer, had been burnt as martyrs to the faith not many months before.

"But first, probably according to the arrangement of that morning, to shelter his persecutors from the inclemency of the weather, the sermon was to be preached, and his expected recantation to be made in St. Mary's Church. Notwithstanding the meanness of his apparel, the mild gravity of that sorrowful countenance, and the long white beard of the venerable Archbishop, touched the hearts of the spectators with sincere commiseration, as he was led to a lofty platform which had been raised opposite the pulpit, that he might be seen by every one. There he knelt down and continued for a short time in silent prayer, while the tears fell fast from his eyes. Dr. Cole preached the sermon, and spoke of the prisoner as the chief leader in that heresy which had infected the religion of the whole country. But we cannot dwell on the sermon, and the false and cruel accusations it contained, and the heartless address to the victim of that wicked and savage creed which is typified in Scripture as an abandoned woman, drunken with the blood of the saints, and with the blood of the martyrs of Jesus. During the whole of that sermon, Cranmer stood the very image of sorrow, the tears streaming down his venerable face; but he stood in meek and patient quietness, only at times he raised his eyes towards Heaven, then, as if overcome by shame, fixed them on the ground. When the preacher called upon the congregation to pray for the prisoner, every one knelt down and prayed for him, even as they had all wept with him when they saw him weeping.

"Cranmer knelt down with them and prayed in silence. When he rose up from his knees, after thanking the people for their prayers, he said, 'I will now pray for myself, as I could best choose for my own comfort, and say the prayer word for word as I have written it.' When that affecting prayer was ended, he knelt down again and repeated the Lord's Prayer, and the people kneeling with him and uniting their voices with his in that solemn prayer. And now all listened in breathless attention to the address, which they had been anxiously waiting to hear. 'Every man, good people,' he began by saying, 'at the time of his death, is desirous of giving some good exhortation, that others may remember it after he is gone, and be the better thereby. So I beseech God to grant me grace, that I may speak something at this my departing, whereby God may be glorified and you edified;' for some time he continued to speak, but still the public recantation, which the Romanists expected to hear from his lips, had not been spoken. He had carefully and wisely reserved for the close of his address the recantation, not of that pure scriptural faith, which he had so long held, and so long laboured to advance and to preach, but the full, plain, and explicit renunciation of that recantation which he had written and signed; and he added, 'forasmuch as my hand offended in writing contrary to my heart, therefore my hand shall first be punished; for if I may come to the fire it shall first be burned; and as for the Pope, I refuse him as Christ's enemy and Antichrist, with all his false doctrine.'

“We may easily picture to ourselves the general effect produced by these words, on that large and mixed assembly; the brief pause of mute astonishment, the murmured expressions of satisfaction and thankfulness in some, and the loud and savage taunts and reproaches of those who were now utterly disconcerted and baffled. At the very climax of their success, as they thought, their triumph had suddenly received its death-blow. In answer to the angry reproaches of Lord Williams of Thame, who, with other persons of note, had attended by order of the Queen, to preside at the execution, Cranmer said, ‘Alas! my Lord, I have been a man that all my life loved plainness, and never dissented till now against the truth, which I am most sorry for, and I cannot better play the Christian man than by speaking the truth, as I now do. I say, therefore, that I believe concerning the sacrament, as I have taught in my book against the late Bishop of Winchester.’ The violent clamour of the Romish party was here outrageous, and Cranmer was hurried away to the spot where he was to die. As he went along he was assailed unceasingly by the bitter taunts and the insulting remonstrances of the Romish priests, especially of De Villa Garcia. But nothing could disturb or trouble him now. His agony of grief was at an end; calmly and even cheerfully he gazed around him, with looks of kindness on his mild expressive countenance; calmly and with unshrinking fortitude he endured the dreadful flames. True to his word, he held his right hand over the raging fire; there he steadily kept it, except when once, for a moment, he raised it to wipe his face. His left hand was constantly pointed upwards, and his eyes raised towards Heaven, while he cried, ‘Lord Jesus, receive my spirit.’ At times, indeed, he fixed them on his burning right hand, exclaiming, ‘Oh this unworthy hand!’ Thus he stood motionless, enabled, doubtless, by divine strength, to master the strong agonies of bodily pain, and to possess that wonderful power of self-command which he manifested to the end. The fire burnt rapidly and furiously, and his happy spirit was soon set free from its mortal prison-house. His heart was found afterwards among the ashes unconsumed.”—TAYLOR’S *Memorials of English Martyrs*, pp. 359, 360.

NOTES OF THE MONTH.

AMERICA.—THE UNITED STATES.

A VIGOROUS controversy against the aggressions of Rome is being maintained in America, chiefly by the champions of extreme liberal opinions. They have discovered that Popery is the fierce enemy of all kinds of liberty, and the energy with which their struggle is maintained, as witnessed by the ignominious expulsion of the Pope’s Legate, proves how much the Americans have gained by the universal diffusion of Bible schools. General Cass has been carrying on a controversy with the Popish Archbishop of New York, on the subject of liberty to Protestants in Popish countries, which does great credit to American statesmanship. The following is the conclusion of one of his speeches:—

“After praising the late measure of toleration passed by the Sultan, and attacking the opposite principles, as carried out by the Russian autocrat, General Cass concluded as follows:—

“‘Protestant places of worship have recently arisen even at Jerusalem, under the shadow of the Mosque of Omar upon Mount Moria, the site of the Temple of Solomon, while in more than one of the capitals of the Christian world an American believer in the Word of God, but who does not believe in the creed of the Established Church, is al-

lowed no place of public worship, but must worship privately and by connivance, or not worship at all, and even this 'connivance' is withheld from the native citizen, whose secession from the dominant faith is a high offence, sure to be visited by severe punishment.

"And the soil of the Holy Land once trode by the feet of the Saviour is not too sacred to receive the lifeless remains of his Protestant believer, while there is no fitting repose for him in many a Christian land, desecrated by dark deeds, and darker presumption. Even so late as the 25th of November 1852, a decree was issued from the royal manufactory of Intolerance at Madrid, which 'prohibited any stranger, whether domiciliated or travelling in Spain, from professing any other religion than that of the Catholic Apostolic Church of Rome.'

"Now, here is an act which has been justly denominated in the English House of Commons an 'incredible' one, aimed specially and exclusively at foreigners, depriving them of one of the most sacred and inalienable rights of man, and which shuts the borders of Spain to their entrance, unless at the sacrifice of their convictions or the hazard of punishment.

"And does Archbishop Hughes believe that all these abuses are destined to continue untouched and unchanged? Are the representatives of the American people to lay their hands on their mouths, and their mouths in the dust, to look on and see the persecutions and oppressions to which their countrymen are exposed abroad, and not even express their displeasure and their demands? And all from an affectation of national decorum—national squeamishness it should be called—which is so tender to the presumption of others as to sacrifice our own true rights and honour. I trust no such humiliation is in store for us."

CANADA.

MONTREAL.—We take the following from the *Montreal Witness* :—

"The *Christian Guardian*, after giving a paragraph from this paper, commenting on the Sabbath desecration in the Jesuits' college grounds, adds,—

"Montreal is not the only place where the youth, under Popish tuition, make the Sabbath a day of sport. If any person in Toronto doubts this, he can have a practical exhibition of the manner in which the young men and boys of the Roman Bishop's college spend their Sabbath afternoons. They are accustomed to perform their gymnastics in the yard of the premises, and generally under supervision of one or more gentlemen of the long frock. Is this the kind of religious instruction that is given in Popish schools?"

"Ex-Bishop Ives, who left the Episcopal Church of North Carolina to enter the Romish communion, has addressed a letter to his former associates, entitled, 'the trials of a mind in its progress to Catholicism.' We do not wonder at his views of truth leading him to Rome, for though a Protestant in name, he appears to have known but little of the truth as it is in Jesus. One of his greatest difficulties in reference to Protestantism was, that he could discover no provision for the remission of sins committed after baptism, and as the priests of Rome professed to have power to remit such sins, the tenet met his Romanizing tendencies and made a convert of him."

QUEBEC.—The *Quebec Gazette* for May gives us some information illustrative of the blessings of Popish rule. After the attempt to murder Gavazzi, a committee of Protestants was appointed to endeavour to obtain redress, and for mutual protection. The following is the substance of their report, after many ineffectual attempts to secure their object. And yet this is under British rule!—

"The Government has not done the Committee the honour to acknowledge even the receipt of the communications which they have addressed to it.

"No one of the rioters has yet been brought to justice. The city is still under the protection of the police and the police magistrate, who were declared by the public meeting of Protestants to be undeserving of the public confidence, and unfit to be entrusted with the protection of the public peace. The presentment of a grand jury has been treated with as little respect as the communications of your Committee.

"There has been no public expression of condemnation of the outrage of the 6th of June by the authorities of the Roman Catholic Church, or by the Roman Catholic population.

"There is a general apprehension of the recurrence of such outrages, and voluntary organizations have, it is said, been formed to resist them. Your Committee cannot but anticipate, in such a state of things, some fatal collision, such as well-disposed people would deplore, and should endeavour, if possible, to prevent."

Where there is no justice, however, there is abundant superstition. The *Montreal Witness* gives the following curious sample in regard to this same Quebec :—

"The spirit of the Romish Church has lately been illustrated in Quebec, by the Arch-

bishop, in a manner which was as unexpected to some, as it appears ridiculous to others. It will be recollected that some short time ago, the remains of soldiers, killed at the battle on the plains of Abraham, were discovered near the Dumont Mills, and history indeed shews that on that particular spot the French made a long and desperate stand against the advancing British troops. The discovery produced some sensation in Quebec, and it was thought advisable to pay a tribute of respect to the memory of the brave men of both nations who fell fighting for their country. The remains found being generally considered as those of Frenchmen, the St. Jean Baptiste Society determined to take the lead in some great demonstration, in which the relics would be solemnly conveyed to the cemetery of the General Hospital, and buried there with all the honours of war. But, when everything had been arranged for the great national feast, when expenses had already been incurred, preparations on a great scale made, and the expectation of all raised, then stepped in his Lordship the Archbishop of Quebec with the startling announcement, that the laws of the Church do not permit to bury in consecrated ground any but Roman Catholic dead bodies; in order to allow the ceremony to take place, it was necessary to prove not only that the funeral remains found belonged to Papists, but, moreover, that there was no admixture of Protestant limbs with them. This, of course, the St. Jean Baptiste Society is at a loss to prove, and the consequence is, that the poor sainted relics of Frenchmen, killed in defence of Quebec, must remain for ever deprived of a church sepulture, as long as there is even the shadow of a suspicion that a heretic bone is mixed with them. The disappointment is very great to the St. Jean Baptiste Society, and other patriotic citizens of Quebec, and Magr. Turgeon, to soothe their feelings, has himself suggested that the bones of saints and heretics be allowed to remain pell-mell where they are, and that a monument be erected over them. Then the Archbishop will bless the monument, and say a mass for the exclusive benefit of Catholics killed in the battle of 1760, taking great care that no heretic may profit by this mass. But the great difficulty yet unsettled is, that an expensive funeral car to transport the remains of the soldiers has already been constructed by the Society, and that it was to be the most conspicuous and ornamental part of the procession. What is to be done with it? Is the money spent upon it entirely wasted? that would be discouraging to their patriotism! An organ of the priesthood suggests, however, that the car need not be put aside, that some arrangement can be made by which it will appear in the ceremony. We suppose they will have to make it turn empty around the monument; under which we trust care will be taken that there be no piece of heretic bone to interfere with his Lordship's blessing. Since writing the above, we learn from Quebec papers, that the feast was to take place on the 5th instant, and that the funeral car was to remove for a short distance the bones to a place where the monument is afterwards to be erected."

ITALY.

The following is an extract from a letter written by an English lady who once gave promise of being truly turned to God through a living faith in the Saviour, but who fell under the baneful influence of Tractarian teaching, and is now a member of the Church of Rome. It is a truly sad picture. It gives us at the same time a glimpse at Bishop Gillis, who probably expects to return to Scotland as Cardinal Archbishop of St. Andrews:—

"— is well. I saw him the day before I left Rome. He was just going with the Bishop of Edinburgh, who is here, to see a wonderful relic of a miracle which happened in the time of St. Gregory the Great at some distance from Rome. This is the fact,—a priest in those days could not believe in the real presence of Christ's body and blood in the communion. Prayers were made for him that he might believe. Wonderful to relate, it pleased God to pity his weakness in faith, as formerly that of St. Thomas, and revealed to his sight spots of blood staining the cloth or corporal, as we call it, on which the blessed Host lies during part of the mass. This corporal, of course, was carefully preserved by the faithful, and it is only exposed to public view once a year at the feast of *corpus domini*. There are only very faint marks upon it now, time having nearly effaced them."

ENGLAND.

LONDON.—ST. PAUL'S, KNIGHTSBRIDGE.—The election of churchwardens has again triumphed in favour of Mr. Westerton. The numbers were—

For Westerton,	651
Davidson,	328
Majority for Westerton,	— 323

It is said that two of the curates have resigned, but an attempt is still made to continue the Popish practice of *intoning* the service even in defiance of the rector.

ENGLAND'S DANGER.—The following are extracts by a letter from Father Gavazzi, now in London, to the editor of the *New York Crusader* :—

“LONDON, May 10, 1854.

“A few days ago, Cardinal Wiseman was at Paris with the *most Christian Emperor*. I know not whether he has yet arrived in London, as the English people take very little notice of his lordship. Nevertheless, this does not signify that the Papist party is on its last legs ; on the contrary, the Catholics work now more than ever with energy, in order to obtain, not equality with other denominations, but the fulfilment of their long-cherished dream—the supreme authority over the United British Empire. They leave nothing undone to have Catholic chaplains in the army, in the navy, in the prisons, and in schools ; and all, it is well understood, at the expense of ‘perfidious Albion,’ through the excommunicated heretics of the English Parliament. But what they insist upon most, and busy themselves without rest to accomplish, is to strangle in its cradle the bill of inquiry to cause an examination of the interior of convents. Threats, reproaches, prophecies of riot and subversions—all are employed by these gentlemen to terrify Protestants, that they may abandon the project of interfering with the vestals of Papal Rome, and diving into their horrid secrets. You know the old proverb, ‘England’s difficulty is Ireland’s opportunity ;’ but it must be changed to this order—‘England’s difficulty is Rome’s opportunity.’ It is an undeniable fact, that the Catholics always avail themselves of all difficulties which may happen to Protestants. The necessity of drawing men from Ireland to the present war in the East offers to the Papists a pretext to compel both Houses and the Government to grant them what they wish.

“You are sure of meeting at every step bishops, Jesuits, priests, representatives, and editors, who speak continually of the blood of the Catholics shed in Turkey in obedience to a Government which rewards them with intolerance and persecution. And by this they gain their cause, and more : they advance as much as true Protestantism recedes and falls.

“O how terrible is the judgment of God against those who, having known his gifts, are not capable of appreciating and preserving them ! The great mission of Catholicizing England and America is to be performed by the Judas of Tractarianism and Puseyism. This is what I call the *superfine politics* of Rome. She prepares her future ruling power in these two countries with Protestant hands and means, and attempts to draw the chestnut from the fire with the paw of the cat, which willingly runs the risk of burning itself.

“How much hope is there for Protestant England, I cannot say, since there is in the centre of action a well-understood Protestant alliance. It is, however, true that, on the other side, the Catholics have for themselves almost the whole ministry, and a great influence in Parliament, where even the Quakers take up their defence ; and we must add to this army the majority of the so-called ‘High Church.’ God, God alone can save England from this Papal abyss, and let us pray God to save her. Be on your guard, Americans ! The example of your blind brethren may warn you for the future, in order that you may escape the fatal consequences.”

POPISH INFLUENCE OVER THE PRESS.—The Papists have great influence over the London press, as any one who examines may easily discover. We lately found in a paper called the *Field*, June 25, which professes only to treat of horses, dogs, &c., a sentimental picture of the departure of Jesuit missionaries from France, and the following article :—

“The ceremony depicted in the present engraving lately took place in the chapel of the *Maison des Missions*, at Paris, on the occasion of six missionaries departing for China. Nothing is so imposing as this simple adieu ; it is like a scene of home, to which very few witnesses are admitted. The young missionaries kneel before the altar, their companions ranging themselves in a circle round them, and imploring heaven to succour them in their arduous task. One of the superiors, after a discourse full of zeal and hope, comes from his pulpit, and kneels before the neophytes whilst standing on the steps of the sanctuary ; he embraces the feet that are prepared to undertake the *holy pilgrimage*, and blesses them as a father would his children. After the superior, the novices each in their turn kiss the feet, and embrace, as for the last time, their brethren, who go forth to the extremities of the world, resigned even to death, for the propagation of their faith.”

Of course this is one way of gradually familiarizing the people with Popish sentiments, and requires to be watched.

The following is a good example of energy :—

“CREDENCE TABLE AT ST. SIDWELL’S, EXETER.—Archdeacon Stevens having informed the churchwardens at his last visitation that the parson has no right to put up anything in the church without their consent, Mr. Palk, the churchwarden of St. Sidwell’s, very courteously intimated to the Rev. Mr. Galton that his credence table was most offensive to the Protestant minds of the parishioners, and requested him to remove it. The reverend

gentleman, however, would not do so. Mr. Palk, therefore, very quietly caused it to be removed on Tuesday."—*Western Times*.

Mr. Palk has since been prosecuted, but the judge, whilst finding that he had no right to remove the credence table, has refused to replace it, as it was introduced into the church at first without authority.

HULL.—The *Hull Packet* of June 16, contains an account of the presentation to Archdeacon Wilberforce of an admirable protest against his heretical book, entitled "The Doctrine of the Holy Eucharist," to which we formerly adverted. The protest is drawn up with great ability, and enters into a full exposure of the unsoundness of the Archdeacon's teaching. We regret that we cannot give it at full length, but the following is its conclusion, with a copy of the names adhibited. It reflects the utmost credit on the clergy of Hull:—

"Other grounds of protest might be alleged, but we need only add that the unqualified commendation bestowed upon the treatise by Romanists, and the reasons given for this commendation, confirm us in the conviction that we have not overstated the case.

"It is with unfeigned regret that we assume a position in apparent antagonism to one holding official rank among us; but a sense of duty to our Church, and to its Living Head, obliges us to declare not only that we cannot participate in the views contained in the above-mentioned treatise, but that we repudiate them as serious and dangerous errors, which we earnestly pray that you may be induced to retract.

"John King, M.A., Incumbent of Christ Church, Hull.
W. Knight, M.A., Incumbent of St. James', Hull.
John Deck, M.A., Incumbent of St. Stephen's, Hull.
John Scott, M.A., Incumbent of St. Mary's, Hull.
Reginald Gunner, M.A., Curate of St. Mary's, Hull.
Henry Ward, M.A., Incumbent of St. Mark's, Hull.
W. G. Gibson, M.A., Incumbent of St. Peter's, Drypool, Hull.
John Amps, B.A., Curate of St. Peter's, Drypool, Hull.
Charles Cook, Incumbent of Mariners' Church, Hull.
Robert Tomkinson, Curate of St. James', Hull.
H. W. Kemp, B.A., Incumbent of St. John's, Hull.
S. B. Craig, B.A., Curate of St. John's, Hull.
James Selkirk, Chaplain of the Gaol, Hull.
Samuel King, M.A., Curate of Christ's Church, Hull.
Henry Thomas Cattle, B.A., Curate of St Paul's, Hull.

"*Hull, June 9, 1854.*"

POPERY AT HARROGATE.—A Dr. Ronayne, who had realized a fortune in Leeds, settled some short time ago in Harrogate; and seems to have won to himself golden opinions from all classes. At the commencement of this month he died. As there is no Romish burial-ground nearer than Knaresborough, the family requested that he should be buried in the churchyard of this place. The request was at once granted by the Rev. Mr. Sheepshanks, the incumbent. The funeral procession was headed by five Popish priests, who chanted part of the Romish service as they approached the church gates. After an ineffectual attempt to introduce some Popish forms into the churchyard, one of the priests produced from his pocket a vial of holy water and a paper of consecrated earth, which, in defiance of every remonstrance, he succeeded in pouring on the coffin. It is to be hoped that the doctor's body will now rest in peace, uncontaminated by its contact with Protestant dust.

This manifestation of Romish impertinence and superstition completely counteracted the effect of the grand procession and euphonious chanting, as the spectators, of whom there was a large number, retired from the grave in disgust, which they did not care to conceal.

IRELAND.

The *Liverpool Courier* of June 28th contains the following interesting letters, which will be read with gratitude by all Protestants; shewing, as they

do, the success of truth, and the consequent declension of Popery in the sister kingdom :—

“TO THE EDITOR OF THE LIVERPOOL COURIER.

“SIR,—If the enclosed should meet the eye of any one who will be in the south of Ireland next month, and who wishes to satisfy himself as to the reality of the Reformation that is taking place in that country, he could not do better than spend two or three days at Doon about the time mentioned ; and he will soon be convinced that it must be something very substantial which can withstand all the power of bribes, threats, starvation, and persecution of every kind, to the verge of actual murder, year after year, and keep on steadily progressing until this very hour.—I am, sir, your obedient servant,

“SAMUEL MINTON.

“21, Daulby Street, June 26.

“*Doon Glebe, Pallasgreen, June 24, 1854.*

“MY DEAR SIR,—An interesting opportunity of witnessing the work of God here will be presented on July 8, when the Bishop of Cashel will confirm about two hundred converts from Romanism. If you know of any tourists or Christian friends interested in the work of missions in Ireland, will you kindly inform them of the confirmation to be held here on the 8th July ! All things are going on well.—Believe me, yours very faithfully,

“WILLIAM FITZPATRICK.

“Rev. S. Minton.”

The *Cork Constitution*, June 24, contains a lengthened account of a trial connected with the distribution of tracts, before a bench of Popish magistrates. The result is another illustration of Popish ideas of liberty. After deciding this case, they say—

“We also find that the practice of distributing documents offensive to the religious feelings of the great mass of the public is highly reprehensible, as greatly tending to provoke breaches of the peace, and ought to be prevented as far as practicable.”

This, however, only applies to Protestant efforts. Dr. Wiseman and all his agents are to be allowed to say and do as many offensive things in England as they please. But this only proves that the distribution of tracts and periodicals, illustrative of the true nature of Popery, is an effectual means of doing good, and ought to be continued with increasing energy.

TRACTARIANISM AT THE CAPE.

TO THE EDITOR OF THE BULWARK.

SIR,—I beg to enclose an extract from a letter I have just received from Cape Town, Cape of Good Hope.

“For the last few weeks we have been engaged in a controversy with the Tractarianism of the Bishop and his clergy, owing to his having *refused confirmation to some young people who declined to sign a certain declaration, in which they were required to pledge themselves to a submission to the ‘Doctrine and Discipline of the Church of England of the Diocese of Cape Town,’—mind you, not of the Church of England, but of the Church of the Diocese of Cape Town, ‘in communion with that of England and Ireland.’* Now, as it is very doubtful—or rather as there is no doubt—what is the ‘Doctrine and Discipline’ of this said Church, the Evangelical party here have resolved to resist the innovation to the utmost.”

A reference to other Cape papers and private information will exhibit the unhappy state of things at the Cape, under the present Bishop, which has lead to the formation of a Protestant Defence Association. May I crave your aid to the good cause by the insertion of the above extract, if in accordance with the object of your Journal?—I am, Sir, your obedient servant,

A MEMBER OF THE ISLINGTON PROTESTANT INSTITUTE.



LAWLESSNESS OF POPERY IN IRELAND.

THE *Morning Advertiser*, June 19, contains an account borrowed from an Irish paper of some disgraceful Romish proceedings, arising out of the refusal of Colonel Vandeleur to give a site for a convent for the Sisters of Mercy! Of course, he had a perfect right to do this, but mark the result as illustrative of the state of matters in Ireland, and, in truth, wherever Popery has power enough to be mischievous. And yet this is the system which our rulers so eagerly support and maintain,—

“RELIGIOUS EXCITEMENT IN KILRUSH.—The *Limerick Reporter* of yesterday, a Romanist journal, contains an account of a shameful outrage in Kilrush, which, however, it is attempted to palliate, if not justify, by the refusal of Colonel Vandeleur, the proprietor of the town, to give a site for a convent for the Sisters of Mercy. The *Reporter* thus refers to the subject:—‘On Wednesday, whilst a meeting—connected with some Protestant institution—was holding in the church of Kilrush, a number of persons, in a great degree of excitement, assembled around the building, and gave expression to their feelings in groans and hisses. We have heard that the Riot Act was read by one of the magistrates; and that this tended to exasperate the people the more; and that one man was taken up and confined to Bridewell; but that such was the determination of the crowd that the prisoner was rescued. Matters remain in the same degree of excitement; and we deplore to add, that the feeling which has arisen in consequence of the refusal of Colonel Vandeleur to grant the site, is one of most intense dissatisfaction.’ It would then appear that in the estimation of such parties as the writer of this notice, the mere refusal of a proprietor to let or sell portions of his estate for objects of which he does not approve, may be put forward as a justification of a wanton and unprovoked violation of the law. The refusal of the gallant Colonel to yield to the intimidation is said to have produced considerable excitement. The authority above quoted further states, that ‘On Colonel Vandeleur’s return from the continent to Kilrush House, a few days ago, an intimation was conveyed to him on the part of the committee, which has been formed for the purpose of completing the arrangements towards the establishment of a Convent of Mercy in that

town, that a deputation would wait on him for the purpose of asking a site whereon to build a convent, and when it would be his convenience to receive the deputation. The reply of the gallant Colonel, we understand, was curt and decisive. He declined receiving the deputation, or giving the site. We need scarcely describe the feelings of the inhabitants on learning this information.' This state of affairs undoubtedly discloses a new feature of ultramontaniam in this country."

SOCIAL EFFECTS OF POPEERY.—THE DECLINE OF SPAIN.

PUBLIC attention is being turned at present towards Spain, a country intensely Popish, and convulsed by revolutions. The following instructive and admirable article on the state of that country is taken from the foreign correspondence of the *New York Observer*. We should like to see similar details in regard to all Popish countries, as a means of opening the eyes of our infatuated statesmen :—

"Spain offers one of the most curious and instructive spectacles of our age. Behold a country overflowing with nature's richest gifts, a very fertile soil, an excellent climate, an admirable geographical position, rich mines of every kind, her ports finely situated, in a word, the elements of great prosperity; and notwithstanding all this, she is poor and feeble, with no internal prosperity, and no influence upon the world without. She seems to be condemned to an irremediable decline, while other countries, the United States, England, Russia itself, are growing in power and wealth. Whence comes this? Why are the Spaniards constantly declining while other nations are advancing? Is it the fault of the race which inhabits the peninsula? No; it is a nation naturally energetic and industrious. Is it the fault of circumstances? But circumstances depend upon men, and no nation is fatally condemned to perish. The chief cause of this abatement must be looked for elsewhere. It is in the religion—a backward, superstitious religion, which has perverted the intelligence, enervated the character, repressed the activity, and destroyed the fortunes of the noble children of Iberia. If Spain had adopted the Protestant faith in the sixteenth century under the reign of Charles V., she would perhaps be to-day the first and most flourishing country of the globe; but she has remained bowed beneath the yoke of inquisitions, priests, and monks, and has fallen to the lowest grade of civilized nations. Unhappy Spaniards! how much are they to be pitied!

"A journal of Madrid, remarkable for its spirit, and which has often been condemned by the tribunals for its independent ideas, the *Clamor Público*, lately contained some curious statistical information concerning the peninsula. I shall analyze it, adding a few facts drawn from different sources no less authentic.

"Under the Roman domination, the Iberian peninsula, that is to say, Spain and Portugal combined, numbered about 40 million inhabitants, or nearly 666 inhabitants to the square mile. It is the proportion which now exists in the north of France and Belgium, comparatively the most thickly peopled countries of Europe. In ancient times the agricultural products were sufficient, not only for the consumption of the Iberians, but also of the Romans. Spain was an abundant storehouse for Italy.

"When the Visigoths, and after them the Moors or Saracens, governed the peninsula, the population increased to twenty-five or thirty million souls. To-day it has fallen to thirteen or fourteen millions: in other words, it is only a third of the number of inhabitants which Iberia possessed in the time of the Romans. There are provinces,—that of Estramadura, for example, which resemble a vast desert, although situated under the climate most favourable for the increase of the human race, and where the soil produces the richest harvests, almost without labour.

"Whence comes this gradual depopulation? I have already said, it proceeds chiefly from Popery. The inquisition with its atrocious laws has exterminated, banished, or incarcerated an innumerable multitude of individuals. Moreover, the celibacy of the priests, monks, and nuns, has exerted a disastrous influence. Finally, the number of emigrants to foreign countries has not been small, because no one likes to place himself under such a degrading despotism as the priestly body. What would Christopher Columbus and his heroic companions say, if, on returning to the earth, they could contemplate the feebleness and desolation of their country? What would they say if they could see the briars and parasitical weeds covering those vast domains formerly so distinguished for prodigious fertility?

"When the city of Grenada was taken in 1487 by the Moors, it contained 400,000 inhabitants, of whom 60,000 carried arms. A long time afterwards this city numbered 200,000; it has now but 60,000. The kingdom of Grenada had a population of three million individuals, or 400 inhabitants to the square mile. There were 32 cities of the first class and 97 of the second. All this prosperity has disappeared.

"The city of Malaga, in the seventh century, had 30,000 inhabitants; to-day, it numbers but 50,000. Medina del Campo, which in the seventeenth century had 60,000 souls, has but 6000 at the present time. Merida, which at the same epoch numbered 40,000 inhabitants has now but 5000. Segovia, which in 1725 contained 5000 families, contains now but 2000. Seville had, in the seventeenth century, almost 300,000 inhabitants, of whom 130,000 were engaged in the silk manufactories; to-day the population of that city has fallen to 96,000 souls. Toledo,—the seat of the inquisition and of the archbishop,—which in the fifteenth century had 200,000 inhabitants, at present numbers but 15,000. Valencia and the adjacent cantons, which, in the beginning of the seventeenth century, had a population of 600,000 souls, scarcely number 60,000 at the present time. It is the same with the other cities and parishes. You will find in every part of Spain abandoned villages, half-ruined towns, and everywhere the appearance of solitude and death. One would say that an inexorable decree from heaven had condemned this people to march downward to its tomb.

"Agriculture is in a miserable condition. Modern inventions which have increased tenfold the products of the soil, have never penetrated to the Peninsula. The peasants still cultivate the earth as did their fathers, amid the barbarism of the middle ages. If the inhabitants were more intelligent and industrious, they could give an incalculable value to landed property; for besides the various grains, the vine, the mulberry, the citron, the orange, the cotton-plant, the sugar-cane, &c., grow and ripen in the fields; but the apathetic ignorance in which the population of the open country is plunged checks all progress, and the Peninsula scarcely produces corn enough for its own consumption in the good seasons. The priests have wished only to secure a credulous and docile nation. There are no schools, no means of instruction in the majority of the villages. Can it be surprising that everything remains stationary, or is on the decline?

"The means of communication are very little advanced. The Emperor Charles V. commenced the construction of a canal destined to unite the Mediterranean to the Ocean; its length was to be 420 miles; but during three centuries only 60 miles have been completed. It has apparently seemed more useful to fill the churches with precious stones and golden ornaments than to dig canals! In this respect, the Chinese themselves are superior to the Spaniards. The roads are badly constructed, not well kept, and the secondary means of communication only exist nominally, so that there are important localities in an almost absolute state of isolation. The government has undertaken to make a railroad which shall connect the city of Madrid with the French frontiers. This necessary work advances very slowly; the capital and also good workmen are wanting. Spain has been forced to have recourse to the intervention of English engineers in order to be able to realize her project.

"The mines of precious metals, which were formerly explored with much success by the Carthaginians and Romans, are generally abandoned, and yield but small products, because the explorers are not sufficiently acquainted with them, and also bad laws repress the freedom of labour. The Spaniards could extract silver, mercury, lead, iron, &c., in immense quantities; but they do not.

"Manufactures flourished under the Moors, and bore away the palm for excellence in all the markets of Europe. But the total expulsion of these Mussulmen, the monopoly of the government extending over a large number of important articles, the system of excessive taxation, and other like causes, have exhausted this source of public prosperity.

"Industry is now concentrated in Barcelona and the province of Catalonia, peopled by English or French manufacturers. The population employed in manufactures is from 500,000 to 600,000 individuals, that is to say, it does not form the twenty-fifth part of the nation. On the other hand, there are in the Peninsula 300,000 vagabonds, beggars, smugglers, and that kind of people who live in idleness, or by dishonest means. What country could prosper under such conditions?

"The navy is almost nothing. The whole fleet consists of a few poorly equipped vessels, which transmit the orders of the metropolis to the colonies. If Spain had been capable of arming a squadron she would have claimed the honour of figuring in the Eastern war, since the interests of Roman Catholicism are somewhat implicated therein; but she has been constrained to yield her place to France and England.

"The religious condition of the Peninsula is sad. Among the enlightened and elevated classes there is no religion; they disbelieve in and scorn all Popish forms. The lower classes are very superstitious. To give you an idea of the ruling opinions in Spain, I shall relate, that the Queen Isabella having made a vow, I know not on what occasion, attended one of the churches of Madrid, accompanied by a numerous train, in order to place on the neck of an image the decoration of the order of the golden fleece! She therefore brought a necklace, to which was attached a golden sheep, and pompously adorned the image of the Virgin with this decoration. The priests performed this extravagant ceremony with imperturbable gravity; the ministers of state and the generals took part in it, as a duty, but internally scorning the disgusting farce; and the populace participated in it with puerile devotion. What a religion! and what a people! The secular and regular clergy numbered, some years ago more than 200,000 individuals, and owned one fourth of the lands of the country. Since then, the numbers of priests, monks, nuns, &c., has diminished, and a portion of the ecclesiastical property has been sold for the benefit of the public treasury. The tithe tax has also been abolished. Notwithstanding these reforms,

the monks and priests still retain enormous revenues, and their wealth contributes to the impoverishment of the nation.

"I shall say but little concerning the political and moral condition of the Peninsula, because I have frequently spoken of it in my preceding letters. The Constitution exists upon paper, but not in fact. Not one budget has been regularly presented since the establishment of the parliamentary government. The Senate and the Chamber of Deputies are convoked or dissolved according to the good pleasure of the court and the ministry. Several members of the legislative bodies have recently been arbitrarily exiled or imprisoned, and the only reason was that their votes did not suit the awarders of the power. At the present time the Spanish parliament is dissolved, and the government arranges everything without control. A military tumult has taken place at Seville, and an insurrection of working men at Barcelona. Both these movements were repressed by physical force; but who knows what may happen to-morrow! *Pronunciamientos*, or revolutions, abound in this unhappy country.

"As to the morality of the Spaniards, it is sufficient to remember what is the conduct of the Queen Isabella. Acts, openly committed, which are too disgraceful to place before modest readers. The priests tolerate all this without reproof. The Queen Isabella practises regularly the Popish forms, which is all they ask for.

"Let us await the judgment of God upon this perverted dynasty and degenerate nation. Oh, if the Spaniards could embrace the Christian truth, and enter the new road! But the past of this nation yields us but little hope of her future."

POPERY "THE MAN OF SIN."

(Continued from last Number.)

THIRD PROOF—THE LAW OF FASTING.

"Commanding to abstain from meats" is stated in the same train of prediction to be another mark of the apostasy, and the Church of Rome fulfils it in the amplest manner, and to the very letter. Her fast-days or days of abstinence are numerous and stringent—so much so indeed as seriously to interfere often with the health or comforts, and always with the industry of her members. It would be difficult to estimate the exact loss which every Popish country sustains from this most impolitic and unscriptural law; but there can be no doubt that it is immense, and is one prolific source of that abject and loathsome poverty which is so strikingly observable in such countries. Mr. Macanlay describes with a graphic pen the difference of the country around Edinburgh and that around Rome, and in general the great superiority of Protestant States to those subjected to the injurious and debasing influences of Romish superstition. If the British empire had not happily escaped from the trammels of Romanism, and adopted a purer and more scriptural faith, it never could have reached its present height of power and prosperity; and were we again by any untoward fate to be brought under the pressure of the same antichristian yoke, our fall from the highest place among the nations would be rapid, certain, and decisive. But we have good reason to hope better things of our beloved country. She is now the bulwark of Protestantism throughout the world, and by being so, stands forth as the protector of civil and religious liberty in every quarter of the globe. She has already gained a splendid name in the history of the world, and if true to her reforming principles, she is destined to perform a still more illustrious part in the critical times that are approaching.

But when there are numerous fast-days, in any Church or country, it is necessary to vary them by numerous feast-days, and these are generally dedicated to the honour of the more distinguished so-called saints. All of these may be termed holidays, in which no work is permitted to be done. A great part of the year is thus squandered away in superstitious idleness. Beside this,

great discouragement to industry, these anti-scriptural customs help to engender among the people habits of indolence and sloth that greatly limit their enterprise, and impede their efforts, even on those days in which labour is freely permitted. All the Popish states of Christendom would be far more wealthy and prosperous than they now are, were every day or nearly every day a working day, except Sunday. Belgium is often cited as a Popish country extremely prosperous, but this arises not from her Popish creed, but from her fertile soil, and her late connexion with Holland; and were she to become Protestant, her material resources would be very greatly increased. She would become one of the most prosperous countries in the world. Were Scotland as fertile as Belgium, she would sit as queen among the nations, and present a model for the imitation of Christendom. She has done more for her soil than any other nation, and it is her strict Protestantism that has enabled her to do it; at least she could not have done it without her Protestantism. And France might really have become the "grand nation" which, in her vanity, she vaunts herself to be, if the Reformation had been carried out there as it is in Britain. The kings of the Bourbon race have been her curse, for they were ever devotees of Popery, and laboured to extend its accursed sway. And mark the retributive course of Providence! That splendid throne has been overturned again and again, even when it had been raised up anew by the most powerful Protestant hands. The millennium must dawn upon the world, before France can recover what she lost, and deserved to lose, by her massacre of St. Bartholomew, and her revocation of the Edict of Nantz.

FOURTH PROOF—HER CLAIM TO MIRACULOUS AGENCY.

The claim to miraculous agency may, at first sight, seem the same as divine power, which formed the title of our fourth chapter. And no doubt there is a great resemblance between the two. The former is more general, and may be said to include the latter; and yet there is something peculiar to the latter that may well entitle it to be considered separately, more especially as a separate place is given to it in the inspired record. The claim of divine power seems inherent in the condition of the Papacy, and cannot, perhaps, be separated from it, without destroying its nature, and compromising its pretensions. It bears a special reference to its spiritual authority—to that authority by which it impiously claims to be empowered to act in the name of Christ, who has all power in heaven and on earth, and by which it makes laws, issues bulls, and institutes ordinances, that may have no sanction from the written word, and may even contradict that word. But the Papacy does not pretend in the person of the Pope to work miracles. It only recognises and sanctions this gift, when said to be exercised by any of her members. It is a gift specially given, or supposed to be given to some of her holier and more perfect children, and for the purpose of illustrating and rewarding their superior virtues. There is good policy too in this. For if the Pope pretended to work miracles, the pretence would be more easily detected in a large city like Rome, especially when performed by the sovereign Pontiff, than it can be in a remote town or district by some provincial bishop or priest, or by some obscure monk or nun. The most of the present Romish miracles seem to proceed not from living persons at all, but from images or statues of the Madona in France and some of the neighbouring countries. France, indeed, deserves to be thus brightly signalized, since she has signalized her arms in the defence of the Pope, but in

the long run she will reap little honour, and less profit from so foolish and profane an enterprize.

There is none of the Christian Churches that presumes to claim the gift of miracles except the Church of Rome. The Protestant communions admit miracles to have been at first necessary to establish the truth of the Gospel, but maintain that they ceased so soon as the necessity no longer existed. But Romanism clings with the most persevering tenacity to the possession of supernatural agency, and glories in it as one of the clearest and most indubitable marks of the true Church. By making so bold a pretension she has acted a suicidal part. The claim is entirely fallacious. She cannot support it by evidence worthy of the name, and none but her own dupes are so foolish as to lend credit to it. But it is fortunate for the world that she has been caught in her own snare. In attempting to blindfold others she has hoodwinked herself. For this deceitful claim is expressly predicted by St. Paul to be one of the marks of Antichrist. He terms these pretended miracles "lying signs and wonders," and asserts that they would be performed with the view of deceiving the credulous victims of Romish priestcraft.

But the "poor Papists," as they are sometimes pitifully termed, are not only fitted by their ignorance (in which their holy mother delights) to be deceived, but they are also willing to be deceived. They dislike the truth; they prefer error to it; and their deceivableness does not spring so much from their ignorant simplicity as from their habitual unrighteousness. It would be impossible to deceive Protestants in this manner. They repudiate every attempt at religious deception, and receive the Popish legends with ridicule and contempt. Dr. Newman, in his lectures, gives us a list of some of the most wonderful of them, and by doing so, he may well be said to have done a far greater service to Protestantism than to Popery. They are nearly all of them so palpably foolish and irrational as to deserve rejection without examination. If the ingenious pervert believes in them, it must be from their great improbability, according to the famous Popish rule, "I believe because it is impossible." If he prevails upon others to believe them, if he makes any converts to his legendary wonders, such over-credulous persons must have been already Papists, over whose minds reason and logic have lost all power.

It is worthy of remark, that the greater number of Continental miracles at this moment bear a reference to the Virgin Mary. This is as politic as it is curious, for they are certainly most needed here. The worship of Mary is one of the weakest and most absurd parts of Popish idolatry, and hence it becomes necessary to strengthen and dignify it by frequent and striking so-called miracles. For the same reason the leaders of Romanism are at present most zealous in maintaining the immaculate conception of Mary. But the daring and preposterous attempt thus to impose upon the ignorant and credulous cannot obtain lasting success even in Popish countries. It will ultimately injure the rotten cause it is meant to prop up. By such specious pretences, such crafty arts, the Romanists are only multiplying proofs that they belong to the great apostasy. Would that they could perceive it! But, alas! they are judicially blinded and doomed not to be gradually reformed, but to be utterly and suddenly destroyed. Gazazzi has justly remarked, that the greatest miracle connected with Romanism is the extent to which it has so long imposed on the credulity of mankind. Let us pray for the rescue of its unhappy victims!

POPISH ACTIVITY.

THE following is extracted from the "Occasional Paper of the Edinburgh Medical Missionary Society, No. III., July 1854," and is instructive :—

"In the Memoirs of Dr. Judson lately published, we find several interesting notices of the connexion between a knowledge of the healing art, and the favourable effect it produces in giving the Christian Missionary access to heathen people, even those of the highest rank.

"When Dr. Judson first visited Ava he was accompanied by Mr. Colman, who had a knowledge of medicine. When introduced to the Emperor as teachers of religion, he disdainfully rejected their application for liberty to instruct the people; but upon something being said of Mr. Colman's skill in medicine, the Emperor once more opened his mouth and said, "Let them proceed to the residence of my physician, the Portuguese priest: let him examine whether they can be useful to me in that line, and report accordingly." We were conducted two miles, through the heat of the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained that we were in possession of no wonderful secret which would secure the Emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat."—Vol. i. p. 204.

"Here two obvious remarks are suggested, 1st, Had the priest's report been favourable, the Missionaries might have obtained their request, and been permitted to carry on their mission work with the Imperial sanction; 2d, This Roman Catholic priest had evidently got himself installed as the Emperor's physician, and had rendered his medical skill subservient to his work as an agent of the Society for the propagation of the faith. The Roman Catholics have been before us in rendering medicine the handmaid to the propagation of Christianity in heathen nations."

POPERY IN MEXICO.

THE following is an extract from the letter of an intelligent Scotchman at present travelling in Mexico, to his mother, who resides near Kelso. It proves that Popery in its nature and results is the same everywhere :—

"As we got into a more southern climate, the houses of the mass of the inhabitants gradually got worse and worse, till any hovel that could afford shade was good enough for the dwelling of a family. It struck me with dissatisfaction to see the great contrast betwixt the hovels of the people and the massive and extensive churches frequently reared in their midst. It seemed as if their God only took care of his own house, and left the flock to hovels hardly fit for pigs. On our route we passed through St. Jaun, where the great annual fair is held. It is built in a miserable gully, surrounded by mountains. Here is erected one of the largest and handsomest churches in Mexico, and, as is customary with many of the Mexican churches, a miracle attended its raising. The place was occupied some twenty-eight years ago by a few miserable Indians, amongst whom settled a zealous priest, in order to Christianize them. One morning, when he went to the spring for his daily supply of water, he saw a woman standing in the spring, who told him she was Gaudaloupe, (the patron saintess of Mexico,) and that he must go to the bishop of the district, and order him to cause a church to be built in her honour, for on that spot she intended to work miracles, which would draw people from all nations to do her honour. The priest informed the bishop of his vision, who, with a body of the clergy, started to the spot. On their arrival there, the only miracle to be seen was, that where a few days before a clear spring had burst forth, nothing now issued but some filthy mud. The bishop was angry at what he thought the imposition of the priest, and while blowing off his indignation on the poor fellow, an Indian leper came to ask his blessing, who by chance stumbled into the dirty spring. He was immediately hauled out, and to their surprise appeared a healthy man. The miracle was at once seen, and to confirm it, other sick persons were brought, and, by dipping them in the dirty bath, had the same good luck. For the long space of nearly two days, the wondrous miracles continued. The church is now built over the place, and the mud is baked into small cakes, imprinted with a stamp of Gaudaloupe, and dispersed all over Mexico to the faithful as a remedy against all diseases that poor humanity is heir to. Of course, if it fails of a cure, it is not the want of virtue in the medicine, but solely want of faith in the patient. The cakes cost a dollar each at the church, and the revenue derived from them is immense. So much for the nineteenth century in Mexico."

THE LATE SESSION OF PARLIAMENT.

ALL intelligent Protestants must admit, with gratitude to God, that the late session of Parliament has, upon the whole, been decidedly auspicious to the cause of the Reformation. The Popish policy of the Government has, at least, been arrested. The mind of the country, and, to a considerable extent, the mind of Parliament, have been aroused to a sense of the daring and unscrupulous nature of the Romish policy, and to the danger with which all our most precious privileges are threatened by its possible success. This has been owing, no doubt, in a great measure to the active exertions of the combined Protestants of the empire, to the faithful and determined stand made by Mr. Spooner and others in the House of Commons, and to some extent to the exhibitions made by the Popish Members of Parliament themselves. Let us thank God, and take courage.

A most important matter will be to employ the vacation aright by the formation of Protestant Societies, the diffusion of information, by arranging for winter courses of lectures, dealing with Members of Parliament, and preparing for a vigorous assault upon Maynooth at the very opening of the next session. By the "management" of our rulers the Report of the Commission on that dangerous institution has been withheld during the present session. We must compel its production, if necessary, at the very commencement of the next. There is reason to believe that the evidence taken before that Commission will contain some curious and instructive information on the nature of the Popish system in its practical development and results, and convince even the most incredulous of the folly and guilt of upholding such a seminary as Maynooth at the public expense. The agitation in regard to conventual institutions will also commence again in earnest at the beginning of next session, and for that all Protestants must immediately prepare.

IMMEDIATE FORMATION OF YOUNG MEN'S PROTESTANT SOCIETIES THROUGHOUT THE UNITED KINGDOM.

ROMANISTS, wise in their generation, are always adopting new plans for the purpose of increasing their political power. Their last device—in the prosecution of which they are at present busy—consists in the formation of "Young Men's Societies." They know well the importance of enlisting the ardour and impetuosity of youth on their side in their struggle against truth and liberty, and surely the Protestants of the country should be still more alive to the importance of the same agency, especially as these young men will speedily constitute the manhood of the next generation. The following extract from the *Tablet* of August 12th, will give our readers an idea of the Popish operations:—

"YOUNG MEN'S SOCIETIES.

"The eighth of these great associations was formed in York last Friday evening. It was a sight of thrilling interest to see the poor workmen in their labour-stained clothes, and

the sweat yet black upon their faces, coming around the altar to pledge themselves to 'work for God and the Church.' Some of them shed tears as they raised their hands to attest their resolution, and not a few who may have been wanderers from the altar and the graces that flow from the Sacraments, thanked the great God that they found themselves 'back' at last. They felt 'strange,' they said, and they never met where they could talk of the Church together, and 'feel like they used to feel' at home, and so they got heavy-hearted and stupid-like, as if the chapel wasn't theirs; and as if all about them did not belong to them at all—as if their Church and all were in Ireland. They acknowledged all this was wrong, and they confessed that the clergy always worked in season and out of season; but to meet all together, and to meet the priest, and to get something to do for God and for His Church from him, and to see him among them all in familiar conversation about what they should do for religion and one another; and, above all, for some to have the ice broken in coming back, (some of them wanted it,) this was the charm that particularly affected them. The Very Rev. Provost Rinder, V.G., is just the man under whom such a society will prosper. His genial kindness of heart, his gentleness and love for the poor—for he could not say a harsh word—will gather and keep together the children of the west of Ireland. Like him in all things, and happily his assistant, is Rev. Joseph Geary.

"After an address explanatory of the organization, the Rev. Dr. O'Brien received the promise of a very large number, in fact of almost every one in the large and beautiful schoolroom of St. George's, which was filled to the door. They promised to 'go on working for God and for the Holy Catholic and Apostolic Church.'

"It is supposed that nearly two thousand brothers will go to the general communion in Manchester on the Sunday within the octave of Lady Day. The number of members in England is between four and five thousand, and several societies are in course of formation."

In these circumstances, the following excellent address by the Edinburgh Young Men's Protestant Society, which we have much pleasure in inserting, must be regarded as eminently seasonable; and we trust that all Protestants, and especially ministers of the Gospel, will zealously promote the object at which they aim:—

ADDRESS TO THE PROTESTANT YOUNG MEN OF GREAT BRITAIN AND IRELAND,
BY THE EDINBURGH YOUNG MEN'S PROTESTANT SOCIETY.

DEAR FRIENDS,—The subject on which we now address you is one of vital importance to Protestants generally, and in which young men, in particular, must feel the deepest interest.

The Papacy, which has for ages perverted or obscured all the doctrines of Christianity; which has subjected a large portion of Europe to priestly tyranny and cruelty; which has sealed the word of life from its myriads of votaries; which, since the beginning of its persecutions, has shed the blood of millions of God's saints and most eminent witnesses for the truth; which is now everywhere putting forth all its efforts to recover the loss it sustained at the Reformation: this system has, within the last few years, made a bold and unwarranted aggression on this country, with the view of reducing it under its fatal yoke.

Previous to the aggression of 1850, the Papacy was stealthily insinuating itself into Protestant families and high places of our land by means of Jesuitical agencies and Tractarian influences; and having received too much encouragement from those who should have been the foremost to resist its progress, it was induced to take a more daring step at the close of the year just referred to. A bull was issued from Rome, in which it was announced that a cardinal-archbishop had been ordained to act as viceroy of the Pope in governing this country, all baptized persons of every denomination being subjected to his authority; that England had been mapped out into districts, a bishop appointed to each, assuming the title of the district over which he had been

ordained, thus ignoring all Protestant denominations as if they were usurpers in a territory claimed to be under the sole government of the see of Rome. Since that period Rome has lost no opportunity of filling up the outline thus marked for herself. By the erection of chapels, monasteries, and convents; by the increased agency of Popish priests and Jesuits, who, by act of the British legislature, are trained at the nation's expense; by agencies of every order she is organizing means for actually reducing under her influence, and decoying within her pale, all over whom she audaciously claims to have the power.

It is true that, except among Tractarians, Popery has as yet made but few pervers from the Protestant faith. It is true that Protestants have to some extent been roused to a sense of their danger, and are taking measures to oppose the aggressor, and that the number of converts to the truth has been considerably greater than the pervers to Popery within these few years; but while admitting all this, it is impossible to shut our eyes to the fact, that Rome is yet only making her preparations, that she is erecting her batteries, and planting them against every Protestant stronghold in the empire, and that a terrible future is before us, unless more vigorous and extensive efforts be put forth effectually to resist Papal aggression, and completely to dispel Popish delusion throughout our borders, by pouring in upon its victims the light of gospel truth, and inculcating the principles of true freedom, civil and religious, before which, under the divine blessing, the Papacy cannot long continue to stand.

Is the question then asked, how is this to be accomplished? To the consideration of this question the attention of every Protestant young man whom this address may reach is earnestly and solemnly invited. Among other means, let Young Men's Protestant Associations be formed, where none is already, in every town and village throughout the empire, especially where Popery or Tractarianism exists. Numerous Protestant Associations of leading men have been formed since the Papal aggression, but these do not supersede, and cannot supply, the place of Young Men's Societies. These considerations, among others, will shew their urgent necessity at the present crisis: *1st*, The members are thereby preparing themselves for the great struggle with the Antichristian foe, which is yet only at its commencement. The Protestantism of the country, though very powerful, is still to a large extent in a disorganized condition. From various causes, it is but too unprepared to present a bold and united front to the approach of the mystical Babylon. It is, therefore, of the utmost consequence, that young men should at once enrol themselves under the banner of our common Christianity; that they should *now* begin a course of training in a warfare that must be waged by the rising youth with unprecedented vigour. *2d*, In training for future conflict much present good may be effected. Not only may the members of such societies meet for studying the question of Popery in all its bearings, but they can also meet for prayer for the divine blessing on all efforts to repel error and to advance the truth. They can visit the houses of Popish families, quietly read with them the word of God, and thus direct them to the Saviour, from whom alone pardon and peace can be obtained. They can invite Papists to controversial meetings—a matter of great moment in the struggle with Popery. They can go from house to house among Protestants, hand in tracts which will expose the character and tendency of Romish superstition, and prevent error from gaining ground among those who profess

the truth. They can detect and reveal the attempts of Popish emissaries to pervert the minds of the credulous and unwary. Being generally more free from political bias than those of maturer years, they can use their influence, at least as individuals, in assisting to return sound Protestant representatives to the Legislature, to municipal and other public bodies, where the battle of Protestantism must be steadily fought. And they can from time to time use means to collect Christians of various denominations for united and importunate prayer to God for the speedy and universal overthrow of Papal Antichrist; and this is an instrumentality, in the use of which the souls of the suppliants are peculiarly benefited, and which God specially employs in the accomplishment of his gracious purposes.

Such are a few of the reasons for the movement here indicated, and also some of the departments of labour in which Protestant young men should engage. Lest this appeal should lead to no practical result, the following suggestion is made with the earnest request that it may be at once acted on. As soon as this address is read and considered, let a few young men meet, form themselves into a provisional or interim committee; let that committee take immediate steps to call a public meeting of Protestant young men, get a few speakers who will cordially enter into the proposal to address it; then let the society be formed, office-bearers and standing committee appointed. Let laws be prepared, and, if possible, let them be adopted at the first ordinary meeting of the society, and let practical operations be immediately entered upon. Young men wishing copies of laws and regulations may have them by applying to our secretaries, or to the secretaries of any other association with whom they may be acquainted.

As we are aware that several Young Men's Protestant Societies already exist throughout the country, we owe an apology for not asking these to join with us in issuing this appeal. We were aware of only a few addresses of the office-bearers of these societies, and before the others could be obtained much time would be lost before the appeal could be issued with the joint consent of all. It was on the whole, therefore, deemed advisable to issue it as soon as possible, that the movement might be begun at the best period of the season. It is contemplated to have a general combination of all Young Men's Societies on a strict footing of equality on the part of every local society in town or country. As a preliminary step to this, and inasmuch as the societies already formed are almost entirely unknown to each other, it is respectfully requested that the designation of every Young Men's Society, with the secretary's name and address, be sent to the secretaries here, (who will also be glad to receive suggestions on any of the subjects referred to,) it being contemplated at no distant period to hold a general meeting of delegates from all the societies already formed, or that may be formed, in the course of the next few months. In closing, let it be borne in mind, that the time for mere purposing and theorizing is gone past, and that action! action! must now be our watchword. This is essentially the policy of our adversary, who is at present rallying the young men of the Romish Church around the standard of idolatry and superstition, by forming them into associations similar in constitution to those we are now urging, though for very different purposes. May the Spirit of God breathe new life into the heart of every Protestant youth, and move him to enlist under the banner of the Captain of our Salvation, to give battle against his most deadly enemy, the Roman Antichrist; and thus, under God, to save our country, and the cause of

truth and freedom, from the danger with which both are manifestly threatened.

In name of the Society, we are, dear friends, yours very faithfully.

DAVID DICKSON, *President.*

DAVID STEVENSON, *Secretary,*
4 St. Cuthbert Street.

DAVID CALDWELL, *Cor. Secy.,*
72 Lauriston Place.

THREATENED SABBATH DESECRATION.

We cannot forbear noticing with great alarm the Report of a Committee of the House of Commons, recommending the opening of places of amusement in the metropolis on the Lord's Day. The entire Christianity of the land should stand forth in determined resistance to this proposal, as fraught with every kind of danger. We can easily see, from the tone of Parliament, and of a large portion of the public press, that the schemes of the Sabbath desecrators are likely to meet with very influential support, and we know that the entire influence of the Popish party will be exerted on the same side. Popery and Sabbath-breaking are synonymous, as the state of the whole Continent indicates; and it is singular that the scenes of Sabbath desecration which abound in Dublin should be coolly held up to the imitation of Protestant Britain. Popery gains by Sabbath profanation: for the reaction of every form of immorality tends to superstition; and if our Sabbaths were universally abolished, Rome knows that the period of her complete triumph could not be distant. To a large extent, it may be said, that to abolish the Sabbath is to abolish visible religion; and to abolish it in London is to risk its destruction over the entire kingdom.

The friends of truth must therefore bestir themselves with the utmost energy. They must not only seek to prevent encroachments on the Sabbath rest, but labour to put down existing forms of Sabbath profanation, and cordially support such measures for giving the labouring classes rest and recreation during the other days of the week as shall rob the Sabbath desecrators of their hollow and hypocritical pretences.

SPAIN.

Now that we have a professedly liberal Government in Spain, why should not some attempt be made to secure the free circulation of the Word of God, and the preaching of the glorious Gospel, in that benighted but beautiful land? Popery is undoubtedly the curse under whose blighting influences all its splendid capabilities have withered, and is in reality the parent of all its evils. Should not the Protestants of Britain and America earnestly address Espartero on the subject either by deputation or letter, if they are not prepared, like the Apostles, to send missionaries at once? During his former Government he proved that he understood at least some of the evils of Romanism. Since then he has spent some time in Britain, and the panic into which the Popish priests have been thrown proves that they are not insensible to the danger to which they are now exposed, of having the light of truth introduced amidst their roosts of darkness.



THE PAPISTS OF MANCHESTER PUTTING DOWN OPEN AIR PREACHING.

OPEN AIR PREACHING—HOSTILITY OF ROMANISTS.

WE are happy to see the primitive method of preaching the gospel under the open canopy of heaven extensively resumed both in Britain and America. It was natural to expect that this would excite the hostility of Romanists, whose adherents, although they may not be willing to enter Protestant churches, will listen to the truth in the open air. Accordingly, riots have taken place in both countries. In America, however, the right of speech has been fully vindicated; and we have no doubt, that if the ministers of the gospel are only firm and prudent, the same result will take place, not only in Great Britain, but even in Ireland. Meantime, however, our woodcut represents a scene which lately occurred in Manchester, thus described by an intelligent correspondent:—

To the Editor of the Bulwark.

MANCHESTER, 21st July 1854.

SIR,—In the *Manchester Examiner and Times*, of the 8th and 12th inst., are given details of a series of riotous assaults made on some of the City Missionaries while preaching in the open air. The scenes of these riots were Marsland Street and Chester Street. Within a short distance from these streets is situated "Little Ireland." Till within a recent period, "Little Ireland" was a very considerable colony of Irish Roman Catholics. A few years ago, however, a railway station was built on the spot, dislodging a large number of the inhabitants, who have consequently emigrated to the courts and streets in the immediate vicinity of those above named. On the occasions referred to, they poured out of their dens, and assailed the missionaries with every imaginable missile within reach. Showers of stones, mud, brickbats, and cabbage-stalks were hurled at them without cessation. Their chair was repeatedly thrown down, and their ears were deafened by the most hideous noises. Not content with uttering the most savage and unearthly yells, they brought out trays and other utensils to drown the voice of the speaker; while their fearfully expressive countenances and frantic gestures gave the finishing touch to an exhibition of desperate malignity that would have been worthy of the inhabitants of the bottomless pit. They succeeded in throwing down one of the speakers with such violence, that he received a severe contusion in the region of the heart, for which he has since been under medical treatment, and only escaped the fracture of a rib through the protection providentially afforded by his watch, which was deeply indented by the blow. Another missionary received a blow on the head which knocked him down, and the rest almost miraculously escaped serious injury, after being plastered with mud out of the sewer, which was thrown over their faces and clothes. Several of the hearers also were roughly handled, and one or two received serious gashes on the face. The missionaries brought the affair before the notice of the public in the articles referred to, while the Board warmly took up the subject, and pressed it repeatedly on the attention of the authorities. At last the Mayor and several Magistrates met and deliberated on the course to be pursued—a deputation from the Board of the Manchester City Mission being present. The result of their deliberation was a recommendation to the missionaries to desist from further attempts to

preach in that locality, accompanied with an intimation that they were not in a position to afford them protection. On the following Saturday, the 15th inst., an editorial article appeared in the *Guardian*, attempting to throw the entire onus on the missionaries—insinuating that they were rash and head-strong men—had given occasion for the riot, and had placed the magistracy in a delicate position by their imprudence. Now, Sir, is it not strange that in Protestant England such views should be endorsed by the leading organs of public opinion? Are we not even to be permitted to assemble quietly for the purpose of worshipping God, without first going cap in hand to the Popish powers in low places, and requesting their sanction to our proceedings? Must a despicable minority—a brutalized and cowardly herd of ruffians, be permitted to legislate for the entire community? Are ministers of the gospel to shape their conduct according to the dictation of a mob of Papists? Are societies like the City Mission to circumscribe their plans lest they should trench on what these wretched beings consider sacred ground? Or are the laws of our country so framed that they not only will not require the interference of the magistracy on behalf of our rights, but positively preclude them from acting? In this case no attack had been made on Popery. Its peculiar tenets were not even referred to. The missionaries confined themselves to the simple statement of the truths of the Gospel. They were standing in a street inhabited principally by Protestants, many of whom were most anxious to hear; while their assailants came from neighbouring streets, and yet the authorities could not protect them or their hearers. . . . I wish to observe, before I conclude, that the mob were evidently well organized. One man in particular was observed actively moving from group to group encouraging and directing the assailants, while ammunition in the form of a large quantity of stones was brought and dealt out in the very presence of the missionaries. I should have been glad to have made some further remarks, but fear to intrude too largely on your valuable space.—I am, Sir, yours very truly,

AN EYE-WITNESS.

THE HEART OF LONDON.

To the Editor of the Bulwark.

81, HATTON GARDEN, LONDON, August 1, 1854.

SIR,—The prominence which you have given in this month's Number of the *Bulwark* to the account of the opening of Saffron Hill new Roman Catholic Chapel, will, I trust, have the effect of drawing *special* attention to the subject, and aid the efforts which I have been making by the public press to shew, that this is but the commencement of a great effort on the part of the Romanists to plant the standard of the Pope in the *very heart* of London, and to make it the head-quarters from which missionary efforts will ramify, not only over the whole of the metropolis, but over the whole country.

The readers of your journal cannot have the fact too prominently before them, that close to this new chapel on Saffron Hill, the opening of which you have so strikingly described, there has been purchased by the Romanists a large site for their great new cathedral, to be called "St. Peter's of London," and that is to outtop St. Paul's close by; and they are prevented from com-

mencing this imposing structure only by some hinderance presented by the Paving Commissioners of the liberty of Saffron Hill. It is only a few days ago that there appeared in the *Morning Advertiser* some account of the efforts that are being made for the accomplishment of this object.

Your readers should also know that the Romish priest of this district is making every possible exertion to secure this portion of London, by opening schools among the dense population, and by drilling the people to every possible opposition to the dissemination of gospel truth amongst them.

I am thankful, however, to be able to say, that already we have been enabled practically to dispute the possession of this territory with the Pope; and I would hope, that before long his efforts in this quarter will have served the cause of Protestantism. In consequence of this daring step, means have been supplied me to employ a special missionary to the Romanists; and I have now at work amongst them a devoted spiritually-minded man, who was a priest of the apostasy for fifteen years, with unblemished character, and who came out from the doomed system simply from reading the word of God, and who is now anxious to preach the faith that once he despised. We want, however, farther means; and these being furnished to us, with the Lord's help, we shall obey his word, which says, "Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord." (Jer. l. 14.)

I ask you, in the Lord's name, to help us, by urging our Protestant friends to send our treasurer help for our schools in this densely populated poor neighbourhood, and to enable us to open another; and I thank you most cordially for the article in your journal which has been the occasion of this letter.—I am, Sir, very faithfully yours,

GEO. MANSFIELD,

Incumbent of St. Peter's, Saffron Hill.

ROMISH RELICS.

CALVIN, the great Reformer, once employed a leisure hour, probably as a relaxation from the more serious and important occupations to which his great powers were usually devoted, in preparing a sort of classified catalogue of the relics which the Papists were at that time exhibiting in different countries. This, like most of Calvin's works, was translated into English, and published at London in 1561. Another translation of it has just been published at Edinburgh, with a very valuable "Introductory Dissertation on the Miraculous Images as well as other Superstitions of the Roman Catholic and Russo-Greek Churches."* This translation of the Reformer's Treatise on Relics is very seasonable. The Introductory Dissertation, forming by much the largest portion of a very handsome volume, is learned and ingenious, and embodies a large amount of useful and interesting information. We suspect that we owe this Dissertation to the distinguished foreigner to whom we are indebted for the History of the Reformation in Poland, and the Sketch of the Religious History of the Slavonic Nations, and we cordially thank him for it as a valuable contribution to the cause of Protestant truth. The subject of Relics, brought before us by Calvin and his translator, is curious in itself

* Edinburgh: Johnstone and Hunter. 1854.

and may suggest to us some useful and seasonable reflections on the general character and tendencies of Romanism.

Calvin's little Treatise on Relics was designed to enforce and illustrate the expediency of having a complete register of the relics of saints which were exhibited in Popish countries, and to make a contribution to this object by giving an enumeration of the principal relics then exhibited, so far as he knew or recollected. The design of forming a complete *Catalogue Raisonné* of Popish relics, which Calvin advocated, has not, so far as we know, been fully carried out, but enough has been done in the way of exhibiting the actual state of belief and practice in this respect in Popish countries, to develop the true character of Popery, and to confirm the propriety of applying to that system some of the most awful declarations of the Sacred Scriptures. The description of the Apostle, (1 Tim. iv. 2,) "speaking lies in hypocrisy, having their conscience seared with a hot iron," which we believe to have been intended chiefly to apply to the inventors and promoters of Popery, is fully realized in the history of their relics, and of the pretended miracles connected with them. Popish relics, our readers are aware, are parts of the bodies or of the clothes of persons mentioned in Scripture and of more modern saints, or articles that belonged to them, or were used by them. It is a point of faith in the Church of Rome, that due honour is to be given to the relics as well as to the images of saints, though she has prudently abstained from giving us any distinct information as to what the honour is that is due to them. The general proposition that honour is due to the relics of saints, has nothing whatever to sanction it in the word of God, and therefore it is unwarrantable to propound it as an article of religious belief, even if it be true in itself. There is a sense in which the proposition might be admitted to be true, though it should certainly not form an article of a religious creed, or exert any influence in our practice in regard to religious matters. It is a natural tendency of our constitution to regard with a feeling of interest and to treat with respect, any relics that may have been preserved, of men who have been eminently distinguished for excellent and valuable qualities, or who have rendered important services to their fellow-men in their day and generation. The relics of such men, anything that belonged to them, if they had been really preserved and were duly authenticated, most men would contemplate with a feeling of interest, and would wish to see preserved from neglect or indignity. We might in this way be said to pay them due honour, provided the interest we felt, and the respect we paid, were regulated by a right estimate of the real qualities and the actual services of the men of whom they were relics. But there is no religion in all this, neither in the state of feeling nor in the conduct which flows from it. It forms no part of the duty which God requires of us, to cherish this tendency, or to seek for opportunities of gratifying it. The tendency may be indulged without sin, so far as the dictates of right reason and common sense sanction it, and so far as real opportunities of doing so are afforded to us in providence. But it should be remembered, that there is a very strong tendency in human nature to substitute something else of inferior value and of easier performance, for the religion which God requires of us—to invent a religion for ourselves, and to rely upon things of our own invention as if they were acceptable to God, and fitted to secure his favour. It is one leading characteristic sin of the Church of Rome, that instead of trying to check and eradicate this sinful and dangerous tendency, she has encouraged and strengthened it, and has sanctified it by throwing around it the garb of

religion. It is an example of this grievous sin, so strikingly characteristic of the whole Romish system, that Papists are taught that it is a religious duty to pay honour to the relics of saints, and are led to expect that in some way or other they will derive spiritual benefit from the discharge of this duty.

While there is nothing whatever in Scripture fitted to sanction and encourage the giving honour to relics, there is much that is plainly intended to discountenance it. Independently of the general scriptural principles establishing the sinful and dangerous character of the tendency in human nature, formerly referred to, in which the giving religious honour to relics originates, we have the very striking and impressive warning of the destruction of the brazen serpent by Hezekiah, because it had become an object of religious veneration to the people. It may also, we think, be said with truth, that God has sufficiently declared his mind and will upon this subject in his providence, by so regulating the course of events, that in point of fact there are not any real and genuine relics of any of the men mentioned in the Bible, and that the plainest evidence of the grossest falsehood and fraud is stamped upon the whole subject of relics as exhibited in the ordinary practice of the Church of Rome. It is to this last view of the subject that Calvin's Treatise on Relics more immediately leads us to advert.

Calvin gives an enumeration, so far as his knowledge and recollection extended, of the principal relics of saints then usually exhibited to the veneration of the faithful in Popish churches in different countries of Europe. The enumeration is, of course, very incomplete. It would seem, especially, as if Calvin had been very imperfectly acquainted with the treasures of extraordinary relics which were then and are still exhibited in the churches at Rome, under the immediate superintendence and authority of the Pope, and at Seville, Compostella, and other places in Spain. He has produced enough, however, to prove, if any man of common sense needed proof, that the whole system of relics is characterized by deliberate fraud and gross imposture. There is scarcely a person of eminence mentioned either in the Old or the New Testament, not excepting of course our Saviour and his mother, of whom the Church of Rome does not possess and exhibit relics, parts of their bodies or clothes, or articles which they possessed or used. Most of the Apostles have half-a-dozen of different bodies, all held forth as undoubtedly genuine, and still occasionally exhibited in different Popish countries to the veneration of the faithful. The head of John the Baptist is a favourite relic in the Church of Rome, and accordingly no fewer than a dozen of different heads of him have been, and probably still are, exhibited, each of them of course declared by the ecclesiastical authorities of the place, and believed by their miserable dupes, to be the genuine head that was presented to Herodias. Not only have all regard to truth and probability been set at defiance by the inventors and exhibitors of Popish relics, but in many cases the grossest impiety and indecency have been displayed. Many things have been said and done by Popish authorities, in connexion with this matter, which are most offensive to every pious and proper feeling, and are protected from public exposure by their very profanity and indecency. It has been asserted, and we have no doubt truly, that the Church of Rome has exhibited as much of wood and iron, alleged to have constituted the cross which our Saviour bore and the nails which affixed his hands and feet to it, as would construct a man-of-war, and as much of his blood and of his mother's milk as would set it afloat. How infamous is it that such frauds should be practised by men who profess to be the spiritual guides of their fellow-men; how deplorable that responsible

beings should be deceived and defrauded in this way ; and how natural that in Popish countries men of intelligence and education should be infidels and scoffers.*

This deliberate system of falsehood and fraud, extensively prosecuted, and continuing to the present day, is one of the most characteristic features of Popery, and of itself goes far to identify it as the man of sin, the mystery of iniquity. Almost every Popish place of worship has some relics, usually placed, we believe, under the altar, and all these relics are palpable frauds. Is there any class of men of whom it can be said so truly as of the Popish priesthood, that they "speak lies in hypocrisy, having their conscience seared with a hot iron?"

This exhibition of deliberate fraud and falsehood is not a piece of antiquated folly and superstition. It subsists in full force in the present day, and continues as fully as ever to characterize the system which alone could have produced it. Calvin enumerates many of the principal relics which notoriously were exhibited in Popish churches at the time when the Reformation commenced. And it is interesting to notice in surveying his enumeration, that many of the identical relics which he describes as exhibited three centuries ago still subsist, and are still held up to the veneration of the faithful. One curious specimen of this may be mentioned, as illustrating the identity of the Church of Rome in Calvin's times and in our own day. Calvin mentions as a thing quite notorious in his day, that our Saviour's seamless coat was to be seen at Argenteuil, near Paris, and also at Trêves, in Germany. Whether or not it is still found at Argenteuil, we are unable to say. But all the world knows, that in 1844, the Trêves one was exhibited with great solemnity, in the cathedral of that city, by the authority of the archbishop, and that above half a million of pilgrims from almost all Popish countries resorted thither to be edified by the sight of it. These people of course were expected to pay, in some way or other, so far as they could, for the privilege they enjoyed, and were taught that they would derive spiritual benefit from it. And all this took place near the middle of the nineteenth century, in enlightened Germany, under a Protestant sovereign, and with the full sanction and encouragement of the ecclesiastical authorities. Many of the relics that were exhibited in Popish churches when the Reformation commenced, and some that are mentioned by Calvin, have since disappeared or been destroyed. In our own country, the public exposure of the gross frauds practised in regard to relics and miracle-working images, contributed greatly to the spread of the Reformation. The grand relic of which Geneva boasted, when the Reformation was first introduced into it, was a bit of the brain of the Apostle Peter. But when it fell into the hands of Protestants, and was subjected to examination, it proved to be a piece of pumice-stone. This, however, could be easily dispensed with, as they still have at Rome his whole body, his chair, his chain, and his staff. A few years ago, the Archbishop of Paris exposed to the veneration of the faithful in that enlightened city, an extraordinary collection of relics, far too precious to be exhibited in general or upon ordinary occasions, including our Saviour's crown of thorns, which was palmed upon St. Louis as a genuine relic in the time of the Crusades.

* The following is one of the best stories we remember to have read upon this subject. There is nothing in the least improbable in it, though we do not vouch for its historical truth. A Protestant being shewn in a Popish cathedral what was said by the guide to be the sword with which Balaam struck his ass, suggested that we are not told in Scripture that Balaam had a sword, but merely that he wished for one ; to which the honest exhibitor of the relics replied, "Oh, very well then, this is the sword he wished for."

And a few months ago, a splendid ceremonial was got up and performed at Amiens, in which Dr. Wiseman and many other eminent ecclesiastical dignitaries took part, to do honour to the translation, that is, the removal from one place to another, of the relics of St. Theodosia.

These facts prove that the Papists of our day are not in the least ashamed of the wholesale system of falsehood and fraud connected with the subject of relics, but, on the contrary, still find it, or at least believe it, to be for their interest, to carry it on with as much effrontery as ever. The practice of venerating pretended relics, in the genuineness of most of which no man of intelligence and common sense can believe, prevails so generally over the Church of Rome, as to form a legitimate characteristic of Popery, and to involve the Church in the guilt of the vast accumulation of fraud and imposture which it implies. And then, besides, it is to be remembered, that the churches and chapels at Rome, which are under the immediate and absolute control of the Pope himself and his advisers, are the great storehouses of these pretended relics. When these masses of trash and trumpery, of filth and fraud, are openly exhibited in the principal churches at Rome, we are fairly entitled to hold the Pope and the college of cardinals as guaranteeing their genuineness, and as thus deliberately and habitually practising what they know, and what every man of sense knows, to be gross falsehood and imposture. When the Pope recently, as the newspapers informed us, sent, as special marks of his affection, a tooth of the Apostle Peter to the Emperor of Austria, and a bit of the manger in which the infant Saviour lay to the Duke of Brabant, the heir to the crown of Belgium, his Holiness must be regarded, in common honesty, as having pledged his infallibility to the genuineness of these articles. Many Protestants would probably pass by the record of these facts with a mere smile at their ridiculous absurdity, but if they would consider more deliberately what such transactions really imply and plainly indicate, they would see that they involve a fearful amount of iniquity and effrontery, and that they are fair specimens of the shameless fraudulency which is a pervading characteristic of the whole system of which the Pope is the head.

A ROMISH MIRACLE IN PRESTON.

At the opening, very recently, of the new place of worship erected by the Romanists of Preston, the priest who preached the sermon gave the following as the origin of the erection of the edifice:—"Many of them (his hearers) might have heard of a servant girl in this town (Preston) who lay dangerously ill, but who, when apparently past all hope of recovery, had been miraculously restored to her accustomed health by being anointed, by a priest who visited her, with the oil of the blessed St. Walburge, and that too in a manner almost instantaneous. Struck with so signal a miracle, two priests had conferred together, when one of them proposed that they should evince their gratitude for such a mercy by raising subscriptions to be devoted to the erection of a church, dedicated to the saint by whose instrumentality, under God, so striking a cure had been performed. Subscriptions were commenced, and the fruits of them were the edifice in which they were then assembled." We must not wonder at the marvellous tales of winking-images and other absurdities imported from abroad, when, in the town of Preston, this miracle is pretended to have been wrought.



ROME OUTWEIGHED BY THE BIBLE.

THE BIBLE WEIGHED AGAINST THE POPE AND TRADITION.

THE idea of our woodcut is taken from an old plate in which the essence of Protestantism is emblematically represented. The Reformation was largely aided by woodcuts, and our ancestors used them extensively. The one before us represents the Bible in one scale, outweighing the books and clergy of Rome, the keys of Peter, the triple diadem of the Pope, &c. ; whilst the discomfited priests of the Vatican are looking on with consternation on the one side, and the Reformers with satisfaction and complacency on the other. This is an epitome of the whole subject.

THE LATE PROTESTANT CONFERENCE IN EDINBURGH.

WE gladly give insertion to the subjoined communication, and bespeak for it the immediate attention of the members of Conference. And though we believe it is quite unnecessary to support its appeals by any argument of ours, yet we cannot help adducing one important consideration.

The tide of public opinion seems now in good earnest to be flowing in the right direction. The Popish party have for the present been foiled in their attempts to obtain Popish jail chaplains, to introduce the mass into the Middlesex Reformatory Schools, and to secure the passing of Mr. Headlam's most obnoxious Mortmain Bill. What is still better, by a narrow majority of 16, and this obtained, as Mr. Lucas confesses, by "a trick," the Maynooth endowment was, a few nights since, saved from being transferred from the Consolidated Fund to the Annual Estimates; and the brigade have now formally announced to the Irish priests that Maynooth is "doomed," and that the sooner they prepare for the worst the better. In a word, things are now in such a state, that if we will but *zealously persevere*, under the Divine blessing, success seems certain.

But just as the danger of the Popish party increases so do their exertions. To their former extraordinary activity is now being added the energy of desperation; and this we may rely upon, that no means, however unscrupulous, will be neglected to turn the fortunes of the conflict, at this its very crisis, and snatch from us the palm while we are in the act of grasping it. If ever, therefore, we ought to *redouble* our exertions it is *now*. By so doing we will expedite the issue of the strife, and save much labour and expense. But any relaxing of our efforts at present would, in all likelihood, prove most calamitous, besides throwing back the issue perhaps for years.

Therefore it is that the Scottish Reformation Society is engaged in the earnest prosecution of the important measures committed to it by the Conference—is at this moment commencing over Scotland a similar movement to that which last year was crowned with so much success; and only waits the requisite supply of funds in order to push forward the great work with increasing energy.

Need we therefore add, that we are sure the friends of Protestantism will promptly and liberally respond to the present appeal. That not a little of our late successes in Parliament itself, has been owing to the exertions of this Society, is abundantly manifest from the repeated and bitter allusions which the friends of the Pope have made in the House of Commons to its labours. It will be perceived that, "in prosecuting the measures entrusted to it by the Conference, the Society has already expended at least three times the

amount that has yet been remitted to it by the members of that body." Let every member of the late Conference, then, endeavour to procure for it a small sum by collection or otherwise, on the *earliest possible day*, and thus shall the great work it is engaged in go prosperously on towards a triumphant issue. The following circular has been sent to those who have not yet contributed :—

"6, YORK PLACE, EDINBURGH, 9th August 1854.

"REV. DEAR SIR,—You will remember that at the late Conference of the Protestants of Scotland, several measures were resolved upon essential to the success of the Protestant cause in its present momentous crisis ;—that the carrying out of these was committed to the Scottish Reformation Society ; and that the Conference pledged itself to raise funds for defraying the extra expenditure which the prosecution of these measures would necessarily entail upon that Society. Accordingly, on the 6th of April last, the Standing Committee of Conference addressed a circular to you, as a member of Conference, reminding you of this pledge, and earnestly requesting that you would, by collection or otherwise, raise a small sum in your congregation for this important object; and have it transmitted to us on or before the 1st of May.

"As we have received no reply to that communication, we have been instructed once more to address you, and most earnestly to beg your serious and immediate attention to this matter.

"In prosecuting the measures entrusted to it by the Conference, the Scottish Reformation Society has already expended at least *three times* the amount that has yet been remitted to it by the members of that body. To carry out these measures to their complete accomplishment, a large additional outlay must of course be incurred. But, without much more liberal aid from the members of Conference than has yet been received, the Society cannot possibly perform the work they have assigned to it. The great cause must therefore sustain most serious injury at this its most critical yet hopeful hour ; and the effect on the final issue of the struggle it is impossible to foretell.

"We therefore confidently hope that, under such circumstances, you will at once bring this matter before your congregation, and have a collection made on behalf of the funds with the least possible delay. And should any hindrance exist to your making such a collection immediately, you will much oblige by informing us how soon we may expect to receive it.—We are, Rev. dear Sir, yours truly,

"GEO. LYON, } *Secretaries of*
 "E. M. DILL, } *Conference."*

POPERY "THE MAN OF SIN."

(Concluded from last Number.)

FIFTH PROOF—THE PERSECUTING SPIRIT OF ROME.

ST. JOHN expressly declares in his Revelation, that the "great whore was drunk with the blood of the saints ;" or, in other words, he predicts that the apostate Church would shed, in defence of her errors and usurped authority, seas of human blood. This is a remarkable prophecy ; and who, in the primitive times of the gospel, could have supposed that it would ever be fulfilled ? And yet its fulfilment has taken place to the very letter. We might almost venture to say, that it has been *more* than fulfilled. The religion of Jesus is mild and peaceful ; it breathes nothing but gentleness and love. It aims to make all men live in amity and harmony. But alas ! the same religion, corrupted by Antichrist, loses all its heaven-born qualities. Instead of kind and forbearing, it becomes fierce and sanguinary. It smells its victims afar off. It delights in blood, and swallows it greedily even in large mouthfuls. Cæsar, Alexander, and Napoleon, were warriors steeped in blood ; but large as were the quantities shed by them, they cannot once be compared with the rivers of it poured out by Antichrist. The number of saints slain by the armies of Popery, or tortured and burned by the Inquisition, amounts to millions. Professor Edgar of Belfast estimates it at sixty-eight millions. And Dr. Scott, in his excellent Commentary, had previously observed, that "the persecutions, massacres, and religious wars, excited by

the Church and Bishops of Rome, have occasioned the shedding of far more blood of the saints of God, than all the persecutions of professed heathens from the foundation of the world." We may remark, however, that the amount of slain, or rather murdered, is far larger than it is possible to compute, and for this plain but painful reason, that all access was denied to their damp, cold, under-ground dungeons, and that their worst and most horrid cruelties were perpetrated in secrecy and in darkness.*

Nor were these diabolical crimes merely the progeny of what are called the Dark Ages. They are quite congenial to the taste of Popery, and in fact the necessary consequences of her principles. They are just such doings as we might anticipate Antichrist would indulge in, and therefore furnish strong proof that the Church of Rome contains an Antichrist within her pale. The Papacy would cease to be antichristian were she to give up these principles, and cease to act upon them. Were it not for the antagonism of Protestantism, and the forces of resistance it is able to bring into the field, she would exhibit these principles in action in every part of Christendom. Her leading priests and most approved organs declare this, and boast of it in the boldest and most unmistakable language. If the Papacy were again to succeed in recovering her supreme power over the nations, and for this she continually aspires, and indefatigably labours, she would exterminate with fire and sword all who refused to subscribe to her creed and submit to her despotism. One of our English Queens is known in history under the name of "Bloody Mary;" but every Romish potentate, if true to his faith, must be more or less expert in shedding blood, and therefore more or less deserving the same horrid nickname. He would cease to be truly Papistical if he felt any antipathy to this murderous practice. He would be in the fair way of becoming Protestant if he began to feel any qualms of conscience on the subject; at least we might entertain some promising hopes of him. Any weak-hearted aversion to the sight or shedding of blood would most certainly excite the suspicions of the Inquisition, and even bring down upon his devoted head the *red* vials of Rome's unsparing wrath.

CONCLUSION.

Popery has been often termed, (as we have already remarked,) and with great justice and propriety, "Satan's masterpiece;" and it possesses in the fullest measure all the immoral and mischievous tendencies which we should reasonably expect to find in such a system. There is no vice however gross and degrading which Popery is not ready to indulge in and favour, when it can suit or serve her purpose. There is no crime, however hideous or detestable, which she is not willing to commit, when it seems in any degree fitted to advance her cause. All the forms and varieties of moral evil are found in Popery, and found in luxuriant abundance. They are the fetid atmosphere in which she breathes most freely; the very garbage she delights most heartily to feed upon. Popery may well be said to furnish the congenial soil in which the weeds and tares of Satan most easily grow and most abun-

* "No computation," Scott justly asserts, "can reach the numbers who have been put to death in different wars, on account of their maintaining the profession of the gospel, and opposing the corruptions of the Church of Rome. A million of the poor Waldenses perished in France; nine hundred thousand orthodox Christians were slain in less than thirty years after the institution of the Jesuits; the Duke of Alva boasted of having put six and thirty thousand to death, in the Netherlands, by the hands of the common executioner, during the space of a few years. The Inquisition destroyed, by various tortures, one hundred and fifty thousand Christians within thirty years. These are a few specimens, and *but a few*, of those which history has recorded; but the total amount will not be known till 'the earth shall disclose her blood, and shall no more cover her slain.'"

dantly flourish. It is suited to the corruption of human nature, and it renders that corruption stronger, deeper, and more inveterate. But were we asked to single out and specify the most striking and prominent of its immoral attributes, we should make mention of these four—idolatry, impurity, cunning, and cruelty. There is no professed system which the world has yet seen, and many of them are bad enough, which contains and manifests these forms of evil in the same fulness and luxuriance. No idolatry can be said to equal hers; she not only creates her own god, but she eats him, and the eating of him forms the most sacred part of her religious service. No impurity comes up to hers; she strictly forbids her clergy to marry, and rather than that they should enter into the holy state of matrimony, she would prefer to see them enter the brothel or indulge in concubinage. Her convents and nunneries have often been little better than houses of bad fame, and her nunnery priests, secular and regular, are in all such cases the leaders of licentiousness. Even some of her Popes have breathed the air of Sodom, and rendered their names infamous by their monstrous profligacy. Her cunning, as perfected by the Order of Jesus, is the deepest, subtlest, and most ensnaring in the world. It is almost impossible for youth or simplicity to escape from it. It is a complication of fraud, sophistry, and perfidy, raised to the highest degree. Morals are ruined by it. It has often excited the wonder and indignation of Christendom. The Order has even been put down in Popish countries and by Popish sovereigns. But its fortune has been various. At present (1854) we see it revived and patronized by the higher powers all over the Continent, because it is favourable to despotism, and in the present circumstances of Europe, perhaps necessary to preserve it. Her cruelty has been fiercer and more savage than any that has ever been practised by the most powerful and most unprincipled of tyrants. Her instruments of torture have been more numerous and ingenious than any ever devised; and more of innocent blood has been shed by her than by all the conquerors who have been permitted as scourges to punish and desolate the earth. When holding supreme power, she was constantly drunk with the blood of the saints; and could she regain her former seat, she would instantly begin to intoxicate herself with copious libations of the same red draught. Who can look upon the bold, brazen, and bloated face of Babylon's great whore without perceiving on it the brand of Antichrist? Who can examine her policy and deeds, without exclaiming, she is Satan's masterpiece? Who can look forward to her approaching fall without a transport of joy? And who would not be ambitious to lend a helping hand in hastening the accomplishment of this grand event?

Some Protestants, at least some professing ones, may be apt to think that we have now painted Popery in too dark colours. They admit it to be bad, but they will, perhaps, accuse us of making it worse than it really is. But there is much reason to fear that these over-liberal professors are not well-informed on the subject, and that they have not studied the Romish system so fully as they ought to do. If they believe the Pope to be the "Man of Sin," they can never think leniently of Popery; and if they do not believe in this scriptural fact, then they are not true Protestants, or at least they are not Protestants of the best school. Luther, Zuinglius, Calvin, Knox, and all the other champions of the Reformation, took up arms against Popery, and fought against it unto the death, because they believed it to be the great antichristian apostasy; and they would certainly have refused the name Protestant to any person who professed to entertain any doubt on so essential and important a point. To us it humbly appears, that they who doubt of it must be doubters from ignorance, for it seems next to impossible fully to study the subject, and

then to come to any other conclusion. And there is no subject more deserving the study, not merely of religious inquirers, but even of secular politicians. For it may be held as certain, that the controversy between Popery and Protestantism will form in the history of the immediate future the grand and peculiar topic of national regard or popular interest. It will be the engrossing topic almost everywhere—in every public and every private circle—in Cabinets, in Parliaments, in families, in civic meetings, ecclesiastical synods and assemblies. Many of our legislators may probably exclaim, that they have nothing to do with religious controversy; but they will find it as easy to escape from themselves as from it. It will attend them everywhere, and force them, however unwilling, to attend to it. The course of Providence, more especially its predicted course, cannot be diverted or resisted; the thing is impracticable and impossible; and the future events in Christendom (perhaps we might say the world, for the power of Great Britain extends over the world) will be, in a great measure, shaped and regulated by the paramount and pervading posture of this controversy. The crisis of the struggle between Protestant truth and Popish error is not far distant; the eyes of the Church and of the world will be both keenly directed to it; and the interest excited by the hosts of contending combatants will be so intense as to be without a parallel in the history of mankind. Happy for our enlightened and beloved country, that she is not only on the right side, but the commanding leader on that side. In the course of the contest will she become greater than she has ever been, and at its close will her greatness exceed that of any other nation? She has gained many splendid victories over both Popish and Pagan nations; those over Popish have been the most signal and celebrated; but there is still a victory in reserve for her, if she is only faithful, which will probably throw both Trafalgar and Waterloo into the shade; and this is no other than her victory over Babylon the great. We live in a most interesting era, for we are almost within sight of her predicted ruin and fall. Soon shall she be broken with a rod of iron, and dashed into a thousand pieces, as a potter's vessel. The Man of Sin is the son of perdition, and perdition is his certain and inevitable fate. This fate he cannot escape, if all the ruling powers on earth were to step forward and combine in his defence. The overthrow of the mystical Babylon will most certainly be accomplished, and should natural means fail in accomplishing it, supernatural agency, we need not doubt, will be resorted to in order to secure her final and complete destruction.

MONKISH INDOLENCE.

A RECLUSE, it is said, living in the early ages of Christianity, betook himself to a cave in Upper Egypt, which, in the time of the Pharaohs, had been a depository of the mummies, and there lived to pray, to converse with the spirits of the dead, to mortify himself, eating only dates, and drinking only the water of the Nile. At length, becoming weary of life, he prayed one day more fervently than ever, and then, sinking exhausted into a profound sleep, there appeared to him a vision of an angel in a dream, commanding him to rise, and cut down a neighbouring palm tree, and make a rope of its fibres, after which the angel promised to appear to him again. Upon awaking, the hermit instantly resolved to obey the vision; and, travelling for many days from place to place in search of an axe, he found himself happier than he had been for many years. His prayers, though shorter and fewer than those he had been accustomed to offer, outmeasured them in fervour

and effect. Having returned with the axe, he cut down the tree, and with much labour and assiduity for a long time, prepared the fibres to make the rope; and, by daily occupation, after some weeks he had completed the command. According to promise, the celestial visitor that night appeared again and said, "Dominico, thou art no longer weary of life, but happy. Know, then, that man was made for labour as well as for prayer—the one being not less essential to his welfare than the other. Arise in the morning, take the cord, gird up thy loins, go forth into the world, and let it be a memorial to thee that God expects from man, if he would be happy, a course duly adjusted both to his animal and to his spiritual nature."—"A Practical Treatise on Business," p. 5.

POPERY AS IT IS. BY JOHN FOSTER.

"Now surely we are not coming round to a virtual disavowal of the Reformation, by a discovery at last that Popery is *not* a most execrable and pernicious imposture, a deadly corruption of Christianity, and a system essentially intolerant, tyrannical, and malignant. No doubt it has, as a *practical* system, come under some degree of *compelled* modification in countries where liberty and knowledge have acquired the ascendancy. But let it not take the credit of that. It is in itself (as indeed itself avows) unchangeable. Let these *compelling influences* (which it has always done all it could to resist) have the credit, and not Popery itself, of whatever mitigation has *practically* taken place. The modern Catholics, in this country, such as the late Butler and Eustace, the present Murray, O'Connell, &c., are protesting against the imputation to them and their Church of the persecuting spirit and the noxious principles. They, and their religion too, are all charity, candour, and benevolence—if you will believe them. But I cannot believe them. How should I, while they at the same time avow and swear a firm fidelity to a Church which by the unalterable laws of its institute makes intolerance—the extirpation of heretics—a *duty*? When they come talking or canting in this strain, I would say to them, Your Church, your sovereign authority, to which, on peril of your souls, you must maintain an inviolable fidelity,—has it ever revoked its sanguinary decrees and injunctions?—but indeed the very idea is foolish, since an infallible and unalterable authority *cannot* revoke its decrees. I would say, Do you disown the grand and final standard of your Church, the Council of Trent? Answer, like honest, plain-spoken men, *Yes*, or *No*; and don't be playing fast and loose with us. If you say *No*, it is then in vain for you to pretend to charity, liberality, and all that; in vain that you charge us with bigotry and injustice in imputing to you the odious principles which are essentially inherent in your institution. If you say *Yes*, and yet profess to adhere firmly to your Church, what becomes of your fidelity, your consistency, your honesty? If you can thus, just as it serves your purpose, be off and on with your adored Church—your very religion itself—how can we depend on your integrity in anything else?—What, at this rate, really *are* your principles, and what *is* your unalterable, infallible Church? Do not falter and mystify; but either explicitly declare that you abjure the intolerant and murderous maxims which that Church binds you to maintain, and thus bravely incur its anathema, or distinctly avow that you maintain those maxims,—and then we shall know on what ground to meet you, and on what terms to give you that toleration which you virtually tell us you could not *in conscience grant to us*, if, as in Italy or Spain, you were powerful enough to withhold it. Tell us you approve that exercise of the Church authority under which, in Italy, &c., a man (not having the rights and exemptions of a foreigner) could not publicly avow himself a Protestant but at the cost of his property, liberty, and probably his life. This would be honestly telling us that if only you had the *power* you would do the same here and everywhere.—It is only on this sanguinary and exterminating, but *essential*, principle of the Romish Church that I am commenting. As to the many fooleries and corruptions of what may be called *simply religious* doctrine and institution, let them pass, as not *directly interfering with the civil peace of society*. . . . And little less to be condemned than their fanaticism on the one hand, is, on the other, that sort of cant of liberalism, now in vogue in some of our journals and speech-makings, which deprecates all zeal against Popery, assuming, by implication at least, that one mode of religion is just as good as another, that is, that none of them has any real basis in truth and divine authority. . . .

"There has been expressed a great deal of contempt for the handle made by the fanatics of *Dens' Theology*; and some of the Irish Catholic prelates have affected to consider that as but a sort of obsolete thing, and to wonder it should have been brought from some musty recess against them. Now it did, I recollect, appear to me, that the Bishop of Exeter, in one of his speeches, decisively saddled those ecclesiastics with that book, as was authorized by them both formerly and at the present time."

POPISH QUIBBLES.

"You may see in Lucian, (in his vindication of his images,) that they did not take their statues to be real gods, but only representations of them. The same doctrine may be found in Plutarch; and it is all the modern priests have to say in excuse for their worshipping wood and stone, though the vulgar are apt to confound that distinction. I always, if possible, avoid controversial disputes: whenever I cannot do it, they are very short. I ask my adversary if he believes the Scripture; when that is answered affirmatively, their Church may be proved by a child of ten years old, contradictory to it, in their most important points. My second question is, if they think St. Peter and St. Paul knew the true Christian religion? The constant reply is, O yes! Then say I, purgatory, transubstantiation, invocation of saints, adoration of the Virgin, relics, (of which they might have had a cart-load,) and observation of Lent, is no part of it, since they neither taught nor practised any part of these things. Vows of celibacy are not more contrary to nature than to the positive precept of St. Paul. He mentions a very common case, in which people are obliged by conscience to marry. No mortals can promise that case shall never be theirs, which depends on the disposition of the body as much as a fever; and 'tis as reasonable to engage never to feel the one as the other. He tells us the marks of the Holy Spirit are charity, humility, truth, and long-suffering. Can anything be more uncharitable than damning eternally so many millions for not believing what they never heard? or prouder than calling their head a vice-god? Pious frauds are avowedly permitted, and persecution applauded. . . .

"As I do not mistake exclamation, invective, or ridicule for argument, I never recriminate on the lives of their popes and cardinals, when they urge the character of Henry the Eighth; I only answer, good actions are often done by ill men through interested motives, and 'tis the common method of Providence to bring good out of evil: history, both sacred and profane, furnishes many examples of it. When they tell me I have forsook the worship of my ancestors, I say I have had more ancestors heathen than Christian, and my faith is certainly ancients than theirs, since I have added nothing to the practice of the primitive professors of Christianity. As to the prosperity or extent of the dominion of the Church, which Cardinal Bellarmine counts among the proofs for its orthodoxy, the Mahometans, who have larger empires, and have made a quicker progress, have a better plea for the visible protection of heaven. If the fopperies of their religion were only fopperies, they ought to be complied with, whenever it is established, like any ridiculous dress in fashion; but I think them impieties: their devotions are a scandal to humanity from their nonsense; the mercenary deceits and barbarous tyranny of their ecclesiastics, inconsistent with moral honesty. If they object to the diversity of our sects as a mark of reprobation, I desire them to consider that objection has equal force against Christianity in general. When they thunder with the names of fathers and councils, they are surprised to find me as well (often better) acquainted with them than themselves. I shew them the variety of their doctrines, their violent contests, and various factions, instead of that union they boast of. I have never been attacked a second time in any of the towns where I have resided, and perhaps shall never be so again after my last battle, which was with an old priest, a learned man, particularly esteemed as a mathematician, and who has a head and heart as warm as Whiston's."—*Extract of a Letter from Lady Mary Wortley Montague to the Countess of Bute*, vol. iii. pp. 33-36.



A PRACTICAL MODE OF DEALING WITH TRACTARIANS.

THE SURPLICES LOCKED UP.

THE difficulty of dealing practically with Tractarians, so as effectually to put down their Romish practices, seems the most hopeless part of our social problem. If this difficulty cannot be solved in a constitutional way, we have no doubt the Protestantism of England will, by some violent process, prevent the country from being handed over to the Pope by traitors. If church dignitaries will not, or cannot act with energy, there are growing symptoms that churchwardens and the people will. In the parish of St. Anne's, Westminster, a new church was lately erected. Mr. George, the churchwarden, in a letter lately published, says, that although Tractarianism had in a great measure emptied the parish-church, "yet, under the specious pretext of want of accommodation for the poor, a new church, subscribed for by well-meaning persons, has been opened and placed under the control of the rector; where, if it is really the Church of England, we may well say, with Dr. Pusey, that it has no distinctive doctrines! and here, with 'the meretricious decorations'—the 'symbolical ornaments'—the 'gilded paper of the chancel'—the 'candlesticks'—the 'cross'—the 'intoning parson'—the 'whistling choristers'—the 'ringing of the bell at the communion'—the 'separation of the sexes'—the 'surplice' and the 'offertory'—so fully bear out what I think the late Canon Smith termed, 'a system of posture and imposture—of genuflection and semi-flection—of bowing to the east—of courtseying to the west, and other tom-fooleries, that even the poor cannot be induced to attend and countenance a service so opposed to all their former practice of 'prayer to God,' and so offensive to

decency and good taste, and approaching too near that Papal goal where religion and intelligence are alike annihilated."

At a crowded meeting held in the Riding School, Motcomb Street, Belgrave Square, and reported in the *Times*, July 19th, Mr. George also gave the following graphic account of his way of dealing with the mischief. Amidst the lack of suggestions, a practical hint of any kind is refreshing:—

"Mr. Churchwarden George (St. Anne's parish) said that no doubt the Puseyitical practice in his parish had been heard of. He applied to the Bishop of London to suppress them. The bishop would not interfere, (hisses and uproar,) but told him (Mr. George) that he must use his own discretion. Shortly afterwards, among other things, a procession of priests was to take place in his church. He then acted on his own discretion by locking up all the surplices, excepting those required for the officiating minister, and he threatened to lock up the organ when the clergy were for intoning the service. A CHURCH was then built by subscription for the poor, and what came out of all that? Why, at the present time, the Puseyitical doctrines were being promulgated in it."

SISTER AGNES; OR, THE CAPTIVE NUN.*

It is with feelings of no ordinary pleasure that we introduce to our readers this new and admirable volume. In the form of a brief and touching narrative, the gifted authoress has presented a most faithful and thrilling picture of the scenes and sorrows of conventual life. She has woven into the story a variety of incidents which make the book a most valuable companion in studying the various aspects of the nunnery question. And she has executed her delicate and difficult task with such power and pathos as we believe cannot fail to call forth the deepest sympathy for the hapless victims of the great Roman enchantress.

As we wish every one of our readers to procure this work, we must not anticipate the story farther than to say, that the heroine is a young Protestant lady possessed of the usual charms which attract the Romish birds of prey—high birth and large fortune; with much confiding artlessness, romantic feeling, and religious enthusiasm. Losing her mother in early life, she is placed under a male teacher and a governess, who prove to be Jesuits in disguise, and who, having gained the confidence of the innocent child, ply their arts of deception with such success, that her brain is ultimately turned with visions of conventual bliss. To use the author's eloquent language,—

"She depicted the long processions among the twilight shades—she listened in imagination to the solemn jubilate—she seated herself before a picture of the Virgin—she laid her head upon the lap of the loving abbess, and walked through the cloisters with a young sister, her bosom friend; and her spirit leaped with ecstasy. . . . She recalled stories of youthful nuns and pious anchorites who had broken the ties of nature, become transformed into saints, and held intercourse with angels after foiling demons; and she repeated the text so often presented to her: 'He that loveth father or mother more than me, is not worthy of me.' Strange, pitiable perversion of the word of God! Could she not compare it with the commandment, 'Honour thy father and thy mother!'"

All being at length in readiness, Miss Percy, for such is her name, elopes under care of the male Jesuit, and is conducted to a convent in the south of

* Sister Agnes; or, The Captive Nun. A Picture of Conventual Life. By a Clergyman's Widow. London: Seeleys. 1854.

Ireland, where she is concealed for some years, her keepers eluding all the inquiries of her heart-broken father, and where, by cruel deceptions of various kinds, she is led to believe that he has disowned her. Here a variety of scenes and incidents of convent life are sketched with graphic fidelity and power. In particular, the mental conflicts of the poor girl, who now goes by the name of Sister Agnes, are most affectingly portrayed, as she is tossed about on an ocean of disquietude, anxious to be religious, yet finding nothing in the mummeries she practises, or the tortures she endures, to fill her heart's aching void, or give peace to her troubled spirit. As the author most truly remarks,—

"It never occurred to her that her own heart would be unchanged in those pious shades,—that she would carry into them all the hopes and fears, the longings and affections of her human nature. It never occurred to her that a nun is a woman still, with a woman's feelings burning within her breast, and burning the more intensely, because pent up and concentrated. Popery has borrowed much from heathenism; one thing it needs to borrow still—the water of Lethe, in which to bathe its devotees.

"Ere the convent can be happy, memory must be abolished, a parent's love must be blotted from the heart; the deep longings of woman after sympathy, and communion and affection, must be expunged from her nature—her soul must be chilled, converted into a stone, or like a tree in winter, it must be stript of its verdure and beauty; then, perhaps, it may sparkle in the sunshine, as ice-crusts branches sparkle. But bitter, bitter the blasts, cold the frosts of hopeless despondency must be, ere, dead and shrivelled, and encrusted with worthless glory, it shine in the cold glitter of sainthood! True religion sanctifies the affections; it does not extirpate them. Popery never does the one; it usually fails to do the other."

We shall only add, that circumstances having rendered it no longer safe to keep her in these kingdoms, Sister Agnes is carried off to a convent in Italy, where she passes through a variety of new trials, which at length reduce the hapless girl to utter misery and despair. Then follow in quick succession, as the story draws towards a close, several scenes of thrilling interest, such as the accidental discovery of her place of captivity by her uncle and cousin; an attempt by the latter to steal her away; its discovery by the abbess; and the nun's consequent sufferings and deplorable death. Take the following extract from one of those scenes. The nun and her cousin had, in the days of their childhood, been accustomed to sing certain hymns together, and the plan which Edward had devised, was to endeavour to get within the convent premises under cover of night, and attract her notice by the rehearsal of one of these. Having bribed the porter, and obtained an entrance—

"Edward completed his survey, selected the points for his music, and waited till he supposed that the abbess, if the dog had aroused her, might be asleep again. Mary, he rightly judged, would spend a wakeful night. He little thought that for her indiscretion of the morning, she was now enduring one of those horrible penances not uncommon in nunneries,—that she was passing the night alone in a burial vault.

"He concealed himself at a little distance from some grated windows, and whistled low, but distinctly, the well-known air of the Tyrolese Hymn. 'An angel watches to-night,' said an enthusiastic novice to herself, as she finished a vigil which she had vowed, 'My vow is accepted, and a miracle attests it. Hark! the music is nearer!' On her knees before a portrait of the Virgin, with clasped hands and uplifted eyes, which strained through the dubious glimmer, she listened to the strain, and her rapt imagination converted it into an angelic song. The tale was told next morning in the convent, and many listeners were edified thereby.

"But to Edward there was no response. He tried another position, and still another, but in vain. Once a light was struck in a cell. His heart beat violently, and he repeated the air, but when he ceased all was silent. He was about to retreat in despair, when, as a forlorn hope, he took up a station near the chapel, and once more went over the hymn. Before it was finished, he thought he heard a low female voice tremulously joining him. He followed the sound, and then repeated a bar or two. They were distinctly echoed, and now the direction of the response was more clearly indicated. Another bar, and another repetition of it, and he was sure whence the sound came. A simple echo it was not; it was a female voice. But the situation was passing strange. 'Mary!' he said, softly.

“ ‘ Here, underground, look for a grating at the foot of the wall.’ ”

“ At length, in unutterable excitement, kneeling down, he spoke through the bars of a low iron grate, and was answered from within. The strange tale was told, she was doing penance for her exclamation of the morning, she said. She had cherished a faint hope of being sought for, but knew that to inquire at the convent would be hopeless ; and she had given way to despair, when the faint sound of the distant hymn struck her ear. She recognised the air, and with beating heart guessed the musician and his errand ; but it died away, and despair returned. She heard it again, and tried to shout ; but so great was her agitation that the sound passed from her lips, like the cry of a dream. But when she found the attempt continued, hope gave her strength, and she repeated the air with her voice.

“ ‘ Did you say you were to be three days and three nights here ? ’ inquired Edward.

“ ‘ Yes.’ ”

“ ‘ Thanks to their barbarity ! how easy they make your deliverance. I knew not what implements I should need. I will go to the nearest hamlet and bring tools for forcing those bars—a file, a crow-bar, a ———’ ”

“ ‘ How far off is the hamlet ? ’ ”

“ ‘ Three miles.’ ”

“ ‘ Then you could not possibly effect my escape before daybreak, and to make a partial opening would excite suspicion, and ensure my death.’ ”

“ ‘ Death ! they dared not touch you ! ’ ”

“ ‘ Life is nothing here. But speak low.’ ”

“ ‘ By all the Popes in purgatory ! Mary, if they touch a hair of your head, I will blow the convent to atoms,’ muttered the young man, in almost ungovernable fury.

“ ‘ My life depends upon your discretion,’ said the poor girl, trembling. ‘ Go, I beseech you.’ ”

“ ‘ Let me touch your hand, Mary.’ ”

“ The trembling, damp, cold fingers, were thrust through the interstices of the grate ; he threw himself on the ground and kissed them, while a burning tear fell upon them.

“ ‘ It is enough to make one mad to leave you here,’ said he.

“ ‘ Dear Edward, it is long since I heard a voice of kindness,’ said she ; ‘ but oh ! be prudent. Go ; stay not a moment longer. People prow about here at all hours. Farewell.’ ”

Seldom, we repeat, has that dreary course been more truthfully sketched, by which artless young females are first decoyed within the enchanted grounds of this great sorceress, and then dragged spell-bound and helpless through its horrid labyrinths, until at length they are brought down to the chambers of death. We say, let this book be circulated in tens of thousands—let it be read and pondered by every Protestant parent in the land—above all, let the women of Britain peruse it, for whose captive sisters’ sakes it has been penned, and the rights and honour of whose sex are especially concerned—let them here learn the desolation and misery in which many of their countrywomen must, from the very laws and nature of convent life, be now unquestionably pining ; and we predict that the perusal of this work will raise a storm of righteous indignation, which will ere long burst the prison-doors and set them free.

THE PROTESTANT ALLIANCE.

BRIEF ANSWERS TO OBJECTIONS SOMETIMES URGED AGAINST ITS OPERATIONS.

First Objection.—“ The Roman Catholics are, according to the late Census, a small and insignificant body, against which no Alliance is required.”

ANSWER.—The body of Romanists is not insignificant. It is active, organized, and intimately connected with a vast foreign system. They possess, through their aristocracy, great influence in high places. By a skilful management of their votes at elections, they contrive to secure what careless Protestants of all parties yield thoughtlessly to their clamour. Under the influence of their priests they send about fifty Members to the House of Commons, bound

to postpone all national interests to the advancement of their Church. In India and the Colonies, they are grasping at ascendancy. Wherever they have the power, they are persecuting our brethren in Christ. The Protestant Alliance has to do with Popery, not only in England, but all over the world.

Second.—"The Alliance acts politically."

ANSWER.—It is by political action that the Romanists are gradually obtaining a national establishment, and have already obtained payment of their priesthood as professors and students at Maynooth, and as chaplains in gaols, in the army, and in the navy, *out of the national taxes*. By the same action they are striving to free themselves from the restraint of the oath which proclaims the condition on which they were admitted to Parliament; and to place their peculiar practices and institutions, however contrary to personal liberty and public rights, above the reach of law. While, therefore, their religious errors must be met by an earnest inculcation of the truth, their political system must be resisted by political action.

Third.—"To oppose the Roman Catholics is contrary to civil and religious liberty."

ANSWER.—1st. Were they satisfied with religious liberty, as are the various Protestant Nonconformists, none but a *religious* opposition would be required. But they are striving for office, for pay, and for power; and as they have invariably crushed liberty where they have obtained power, it is necessary to the preservation of our own liberties that, although their system is *tolerated*, it should not be *patronized*, by the State. We should guard the liberties which our fathers, by God's help, rescued from Romish oppression.

2nd. It is necessary to resist by *Statute Law* the development of hierarchical authority, because that authority is used to enforce *Canon Law*, which would restrain the civil and religious liberty of our fellow-subjects, as in the case of monks and nuns, who are liable to be imprisoned or transported to foreign convents.

Fourth.—"The Protestant Alliance does not attack Tractarianism."

ANSWER.—The object of the Alliance is to "maintain and defend, against ALL encroachments of Popery, THE SCRIPTURAL DOCTRINES OF THE REFORMATION," and it cannot fulfil its mission without creating a sound Protestant public opinion—the best preservative against all unsound teaching. There is besides a distinct and active Society for the special purpose of dealing with Tractarianism.

Fifth.—"Churchmen and Dissenters can never work together."

ANSWER.—They both can and do work together, wherever Christian truth, which they hold in common, is more highly prized than mere external organizations. By such co-operation, the essential unity of Protestants is manifested, and success in their efforts is more effectually secured.

Sixth.—"Why not wait till the war is over?"

ANSWER.—The Romanists are taking advantage of the war to urge their demands with greater vigour and perseverance. To relax our opposition until peace is restored, is just to give them the advantage which they seek.

The above answers to objections, commonly urged by indifferent or uninformed Protestants, have been prepared by Mr. Davis of the Protestant Alliance. They are calculated to be very useful; and copies, we believe, can be obtained from the office of the Alliance on application.

DR. WISEMAN'S TRIAL.

THE recent trial of Dr. Wiseman for libel brought out several important points, as, for example,—

1. That the Romanists, and even the Romish priests of this country, are divided to some extent into two classes, who mutually dislike and oppose each other. This is an illustration of Romish unity!

2. That one of the secretaries of Dr. Wiseman is the ecclesiastical editor of the *Catholic Standard*. This is the state of the Popish press!

3. That the Chief-Baron of England acted in a singular way. First, He attempted to prevent Wiseman from being produced in Court as a witness; and then this emissary of the Pope actually emerged from a room behind the bench, (understood to be the Judge's own room,) and took his seat, not in the witness-box, but on the bench! This is another illustration of the influence of Popery in high places; and as a new trial is spoken of, we trust this matter will be investigated.

PENANCE OF DESCRIBING THE CROSS ON THE FLOOR WITH THE TONGUE.

“PERHAPS the most cruel chastisement of all in ordinary use, is that of making the cross upon the ground with the tongue. I have seen this penance performed through the length and breadth of the refectory, a large hall capable of seating two hundred persons, at tables placed in single rows by the side of the walls. The tongue must leave a trace along the entire surface, so that the cross is clearly visible. The natural moisture of the tongue being exhausted, it is at last lacerated, and made one mass of sores. The track begins to be red with blood, but the cross must be completed. The blood flows copiously, but there is no pity, no respite; and long before the task is completed, the miserable sufferer presents an appearance calculated to rouse the indignation of every spectator, not altogether brutalized by fanaticism.”*

THE STATE OF ITALY.†

THE population of the Roman States does not exceed that of the State of New York; the number of secular and regular clergy of the States, including nuns, is 60,000; the incomes realized by these 60,000 individuals amount to \$10,510,750 per annum; nor does this include \$1,000,000 paid by the laity to the clergy in the shape of taxes for special privileges, nor the salaries paid to the ecclesiastical clerks employed in the tribunals, nor the salaries of apostolical ambassadors, nor many other clerical immunities purchased by the money of the people. This is but a specimen of the cost of Popery in all other Catholic countries, and it supplies a ready answer to the question, in part, Why are the people of Catholic countries so much poorer than the people of Protestant countries? This, however, is not *all* the truth; for Popery,

* “Memoirs of an ex-Capuchin.” By Girolamo Valpe, a converted Priest. Partridge, London.

† From the *True Freeman*, an American Protestant paper.

by the multitude of its holidays, its confessionals, and assumed power of forgiving sins, encourages idleness, intemperance, dissoluteness, and the worst forms of vice—the chief sources of poverty.

THE MORAL RESULTS OF THE ROMISH SYSTEM. EVENINGS WITH THE ROMANISTS. By the Rev. M. Hobart Seymour, M.A. Seeleys, Fleet Street, London.

MR. SEYMOUR, by his very valuable publications, has done great service to the Protestant cause. His new work is likely to prove, at least, as important as any of its predecessors. In it he gives, in full detail, the evidence by which he demonstrates the palpable connexion between Popery and crime; and it is impossible to deny the perfectly conclusive nature of that evidence. We only differ from the respected author of this valuable work in one view expressed in the following passage:—

“It must not for a moment be supposed, that I charge the Church of Rome with avowedly countenancing vice or immorality. She does neither the one nor the other. And I know of few things I would deprecate more distinctly, than being thought to give currency to such an accusation. The charge which I do bring against her is totally different from this. It is, that whereas all religions, whether true or false, Jewish, Christian, Mahometan, Pagan, and all churches, whether Roman, Greek, or Protestant, impose certain restraints more or less strong on vice or immorality, and offer some principles more or less efficacious to protect against temptation; those restraints and those principles, which the Church of Rome offers, are weaker than those of other churches. I do not charge her with countenancing vice, but I do charge her with placing weaker restraints upon temptation. I do not accuse her of encouraging immorality, but I do accuse her of advancing weaker principles, as a protection in the time of temptation.”

With great respect for Mr. Seymour, we think that such expressions as “the Man of Sin,” “Mother of Harlots,” &c., imply far more than this, and that no one can read Liguori and other Popish books fully sanctioned by Rome, or study the nature of the Popish system, without being fully warranted in charging Popery

with directly promoting and fostering immorality and crime.

ROME AND THE WORKINGS OF ROMANISM IN THE PAPAL STATES. By the Rev. J. A. Wylie. Edinburgh: James Nichol.

MR. WYLIE does not require to be introduced to our readers. His able work on the “Papacy” has made his name familiar in all parts of Britain. His present pamphlet contains the result of personal observations in Italy, and is most powerful and instructive.

WHAT DOES POPERY WANT HERE?

By the Rev. Robert Maguire, B.A., Islington. London: Jackson, 21, Paternoster Row.

AN admirable exposure of the true nature of Popery, and of its real objects in seeking to acquire dominion in this country. Such pointed and excellent tracts should be widely circulated by all Protestant Associations.

THE TEACHING OF THE TYPES. Nos.

1, 2, 3, 4. By the Rev. R. Aitken, Pendeen, Cornwall. Oxford: T. & G. Shrimpton.

THESE tracts embody a singular new phase of Tractarianism attempting to assume an evangelical type. We know that Popery in America affects to have “revivals,” and holds “protracted meetings,” and Puseyism seems to be copying the same policy in Cornwall. We understand that a good deal of mischief is being done in this way amongst the people, and we shall probably return to the subject. The affair, however, seems overdone. The evangelism so noisily inculcated seems of the high Rowite cast, and we can hardly imagine that it will be long maintained.

"THE MORAL RESULTS OF THE ROMISH SYSTEM."*

IN our last Number we gave a brief critical notice of this most valuable pamphlet. And we have now much pleasure in presenting our readers with the following summary of the statistics it contains, as well as the sources from which Mr. Seymour has derived them—premising merely that these are in every instance the *Government statistics of each particular country*, and that in his quotations from them, Mr. Seymour has made selection of two particular crimes—viz., breaches of the *Sixth and Seventh Commandments*.

I. As to murder.—From tables laid before Parliament, and published by order of the House, in 1852, it appears that the total number of *committals* for murder in ENGLAND AND WALES, for the ten years ending 1851, was 718, which gives an average of less than 72 for each year—not FOUR to each million of the population.

Again, from a return laid on the table of the House of Commons, it appears that from July 1836 to April 1839, the total number of committals for murder in IRELAND was 645—being a yearly average of 235, or THIRTY-THREE murders to each million! And it is a remarkable fact, that within the last ten years, *just since* the relative proportions of the Protestant and Popish populations of Ireland have begun to change in favour of the former, Ireland's moral condition has been getting *so much better* that, according to another return laid before Parliament, in 1851, the annual average of committals for murder in the previous seven years was only 130, or about NINETEEN to each million!

Again, from the last returns laid before the King of BELGIUM, by the Minister of Justice, and published in 1852, it appears that the yearly average of murders in that country is 84, which gives EIGHTEEN murders to the million, or *four and a half* times more than in England.

Again, from the "*Compte général de l'administration de la justice criminelle en France*, 1851," presented by command to the Emperor by the Minister of Justice, and printed in 1853, and also from the "*Statistique morale de la France*," by M. Guerry, himself a member of the Church of Rome, which has been approved and adopted by the Royal Academy of Sciences in Paris, we find that the annual average of committals for murder in FRANCE is about 1089, which gives THIRTY-ONE murders to each million, or *seven and a half* times more than in England.

Again, the criminal statistics of AUSTRIA are most carefully kept by an "Imperial commission for statistics." From the latest of these published last year, in two volumes, and entitled "*Die Statistik des Oesterreichischen Kaiserstaates*," we find that the yearly average of murders in Austria, one of the most intensely Popish countries in Europe, is 1325, being THIRTY-SIX murders to each million, or *nine* times more than in England!

Farther, the governmental returns of crimes in BAVARIA, which are also regularly published, and the latest of which is entitled, "*Beitrage zur Statistik des Königreichs Bayern von Hermann, Munchin*, 1853," show that the yearly average of murders in that country is 311, which, when compared with the amount of the population, that by the census of 1849 was 4,520,751, gives

* The Moral Results of the Romish System, a Letter to Lord Palmerston; being the Prefatory Portion of "Evenings with the Romanists." By the Rev. M. Hobart Seymour, M.A. Seeleys, London. 1854.

about SIXTY-EIGHT murders to each million!! or seventeen times more than in England.

It appears that there are no official or governmental returns from SPAIN or PORTUGAL; therefore Mr. Seymour, whose figures are drawn exclusively from such sources, is obliged to pass them by. But in order to give some proximate idea of the state of crime in that peninsula, he quotes in passing a French authority, who states that in Spain the murders and attempts at murder, amount on the yearly average to about 250 to each million of the population!

And now as to the Italian States.—The first of these is SARDINIA, which is at present so distinguished above all the rest for its progress in free institutions. And it appears by the returns of crime given from the police in Alfieri, and cited by him in Mittermaier, that in that kingdom the yearly average of murders is 101. So that the moment we come to a Popish country in which the struggles of the people have somewhat relaxed the Papal yoke, the proportion of murders instantly drops down to TWENTY in the million. The next Italian province is the Two LOMBARDIES, where the Pope is still supreme, and accordingly the proportion of crime instantly rises again; for by the returns of Mittermaier, the yearly average of murders in the Lombardies, is 225, or about FORTY-FIVE to each million of the population! Next in order is bigoted Tuscany, in which, according to the same authority, the returns of all crimes for the nine years ending 1838, give 84 murders on the yearly average, making FIFTY MURDERS to each million, or *twelve and a half* times more than in England! In Sicily again, the returns for several years, as given in Mittermaier, make the annual average of murders 174, which gives about NINETY to each million, or *twenty-two and a half* times more than in England.

And now as to the Papal States. The Pontifical government, naturally anxious to enshroud in darkness the dreadful state of that country, have taken care to publish no official returns of crime. But, happily for our subject, from the statistical information which Dr. Bowring procured some time since by order of the British Government for commercial purposes, and which has been printed by order of Parliament, the annual average of murders in the Papal states can be safely reckoned at 339, which, as the population is only 2,908,115, gives above ONE HUNDRED AND THIRTEEN to each million of the population, or *twenty-eight times* more than in England! But it seems that Popery owns a more fearful Aceldama than this. For in the neighbouring kingdom of Naples, which is, if possible, more Popish than the Papal states themselves, and in which, in 1848, the Pope took refuge when flying from his own subjects, the criminal calendar of one year, as given in Mittermaier—and that the year 1832, long before the scenes of the last revolution—contains the awful number of 1045 murders; which, as the population was then little over 5,000,000, makes ONE HUNDRED AND SEVENTY-FOUR murders to the million, or *forty-three and a half* times more than in heretic England! While in the whole of Italy, where the Church of Rome is supreme, and where neither Bible nor heretic is tolerated, we gather from the same authorities that the yearly average of murders is 1968! We ask Dr. Wiseman if he can find anything to equal this among the Mohawks, the Cherokees, or the Caffres; and this is the land in which there are upwards of 120,000 priests and monks and nuns! And yet there are still found Popish priests and newspaper editors who have the ignorance, or the audacity, or both, to raise the question of the comparative morality of Protestant and Popish countries.

For the sake of greater distinctness, we now present our readers with a tabular statement of the foregoing most valuable statistics :—

Place.	Population.	Average No. of murders in the year.	Period for which the average was struck.	Proportion to each million of the Population.
England and Wales,.....	By census 1851, 17,927,609	72	The 10 years ending 1851.	Four.
Ireland, before the famine,		225	From July 1836, till April 1839.	Thirty-three.
Ireland, since the famine,	By census 1851, 6,515,794	130	For 7 years ending 1851.	Nineteen.
Belgium,	4,337,673 (Census 1846.)	84	A period of 10 years.	Eighteen.
France,	35,400,486 (Census 1846.)	1089	11 years, viz., the 10 years ending 1833, and the year 1851.	Thirty-one.
Austria,	26,514,466	1325	20 years.	Thirty-six.
Bavaria,.....	4,520,751 (Census 1849.)	311	5 years.	Sixty-eight.
Sardinia,	4,916,084	101	7 years before the late Revolution.	Twenty.
Lombardy, ...	5,047,472	225	2 years.	Forty-five.
Tuscany,	1,489,000 (Census 1841.)	84	9 years.	Fifty-six.
Sicily,	1,936,033 (Census 1834.)	174	Several years.	Ninety.
Naples,.....	6,066,900	1045	1 year, 1832.	One Hundred and Seventy-four.
Papal States,	2,908,115 (Census 1846.)	339	1 year.	One Hundred and Thirteen.

II. As to *breaches of the Seventh Commandment*.—Mr. Seymour takes first a few of the great capitals, commencing with London. The Registrar-General's returns to Parliament of the number of births in England and Wales for 1851, gives 78,300 for the London division, which contains a population of 2,362,236. Of this number 75,097 were legitimate, and 3203 illegitimate, which shows that only *four* per cent. of the births in that great metropolis of the world are illegitimate; and the returns for the previous year give the same proportion.

Now in PARIS, twenty years ago, according to M. Guerry in the *Statistique Morale*, the proportion of illegitimate to legitimate births was 1 to 1,778; and the Prefect's returns for 1850, published by the *Bureau des Longitudes*, give the total number of births in Paris for that year as 29,628, of which 19,921 were legitimate, and 9707 were illegitimate. In other words, in the capital of France, twenty years ago, 35 per cent., or more than *one-third*; and four years ago, 33 per cent., or nearly *one-third* of the native population were bastards!

Turning next to Belgium, the constant boast of Popery: The government

returns for 1850 give the total number of births in BRUSSELS at 5281, of which the legitimate were 3448, and the illegitimate 1833, making the illegitimate births about 35 per cent., or nearly *one-third* of the whole! Yet even this deplorable state of things is better than the condition of Popish MUNICH, the capital of Bavaria. By the returns for the year 1851, the total number of births in that city was 3464, and of those 1762 were legitimate, and 1702 illegitimate. In other words, *forty-eight* per cent., or near one-half of the population are illegitimate!

Turning next to VIENNA, we find from the statistical tables prepared by the Imperial Commission, and published there in 1852, that the total number of births in that city in 1849 was 19,241, of which 8881 were legitimate, and 10,360, or considerably *OVER ONE-HALF*, were illegitimate; and, from the same tables, it appears that the average yearly proportion of illegitimate to legitimate was, from 1830 to 1838, 44 per cent.; from 1839 to 1847, 48 per cent.; and, from 1848 to 1851, *FIFTY-ONE* per cent. In other words, in one of the most Popish capitals in Europe, we see bastardy steadily increasing for twenty-one years, until more than *ONE-HALF* of the births are illegitimate!!! Does the reader exclaim, Can this have any parallel in the civilized world? Yes, it *has* a parallel—ay, and is far outdone in another European capital—and that is the *holy city of Rome*. We have found that the Pope and his Cardinals have taken good care to publish no criminal returns of their country. But from the Italian statistics collected by Mittermaier, it appears that the yearly average of foundlings exposed in the city of Rome is 3160, while the annual average of its births is 4373!!! This is a city containing, exclusive of priests, monks, and nuns, about 130,000 souls. And it is stated in Dr. Bowring's Report, that 73 per cent. of these wretched foundlings die in the Roman foundling establishments. One may well question if Sodom and Gomorrah ever exceeded this. And yet this is the *city of the Church*, containing, in 1852, a Pope, many Cardinals, twenty-nine bishops, 1280 priests, 2092 monks, 1698 nuns, besides numbers of ecclesiastical pupils!! Nearly three-fourths, or about *SEVENTY-THREE* per cent. of all the children born at Rome are *foundlings*, while in Protestant London the number of illegitimate births is only *FOUR* per cent.!!!

The foregoing statistics are arranged in the following Table:—

Place.	Year.	No. of births in the year.	No. of legitimate births.	No. of illegitimate births.	Proportion of illegitimate.
London,.....	1851	78,300	75,097	3,203	Four per cent.
Paris,	1850	29,628	19,921	9,707	Thirty-three per cent., or one-third.
Brussels, ...	1850	5,281	3,448	1,833	Thirty-five per cent., or more than one-third.
Munich,.....	1851	3,464	1,762	1,702	Forty-eight per cent., or nearly one-half.
Vienna,.... {	1841	16,632	8,941	7,741	Nearly one-half.
	1849	19,241	8,881	10,360	Upwards of one-half.
Rome, .....	...	4,373	No. of Foundlings exposed in one year, 3,160.		Proportion of Foundlings to births, seventy-three per cent., or near three-fourths.

But this astonishing contrast in the "moral results" of Protestantism and Popery of course is not confined to the *capitals* of Europe; and, therefore, Mr. Seymour proceeds, in the next place, to trace it through a number of second and third class towns, and finds it almost everywhere as remarkable. Instance the following Table, giving the per centage of illegitimate births in certain towns of Protestant England, and of Popish Austria, respectively:—

PROTESTANT England.			ROMAN CATHOLIC Austria.		
Bristol and Clifton,	about	4 per cent.	Troppau,	about	26 per cent.
Bradford,	"	8 " "	Zara,	"	30 " "
Birmingham,	"	6 " "	Innsbruck,	"	22 " "
Brighton,	"	7 " "	Laibach,	"	38 " "
Cheltenham,	"	7 " "	Brunn,	"	42 " "
Exeter,	"	8 " "	Lintz,	"	46 " "
Liverpool,	"	6 " "	Prague,	"	47 " "
Manchester and Salford,	"	7 " "	Lemberg,	"	47 " "
Plymouth,	"	5 " "	Klagenfort,	"	56 " "
Portsea,	"	5 " "	Gratz,	"	65 " "
63			419		

In other words, the average of illegitimate births in England is little more than six per cent., while in Austria it is about forty-two per cent.!!

Mr. Seymour next proceeds to contrast Protestant and Popish kingdoms and provinces, and finds his results to be still the same. Even taking the very worst Protestant countries, he finds in Roman Catholic countries a state of matters which is still worse. For instance, in Popish Austria the illegitimate births are *forty-five* per cent., while in Protestant Prussia they are *sixteen*. In Protestant Norway, with a population in 1835 of 1,194,610, the proportion of illegitimate births is from *seven* to *eight* per cent., while in Popish Styria, with a similar amount of population, 1,006,971, it is *twenty-four* per cent. In Sweden, with a population of 2,983,144 in 1835, the illegitimate births are *seven* per cent., while in Upper and Lower Austria, with a population nearly equal, 2,244,363, they are *twenty-five* per cent.! If in Protestant Saxony the per centage rises to *fourteen*, in Popish Carinthia it amounts to *thirty-five*. And while in Denmark it is less than *ten* per cent., in Saltzberg it is above *twenty-two*. Again, in Hanover the proportion is *ten* per cent., while in the province around Trieste it is *twenty-three*; and, finally, in Wurtemberg, where the Protestants are two-thirds, and the Papists one-third of the population, the illegitimate births are about *twelve* per cent., while in the neighbouring kingdom of Bavaria, where the Papists are three-fourths, and the Protestants one-fourth, the per centage of illegitimate births is no less than *twenty-four*!

Such is a brief summary of Mr. Seymour's valuable statistics, suggesting certainly many grave reflections. But we have only space at present to observe, that the question as to the moral curse of Popery must now be considered as for ever set to rest, and that we trust no government will again venture to insult the common sense, and outrage the moral feelings of this great nation, by proposing to appoint as chaplains to our jails the priests of a system which is now proved to be the prolific parent of vice and crime.

THE STOCKTON AFFILIATION CASE.

WE shall watch the progress of this revolting case, which is likely to appear again in our courts of law.



THE SO-CALLED HOLY STAIRCASE AT ROME.

J. ANGLADEL

GEORGE SMITH, ESQ.

THE SO-CALLED HOLY STAIRCASE AT ROME.

THE so-called holy staircase at Rome will ever be memorable in the history of Protestantism. It is more than three hundred and forty years since Luther, climbing these very stairs, was roused to a sense of the folly of such degrading superstition.

"One day, among others," says D'Aubigné, "wishing to gain an indulgence which the Pope had promised to every one who should on his knees climb up what is called Pilate's Stair, the Saxon monk was humbly crawling up the steps, which he was told had been miraculously transported to Rome from Jerusalem. But while he was engaged in this meritorious act, he thought he heard a voice of thunder which cried at the bottom of his heart, as at Wittemberg and Bologna, '*The just shall live by faith.*' These words, which had already on two different occasions struck him like the voice of an angel of God, resounded loudly and incessantly within him. He rises up in amazement from the steps along which he was dragging his body. Horrified at himself, and ashamed to see how far superstition has abased him, he flies far from the scene of his folly.

"In regard to this mighty word there is something mysterious in the life of Luther. It proved a creating word both for the Reformer and for the Reformation. It was by it that God then said, 'Let light be, and light was.'"—D'Aubigné's *History of the Reformation*, vol. i. p. 117.

And yet this stupendous folly still continues unabated, as the following description will indicate; and Dr. Wiseman, who coolly talks of the degradation of English literature, is one of the great promoters of it:—

"The Pilgrim Suppers—where lords and ladies waited on the pilgrims, in token of humility, and dried their feet when they had been well washed by deputy—were very attractive. But, of all the many spectacles of dangerous reliance on outward observances, in themselves mere empty forms, none struck me half so much as the *Scala Santa*, or Holy Staircase, which I saw several times, but to the greatest advantage, or disadvantage, on Good Friday.

"This holy staircase is composed of eight-and-twenty steps, said to have belonged to Pontius Pilate's house, and to be the identical stairs on which our Saviour trod, in coming down from the judgment-seat. Pilgrims ascend it only on their knees. It is steep; and at the summit is a chapel, reported to be full of relics; into which they peep, through some iron bars, and then come down again, by one of two side staircases, which are not sacred, and may be walked on.

"On Good Friday, there were, on a moderate computation, a hundred people slowly shuffling up these stairs, on their knees, at one time; while others, who were going up, or had come down—and a few who had done both, and were going up again for the second time—stood loitering in the porch below, where an old gentleman in a sort of watchbox, rattled a tin canister with a slit in the top, incessantly, to remind them that he took the money. The majority were country-people, male and female. There were four or five Jesuit priests, however, and some half-dozen well-dressed women. A whole school of boys, twenty at least, were about half way up—evidently enjoying it very much. They were all wedged together pretty closely; but the rest of the company gave the boys as wide a berth as possible, in consequence of their betraying some recklessness in the management of their boots.

"I never in my life saw anything at once so ridiculous, and so unpleasant, as this sight—ridiculous in the absurd incidents inseparable from it; and unpleasant in its senseless and unmeaning degradation. There are two steps to begin with, and then a rather broad landing. The more rigid climbers went along this landing on their knees, as well as up the stairs; and the figures they cut in their shuffling progress over the level surface no description can paint. Then, to see them watch their opportunity from the porch, and cut in where there was a place next to the wall! And to see one man with an umbrella (brought on purpose, for it was a fine day) hoisting himself, unlawfully, from stair to stair! And to observe a demure lady of fifty-five or so, looking back, every now and then, to assure herself that her legs were properly disposed!

"There were such odd differences in the speed of different people, too. Some got on as if they were doing a match against time; others stopped to say a prayer on every step. This man touched every stair with his forehead, and kissed it; that man scratched his head all the way. The boys got on brilliantly, and were up and down again before the old lady had accomplished her half-dozen stairs. But most of the penitents came down very sprightly and fresh, as having done a real good substantial deed, which it would take a good deal of sin to counterbalance; and the old gentleman in the watch-box was down upon them with his canister while they were in this humour, I promise you.

"As if such a progress were not in its nature inevitably droll enough, there lay, on the

top of the stairs, a wooden figure on a crucifix, resting on a sort of great iron saucer ; so rickety and unsteady, that whenever an enthusiastic person kissed the figure with more than usual devotion, or threw a coin into the saucer with more than common readiness, (for it served in this respect as a second or supplementary canister), it gave a great leap and rattle, and nearly shook the attendant lamp out ; horribly frightening the people further down, and throwing the guilty party into unspeakable embarrassment."—*Dickens's "Pictures from Italy."* London, 1846, pp. 224-227.

NOTES OF THE MONTH.

AMERICA.

AN important political body has sprung up in the States, for the express purpose of resisting the aggressions of Popery. They call themselves the "Know Nothings," and it appears from the correspondent of the *Times*, that they are now exercising a powerful influence on the elections. Dr. Duff, on his return from America, gave the following description of them :—

"Why, I may mention in passing, as a singular characteristic of America, that, in New York and elsewhere there has sprung up a new sect lately. It calls itself the 'Know Nothings.' What the whole of their object may be, nobody well knows ; but the result of their establishment proves this, that this class are striving very much to counteract the insidious underworkings of Popery. (Hear, hear.) And they shew it many ways. They go quietly to elections—nobody knows about them ; and of late it has been found that no man under Popish influence is getting into power and authority. Not long ago (just to shew the working of this new and mysterious organization) a man in New York began to preach openly in the streets and elsewhere against the Papacy ; and some of the Papists, just as in Ireland and other places, under the inspiration and prompting of a ravenous priesthood, began to hoot and pelt the man with mud. When this was heard of, in due time a great number of these 'Know Nothings' got into the crowd, so that for nearly every Papist there was a 'Know Nothing.' Well, the Protestant man went on expounding and exposing Popery, while the Papists, as usual, began to hoot, yell, and bluster with manifest signs of intended violence. Suddenly, every Papist got a firm thwack on the side of the head with the most thorough American gravity—(great laughter)—coupled with such words as these :—'Sir, this is a free country ; every man is entitled to speak ; and, Sir, when the man is done, if you want to answer him, we will see to it that you get justice.' Well, if it had been only one or two who behaved in this manner, they would soon have been overpowered, but the Papists, seeing the apparent ubiquitousness of these 'Know Nothings,' were glad to give in. (Cheers.) They tried it again and again, however, but always with the same result ; so that ere long full liberty of speech was established in the free city of New York."

ROME.

A most important event has taken place in the Popish world, and is thus stated in the monthly letter of the Protestant Alliance for September :—

"A General Council of Roman Catholic Bishops is to be held at Rome in October, 'to assist at the deliberations on the immaculate conception of the Virgin Mary.—(*Tablet*, Aug. 19.) In February 1849, the present Pope, with the view of defining as a doctrine of the Catholic Church, that the conception of the blessed Virgin Mary was altogether immaculate, and wholly free from all stain of original sin,' published as a precautionary measure, a letter, inquiring 'with what devotion the clergy and faithful people are animated towards this doctrine,' and 'with what desire they are inflamed, that the matter should be determined by the Holy See.' This doctrine was invented in the year 1140. It was condemned by the Dominicans, and supported by the Franciscans, with mutual recriminations of heresy and sacrilege between cardinals, archbishops, bishops, and universities. Pope Sixtus IV. fruitlessly attempted to decide it, and the Council of Basle sanctioned a festival in its honour. In 1476, all parties were formally granted permission to follow their own view of the question, and, in 1661, Alexander VI. renewed all decrees in its favour. In September 1854, a Roman Catholic is at liberty to look upon the Virgin Mary as a sinner saved through grace. In November he must change his creed or be accounted a heretic."

~ The dogma is of course p'ainly antiscriptural, but is intended as a colour for the gross idolatry of the Popish Church, and meantime it will be made a

vast source as usual of money-making, as the Pope has proclaimed a general "Indulgence," to be obtained by confession, prayers for the "extirpation of heresies," *i.e.*, the destruction of all Protestants, and the giving of "some alms to the poor," *i.e.*, of money to the Popish Church. Here is an extract from this blasphemous epistle of the Pope, seating himself in the temple of God, and speaking great words of vanity. He says—

"We have determined to bring forth and offer those treasures of heavenly gifts, the dispensation of which has been entrusted to us by the Most High, for which reason, relying on the mercy of Almighty God, and on the authority of His blessed apostles, Peter and Paul, out of that power of binding and loosing which the Lord has committed to us, though unworthy, by this letter, unto all and each of the faithful of your dioceses of either sex who, within the space of three months, to be fixed by each of you, and to be computed from the day which each of you shall have appointed having confessed their sins humbly and with a sincere detestation, having expiated them by sacramental absolution, shall have reverently received the most holy sacrament of the Eucharist, and shall have devoutly visited either three churches pointed out by you, or three times at one of them, and shall have there, for some space of time, offered their pious prayers to God according to our intention, for the exaltation and prosperity of our holy mother the church and of the apostolic see, for the *extirpation of heresies*, for the peace and concord of Christian princes, and the peace and unity of all Christian people; and shall, moreover, within the same interval of time, have fasted once, and given some alms to the poor, according to their devotion; do concede and grant a plenary indulgence of all their sins, in the form of a jubilee, which indulgence may also be applied in the way of suffrage for the souls in purgatory."

FRANCE.

THE CONFESSIONAL.—EXTRAORDINARY TRIAL.—The following case is only one illustration of a general system:—

"A trial has just taken place at the Court of Assizes of the Seine, which will, wherever it is heard of, not fail to produce as great a sensation as it has excited in the minds of the population of Paris. The circumstances are as follow:—On the 11th of April last, at seven o'clock in the morning, the Abbé Gay, filling the distinguished office of Treasurer of the Imperial Chapter of St. Denis, was, while reading a placard describing certain clerical arrangements for the week, near the church of St. Vincent de Paul, shot with a pistol by a jealous husband, who, immediately seized, made no attempt at escape, and was soon known as a respectable compositor, for years employed on the *Siccle* newspaper, of the name of Henri Gauvain. It appears that Gauvain, a man of fifty-four years of age, had been married to his wife for twenty-five years, by whom he has two children, and with whom he lived on good terms until the Abbé Gay introduced himself into the family as her spiritual director. The acquaintance did not spring up till 1848, and it was not till 1851 that the husband's suspicions became awakened. These suspicions became confirmed in December 1853, and at length the unfortunate Gauvain, after much suffering, made up his mind to shoot the scoundrel who had destroyed his peace, and then commit suicide. He succeeded in destroying Gay, although he stated that he only intended to maim him for life, and for this purpose had loaded his pistol with dust-shot, one of which entered the brain. He was arrested before he had an opportunity of taking his own life. On his trial he defended his conduct on the ground of the provocation he had received. The prosecutor, the Abbé Roy, a friend of Gay, contended that it was not likely his friend would have committed adultery with an old ugly woman, which he described Madame Gauvain to be. On cross-examination by the court, however, Roy admitted that he had taken a letter from the pocket of deceased, written by Madame Gauvain, which letter he had destroyed, but the contents of which left no doubt of his immaculate friend's guilt. Gauvain was at once acquitted and discharged, the provocation he had received being deemed amply sufficient."

ENGLAND.

PRIESTLY MARRIAGE.—EXTRAORDINARY STATEMENT.—In connexion with the late suicide of a clerical-looking person in a Midland railway carriage, but whose history cannot be discovered, a Mrs. Henry Astropp was introduced by Mr. Mason, Superintendent of Police, to Mr. Hitchins, the coroner, and made the following extraordinary statement, which may lead to some farther disclosures:—

"Her husband belonged to the Catholic Church, and had been a Catholic priest at Beverley and Sheffield. That they had been attached to each other for several years;

that the result of that intimacy was the little girl then present ; that upon its gaining currency that they were about to be married, he was taken and put into the asylum near Hull, during which time all letters were kept from her, some of which contained money. After the anticipated visit by the Commissioners of Lunacy, he was released, and shortly after they were married, since which persecution had never ceased. Her husband had property, and had lent a great deal to the Catholics, some to priests, and some to a firm at Newcastle ; that he was persuaded to go into the grocery business at Louth ; and while there, on the 21st of April, he went out, and that she had never seen him or heard from him since ; and his brother had told her that she should never see him again dead or alive. That after he had gone, his brother had put the bailiffs under, as he stated, an assignment, and the assignment had been prepared by Mr. Walker, solicitor of Hull. The last time her husband was seen was at Grimsby Pier, walking between Mr. Walker and his brother ; and a Catholic priest was there. At this reference the poor woman became dreadfully agitated. Mr. Hitchins reminded her that she was using the names of respectable persons in a transaction, as represented by her, of an extraordinary character. Mrs. Astropp said she was speaking the truth, and that Mr. Ayre, a solicitor of Hull, would see into the matter ; but she wanted her husband. Mr. Hitchins—Do you mean to say, that while your husband was a Catholic priest you were living in concubinage with him ; and that it was known. Mrs. Astropp—We did live together, and as soon as it was known we were going to be married, he was put into an asylum. Mr. Hitchins—I am very desirous of assisting your inquiries, in reference to the person found in the railway carriage being your husband. The photograph which you have brought with you, and which you say is a strong likeness of your husband, is not like that of the person found ; the forehead is too high, and much more strongly developed ; the hair is thin, and entirely different, the deceased having thick curly hair, and the photograph only showing a thinness of hair. I exceedingly regret your situation, and from the respectability of Mr. Ayre, your solicitor, as well as the situation of Mr. Walker, solicitor of Hull, and of Mr. Edmund Astropp, and to which I may add, notwithstanding extraordinary letters you have from Catholic priests, they, as a body and Church, will feel it a duty incumbent on them to relieve your distressed mind as soon as the facts are known to them, so that it is more than probable you will be in a short time satisfied that the father of your child, and your husband, still lives. Tendering her thanks for the commiseration shewn her, she left, and in the evening returned to Hull by train.”—*Lincolnshire Times*.

POPISH LIBERALITY.—The young Earl of Shrewsbury, who has, it seems, a revenue of £43,000 a-year, besides other wealth, has just given £15,000 for the erection of a Popish cathedral at Birkenhead. He lately gave £10,000 for a similar purpose at Shrewsbury.

MORE PRIESTS IN PAY.—It is announced that “three more” Popish priests have been sent to the army of the East. This evil once admitted is always sure to increase. The matter demands the special attention of Protestants and Protestant Associations.

A PROTESTANT OLD WOMAN.—How “old woman” should ever have become synonymous with imbecility, we are greatly at a loss to understand. In our experience we have generally found them singularly sagacious, and ready to speak out with tolerable plainness. A correspondent of the *Plymouth Journal* writes—

“Coming up from Plymouth some weeks since, I witnessed a rencontre between a respectable elderly female and the Bishop of Exeter. As his Lordship was walking on the platform to one of the first-class carriages in the train, she accosted him, and said in an audible and firm tone, ‘The Lord forgive you, you wicked old man ; you have done more mischief than any man in the parish,’ and it is to be hoped the reverend divine pondered deeply the meaning of this prayer as he pursued his journey.”

SCOTLAND.

A FRENCH CHAPLAINCY IN SCOTLAND.—The following is a short extract of a letter from Rome :—“Bishop Gillis, Vicar-Apostolic of Edinburgh, when lately in Rome, informed the Pope that the Emperor Napoleon intended to erect a Catholic chapel in a sea-port of Scotland frequented by the French fishermen, in order to provide them with the means of attending to their religious duties. His Holiness received the communication with joy, and requested Bishop Gillis to express his gratitude for it to his Imperial Majesty on his return through Paris.”—*Dundee Advertiser*.

THE PROTESTANT ALLIANCE.

THIS important body, we are glad to observe, is receiving increased pecuniary support. This is essential to vigorous and efficient action. We understand that they are about to publish a series of diagrams illustrative of the most important events of the Reformation, explained by an historical lecture by Mr. Davis. If they are widely diffused amongst the cottages of England, great good might be expected. We are requested to explain that the "Answers to Objections," which we published in last number, forms one of the authorized documents of this Alliance.

THE SCOTTISH REFORMATION SOCIETY.

THIS Society continues to prosecute its labours in the Protestant cause with unabated activity and vigour. Since we last noticed its movements, its indefatigable secretary has been busily employed in visiting various districts of the country. Other deputations also have been at work. The Rev. Berkeley Addison, Episcopal minister of St. John's, Edinburgh, has held public meetings in connexion with the Society in Peebles and Innerleithen, both of which places are much exposed to Popish influence. The Rev. Mr. Ker, United Presbyterian minister in Glasgow, has been labouring in the service of the Society in the far north. He has held large and enthusiastic meetings, and formed branches of the Society in Kirkwall and Stromness in Orkney; Thurso in Caithness; and Tain in Ross-shire. He preached public sermons and held a public meeting in Inverness, which was attended by a large audience who entered warmly into the subject, being evidently deeply impressed with the earnest and spirit-stirring appeals of the reverend gentleman. He also held meetings in Elgin and Banff, both of which were very successful. The Rev. James Bell, Established minister of Haddington, has also been labouring in the service of the Society with the most encouraging success. Along with Dr. Dill, he visited Helensburgh, Roseneath, Dunoon, Rothesay, Inverary, Oban, Gourock, Ardrossan, and Largs; in some of which places, as in Rothesay, the attendance was very numerous, and all the assemblies were most respectable, and the interest evinced in the Protestant cause was of the most gratifying kind. As a single instance of the Society's success in its labours to promote the growth of a sound Protestant feeling through Scotland, it may be stated, that by the labours of the Dunoon branch 120 copies of this journal are now in monthly circulation through that town, and that at the recent meeting the branch's report stated that mainly through the reading of it the public appetite for anti-Popish works had during the year greatly increased in that neighbourhood, and, as a consequence, the sound Protestant feeling of the locality. Besides the deputations which the Society is now sending over the country, we learn that measures are in preparation for a new and vigorous movement against Maynooth and the convents. The grossly discreditable means by which Mr. Chambers' motion for inquiring into nunneries was last session resisted, and the desponding tones in which the Irish Brigade now speak of the Maynooth Grant as "doomed," constitute in our view the strongest possible reasons for renewing at the present time the agitation in regard to these institutions. A circular has

just been despatched to all the branches of the Society, calling upon them to meet without delay for the purpose of consulting what steps ought to be taken to obtain (next session of Parliament, if possible) the disendowment of Maynooth, and we earnestly trust, now that the winter is commencing, the various branches of the Society, and the friends of Protestantism throughout the country, will lose no time in making preparations for a vigorous and effective movement in their different localities, having special regard to the Maynooth and Convent questions, a winter course of lectures, and a much wider extension of the circulation of the *Bulwark* and anti-Popish tracts.

This Society has also resolved to make an application to the Spanish Government in regard to religious liberty in Spain, and to send a brotherly address to the Protestants of America.

THE LATE GIGANTIC MASS AT BOULOGNE.

THE London Illustrated News presents a grand engraving, covering a whole page, of a Popish mass, lately celebrated in the open air by 30,000 or 40,000 French troops, and supplies its readers with the following description of this scene, probably written by some Popish devotee, but in which it is difficult to say whether blasphemy or absurdity predominates.

"THE GRAND MASS AT THE CAMP.

"A large proportion of the inhabitants, resident as well as English, left Boulogne at an early hour, *en route* to the Camp at Honvault, for the purpose of witnessing the celebration of the Grand Mass, at which it was expected the Emperor and the King of the Belgians would be present. As we have already mentioned, neither his Imperial Majesty nor his Royal visitor was there. The spectacle, however, *was not the less grand on that account*; indeed, it was one which the presence of Royalty and Imperial pomp *could not have rendered more imposing*. At eleven o'clock the whole of the troops were paraded, and inspected in front of their respective camps, and at half-past eleven they marched off to the vicinity of the chapel, which has externally one large central and two smaller side compartments, with lofty gable thatch roofs of deep pitch. The roofs are supported by poles tastefully covered with evergreens. The altar is raised some few steps above the ground, and is of course duly provided with the vessels requisite for Divine service. The central and side roofs are ornamented with crosses and tri-colour flags. At the back of the chapel is the robing-room for the priest and his attendants. When the troops arrived at the chapel, they formed in close column of companies on the front and the two sides of the altar, leaving a large open space immediately in front, for the officers in command. The visitors occupied the fourth side of the open square, and were in line with the altar. The forces assembled at Honvault consisted of one company of Engineers, 18th battalion of the Chasseurs de Vincennes, the 15th Légère, and the 23d, 41st, and 56th regiments of the line; the whole division being under the command of General Renaud. The service commenced at twelve o'clock, and during the earlier portion of the celebration of the Mass, the bands of the 23d and 56th Regiments *played in admirable style the overture of 'Robert le Diable.'* There were some few present who, with an unmistakable Saxon accent, did most undevoutly give expression to an encore. The beautiful music was hushed for a few moments, the ripple of the waters on the beach alone was heard. The sound of the bell told of the coming elevation of the Host—the non-military part of the congregation stood reverentially uncovered—the word of command, 'Portez armes!' ran through the vast congregation, followed immediately by the clashing noise of the muskets; immediately after came the second order, 'Armes Bras!' a third time the bell sounded, and with it was heard the 'Génoux à terre!' and 'Presentez les armes!' and on the instant ten thousand men had bent the knee and presented their arms in reverent homage at the elevation of the Host. *Few scenes could be more interesting, or better calculated to awaken religious emotions; and the sight of the regiments as they knelt was imposing in the extreme.* On one side of each of the regiments knelt the Sappers, with their long white aprons and colossal beards; and upon the other, but slightly in advance, were the gay colours and eagle of the regiment, borne by the ensign, and surrounded by a small guard of honour. The colours were drooped as the Host was raised, and remained so during the whole period of the elevation. For some minutes the whole of the troops remained kneeling.

"As the bands of the 23d and 56th commenced to perform an exquisitely plaintive *morceau*—'Le Homme en Peine'—the troops rose and remained standing at their ease. As soon as these bands had ceased, the bands of the 15th and 41st commenced playing the 'Domine Salvum,' a large number of the men singing the well-known words. At the conclusion of the ceremony the troops formed line in front of their camps, and were inspected by the General, after which they marched past in open column companies. General Renaud, who is a fine specimen of a military man, watched the troops as they defiled past with the most marked attention and keenest scrutiny. As the different regiments passed, the bands marched on one side, and remained playing during the passing of the whole of the troops.

"We have engraved this magnificent scene of the Mass. The site of the altar is grand and picturesque, about twenty yards from the cliff, with a great expanse of sea, towards the English coast. The day was beautiful, the sky was without a cloud, and there was scarcely any wind. The ocean in the rear of this grand religious and military spectacle was very impressive.

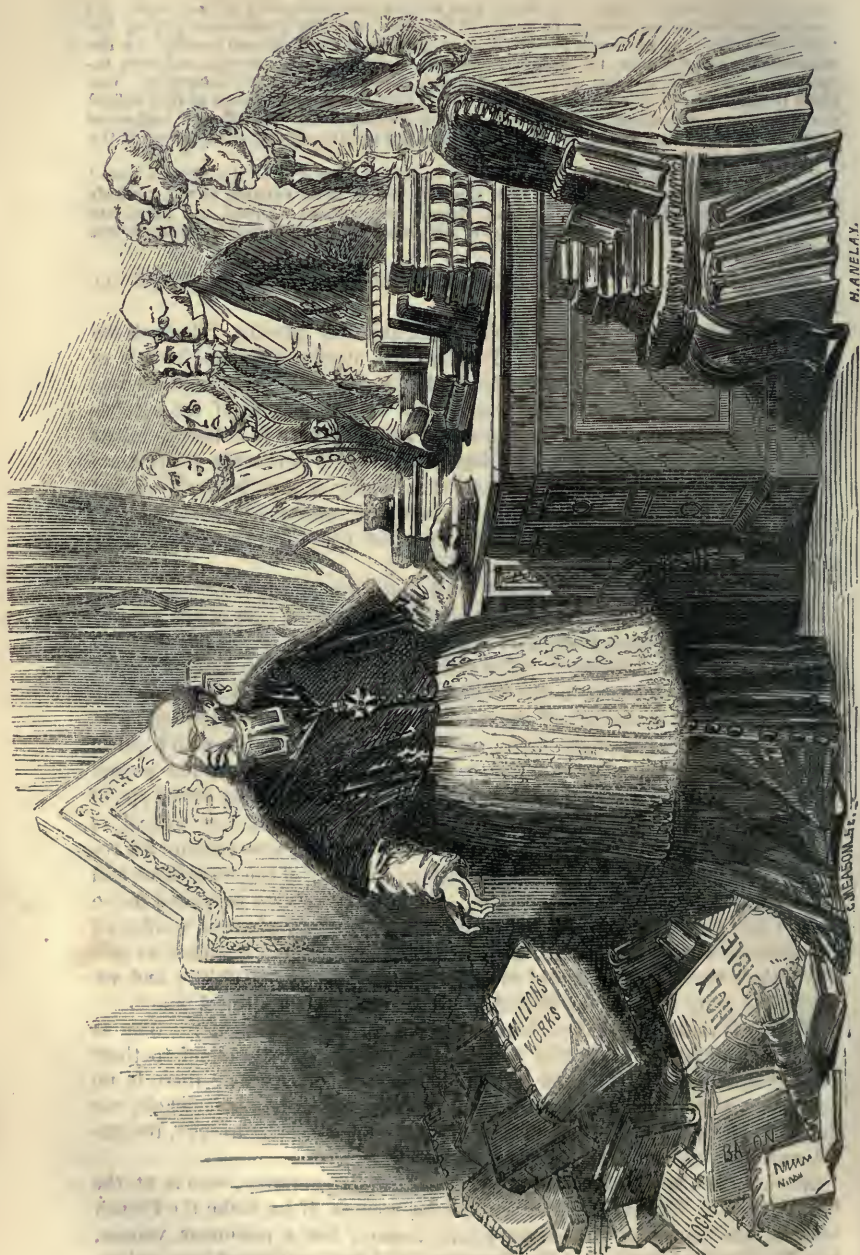
Thus speaks one of the most widely circulated newspapers amongst our Protestant families.

Only imagine the worship of God accompanied by playing "Robert the Devil," in "admirable style." Besides, the utterly irrational nature of Romish worship was never more clearly illustrated. The whole affair was mere pantomime, and there seems no reason to doubt, that if the electric telegraph were carried round the world, the entire Papists in existence might in the same way worship at once. One priest would serve the whole purpose, and thus not only would the fancied sublimity be greatly promoted, but an enormous expense would be saved. In the meantime, the matter is far more serious, and ought to excite the horror of every one who trembles at the word of God.

We are told that the troops at the word of command, dropt *Génoux à terre* in adoration of the Host, when it was elevated before the eyes of the people. In other words, at the command of man, and in violation of the command of God, they committed idolatry. The poor Papists we feel for and pity; but were there no Protestants in the ranks, and was not one found to imitate Daniel, and when the sound of the sackbuts and trombones was heard, was there not one found to stand erect, and obey God rather than man? Alas, we hear of none; but what is worse, we scarcely observe any of our papers protesting against the violation of religious liberty which this new form of drill implies. When Captain Atchison (whom we are glad now to hail as Major, though it be but of Militia) and Captain Dawson, now reaping his reward above, were ordered to fire their cannon in salute of the wafer Host and the Virgin Mary, they refused to obey. It is true they were cashiered for so doing; and the Duke of Wellington, then Master of the Ordnance, confirmed the sentence of the Court which thus dealt with them. But if ruined as soldiers, their stout example saved others from the like trial of faith; and we hear of no more firing of the British artillery in honour of a tinsel image.

Why is it that not one Frenchman has yet been found fruitful? Why is it that the literature of Britain neither encourages them to stand to their principles, nor abuses them for wavering? But we really fear there is no conscience about the matter at the French Horse Guards. The whole, we dare say, is regarded there as a very pretty performance, picturesque, romantic, and effective, but spiritually a mere nullity.

Nevertheless, see the insidious craft of the Jesuit confessor, who is at the bottom of all. He knows what a point he secures, if he make the French army a mere array of Popish puppets. Popery, like a poisonous vapour, penetrates everywhere. Let the Protestant disinfecting process everywhere pursue it.



DR. WISEMAN PURSUING THE LITERATURE OF ENGLAND.

DR. WISEMAN PURIFYING THE LITERATURE OF ENGLAND.

"The epigram made upon the usurer, who, having impoverished a district, founded an extensive almshouse to keep the poor he had made, is, I believe, perfectly applicable to the monks and their peculiar Church in regard to the mental interests of mankind. They first barbarized the polished subjects of imperial Rome, and then fed them with the intellectual garbage of the schools."—BLANCO WHITE.

SOME astonishment has been expressed that Dr. Wiseman should have taken advantage of the request of the Society of Arts to give a covert lecture on the great advantages of that splendid invention of Popery, the Index Expurgatorius of Rome. That this was the real drift of the lecture, is openly acknowledged and boasted of in the *Tablet*, August 26, which commences its article on what it calls "The Cardinal's Lecture on Home Education," with the following frank and significant passage:—

"We have often thought that, even limited to a philosophical point of view, the idea of the Index of Prohibited Books, of all other Catholic institutions perhaps the most scorned and hated by Protestants, is one that commends itself most highly to the calm view of reason. If one considers the wide-spread mischief which a single bad book may do—the havoc it may work upon the youthful imagination—the wicked and hateful actions which result from the thoughts and principles it engenders—the evil effects, lasting for years, it may bring upon families and upon society, and, what is the smallest part of the mischief, the heavy punishments sustained in this life by the individual himself—it will be apparent how wise, how merciful, how holy, is the Catholic Church in seeking to restrain this poisoned tide of wickedness by some barrier, not indeed strong enough to hinder all who, in spite of every control, will go wrong, but at least to protect a considerable number against themselves and against those who would cruelly place the corrupted trash within their reach.

"It is to the honour of the French Government (and the Cardinal has done great service by pointing out the fact, which had escaped public attention in this land of self-praise) that they have made an effort to counteract this great evil by ascertaining its extent," &c.

Now, to us, it appears that all this is perfectly natural, and in exact keeping with the boundless effrontery of Rome. The only marvellous thing is, that it should ever have occurred to men pretending to have any desire to promote the general education of the people, to insult the common sense of mankind by asking a man to deliver a lecture on that subject, who is the avowed emissary of a system which has done more to crush the human mind and arrest the progress of intelligence in Europe, than all other causes put together. But such is the peculiarity of our modern liberalism, and such the deference to mere success and wealth amongst many of the inhabitants of our modern Babylon, that we are convinced, that if Satan himself could only assume a bodily shape, live in style and talk eloquently, he would very soon be asked to lecture, and allowed to choose his own subject. How the Jesuits must have laughed in their sleeves, whilst their oracle was teaching the people of England,—the successors of Milton and Locke,—the true theory of the liberty of the press! Talk of the inhabitants of the "nooks and corners of England!" When Dr. Wiseman takes a fancy to begin to educate the people, he will find work enough amongst the degraded masses of Italy, Spain, and Ireland. Talk of impure books! The most impure books in the world,—those that have reached the very *acmé* of obscenity,—are Dens, Liguori, and the other favourite authors and closet companions of the Popish clergy. Talk of keeping "noxious and foolish" treatises out of the hands of the common people! Who does not know that, in the opinion of the Church of Rome, the Bible is the most "noxious" book in existence, and that Milton, Bacon, and all our first poets, philosophers, and historians, are regularly honoured with a place in the Index Expurgatorius? The use made of this extraordinary power of censorship by the Popish Church, was never

more strikingly illustrated than in the case of Galileo, which we shall give, as an evidence to our readers, of the manner in which science has already fared at the hands of pretended infallibility.

ROME AND SCIENCE.—THE CASE OF GALILEO.*

To Galileo, mechanics, natural philosophy, geography, and especially astronomy, were indebted for great improvements. He invented the telescope, and shewed thereby that the planets were similar in their nature to the earth. He discovered the spots on the sun and moon, the revolution of the sun on its axis, and the time of that revolution, the increase and wane of the planet Venus, four of the satellites of Jupiter, and many fixed stars. He illustrated the solar system as first taught by Aristarchus, revived by Copernicus, and afterwards finally consolidated by Newton, proving that the earth revolved on its own axis, and moved round the sun.

The Jesuits and Dominicans, dreading the disrepute this would bring on their own schools, endeavoured instantly to discredit the doctrine as opposed to the Bible.

“The Church itself,” as Professor Playfair has observed, “was roused into action by reflecting that it had staked the infallibility of its judgments on the truth of the very opinions which were now in danger of being overthrown. Thus was formed a vast combination of men, not very scrupulous about the means which they used to annoy their adversaries; the power was entirely in their hands, and there was nothing but truth and reason to be opposed to it. . . . It was determined to silence by force an adversary who could not be put down by argument.

“His dialogues contained a full exposition of the evidence of the earth’s motion, and set forth the errors of the old, as well as the discoveries of the new philosophy, with great force of reasoning, and with the charms of the most lively eloquence. They are written, indeed, with such singular felicity, that one reads them at the present day, when the truths contained in them are known and admitted, with all the delight of novelty, and feels one’s self carried back to the period when the telescope was first directed to the heavens, and when the earth’s motion, with all its train of consequences, was proved for the first time. The author of such a work could not be forgiven.—Galileo, accordingly, was twice brought before the Inquisition.

“The first time, a council of seven cardinals pronounced a sentence which, for the sake of those disposed to believe that power can subdue truth, ought never to be forgotten:—‘That to maintain the sun to be immovable, and without local motion, in the centre of the world, is an absurd proposition, false in philosophy, heretical in religion, and contrary to the testimony of Scripture. That it is equally absurd and false in philosophy to assert that the earth is not immovable in the centre of the world, and, considered theologically, equally erroneous and heretical.’

“These seven theologians might think themselves officially entitled to decide on what was heretical or orthodox in faith, but that they should determine what was true or false in philosophy, was an insolent invasion of a territory into which they had no right to enter, and is a proof how ready men are to suppose themselves wise, merely because they happen to be powerful.

“At this time a promise was extorted from Galileo, that he would not teach the doctrine of the earth’s motion, either by speaking or by writing. To this promise he did not conform. His third dialogue, published, though not till long afterwards, contained such a full display of the beauty and simplicity of the new system, and such an exposure of the inconsistencies of Ptolemy and Tycho, as completed the triumph of Copernicus.

“In the year 1663, Galileo, now seventy years old, being brought before the Inquisition, was forced solemnly to disavow his belief in the earth’s motion; and condemned to perpetual imprisonment, though the sentence was afterwards mitigated, and he was allowed to return to Florence.† The court of Rome was very careful to publish this second recantation all over Europe, thinking, no doubt, that it was administering a complete antidote

* Reformer’s Library. No. V. Pp. 414-423.

† “He was thrown into prison previously to his trial, and attempts were made to render him obnoxious to the people. From the text of a priest who preached against him, we may judge of the wit and the sense with which this persecution was conducted. *Viri Galilæi quid statis in cælum suspicientes?*”

to the belief of the Copernican system. The sentence, indeed, appears to have pressed very heavily on Galileo's mind, and he never afterwards either talked or wrote on the subject of astronomy. Such was the triumph of his enemies, on whom ample vengeance would have long ago been executed, if the indignation and contempt of posterity could reach the mansions of the dead.

"Conduct like this, in men professing to be the ministers of religion and the guardians of truth, can give rise to none but the most painful reflections. That an aged philosopher should be forced, laying his hand on the Sacred Scriptures, to disavow opinions which he could not cease to hold without ceasing to think, was as much a profanation of religion, as a violation of truth and justice. Was it the act of hypocrites, who considered religion as a State engine, or of bigots, long trained in the art of believing without evidence, or even in opposition to it? These questions it were unnecessary to resolve; but one conclusion cannot be denied, that the indiscreet defenders of religion have often proved its worst enemies."

The process against the philosopher is given by Limborch at great length, and copied from him by subsequent writers. His libel runs in the following strain:—

"Whereas, you Galileus, of Florence, aged seventy, were informed against in the year 1615, in this holy office, for maintaining as true, a certain false doctrine, held by many, viz., that the sun is the centre of the world, and immovable, and that the earth moves round it with a daily motion. Likewise, that you have certain scholars to whom you have taught the same doctrine. Likewise, that you have kept up a correspondence with certain German mathematicians concerning the same. Likewise, that you have published certain letters concerning the solar spots, in which you have explained the same doctrine as true, and that you have answered the objections which, in several places were made against you, from the authority of the Holy Scriptures, by construing or glossing over the said Scriptures, according to your own opinions. And, finally, whereas the copy of a writing, under the form of a letter, reported to have been written by you to one who was formerly your scholar, has been shewn to us, in which you have followed the hypothesis of Copernicus, which contains certain propositions contrary to the true sense and authority of the Holy Scriptures.

"Now this holy tribunal, being desirous to provide against the inconveniences and dangers which this statement may occasion, to the detriment of the holy faith, by the command of the most eminent lords, cardinals, &c., of this supreme and universal Inquisition, have caused the two following propositions concerning the immovability of the sun, and the motion of the earth, to be thus qualified by the divines, viz.,

"That the sun is the centre of the world and immovable, with a local motion, is an absurd proposition, false in philosophy, and absolutely heretical, because it is expressly contrary to the Holy Scriptures.

"That the earth is neither the centre of the world nor immovable, but that it possesses a daily motion, is likewise an absurd proposition, false in philosophy, and, theologically considered, at least erroneous in point of faith.

"But, as it pleased us in the first instance to proceed kindly with you, it was decreed in the said congregation, held before our Lord N., Feb. 25, anno 1616, that the most eminent Lord Cardinal Bellarmine should command you, that you should entirely depart from the said false doctrine, and in case you should refuse to obey him, that you should be commanded by the commissary of the holy office, to abandon the same, and that you should neither teach it to others, defend it, nor say anything concerning it, and that, if you should not submit to this order, you should be put in jail," &c. &c.

After a long account of the errors of Galileo's writings, their condemnation of the same, and their dealings with the unhappy author in order to his recantation, the holy fathers proceed as follows:—

"Invoking, therefore, the most holy name of our Lord Jesus Christ, and of his most glorious mother, Mary, ever a Virgin, we do, by this our definite sentence, which, sitting in our tribunal, we pronounce on these writings, with the advice and judgment of the reverend masters, doctors of divinity, and both laws, with whom we have consulted, concerning the cause and causes now depending before us, between the magnificent Carolus Sincerus, doctor of both laws, and procurator of the exchequer of this holy office, of the one part, and you Galileus Galilei, a criminal here, under the power of the Inquisition, by this present written process, examined and confessed as above, of the other part: We do say, judge, and declare, that you, the aforesaid Galileus, have, upon account of those things, which are produced in the written process, and which you have confessed as above, subjected yourself to a strong suspicion of heresy in this holy office, by believing and holding to be true, a doctrine which is false and contrary to the Sacred and Divine Scripture; viz., that the sun is the centre of the orbit of the earth, and does not move from the east to the west; and that the earth moves, and is not the centre of the world; and that these things may be considered and defended as probable opinions, although they have been declared and determined to be contrary to the Sacred Scripture; and, consequently,

that you have incurred all the censures and penalties appointed and promulgated by the sacred canons, and other general and particular acts against such offenders ; from which it is our pleasure that you should be absolved, provided that you do first, with a sincere heart, and a true faith, abjure, curse, and detest, before us, the aforesaid errors and heresies, and every other error and heresy contrary to the Catholic and apostolic Roman Church, in the form which shall be prescribed to you by us."

Then follows the formal condemnation and prohibition of Galileo's book, with an injunction of suitable penance, such as the holy fathers should please to inflict upon the miserable author.

The deed is subscribed by no less than seven cardinals.—The following is the abjuration given, at full length, though it might have been expressed in half the number of words :—

"I, Galileus, son of the late Vincentius Galileus, a Florentine, aged seventy, being here personally upon my trial, and on my knees before you, the most learned and eminent the lords, cardinals, inquisitors-general of the universal Christian commonwealth, against heretical wickedness, and having before my eyes the most holy gospels, which I touch with my proper hands, do swear that I always have believed, and do now believe, and by the aid of God I will in future believe, everything which the holy Catholic Church do hold, preach, and teach. But whereas, notwithstanding after I had been legally enjoined and commanded by this holy office, to abandon wholly that false opinion, which maintains that the sun is the centre of the universe, and immovable, and that I should not hold, defend, or in any way, either by word or writing, teach the aforesaid false doctrine ; and whereas, also, after it had been notified to me, that the aforesaid doctrine was contrary to the Holy Scripture, I wrote and published a book, in which I treated of the doctrine which had been condemned, and produced reasons of great force in favour of it, without giving any answers to them, for which I have been judged by the holy office to have incurred a strong suspicion of heresy, viz., for believing that the sun is the centre of the world, and that the earth is not the centre, but moves. Being, therefore, willing to remove from the minds of your eminences, and of every Catholic Christian, this strong suspicion which has been legally conceived against me, I do, with a sincere heart, and a true faith, abjure, curse, and detest, not only the foresaid errors and heresies, but generally every other error and opinion which may be contrary to the aforesaid holy Church ; and I swear, that, for the future, I will never more say or assert, either by word or writing, anything that shall give occasion for a like suspicion ; but that if I should know any heretic, or person suspected of heresy, I will inform against him to this holy office, or to the inquisitor, or ordinary of the place in which I shall then be. Moreover, I swear and promise, that I will fulfil and fully observe all the penances which have been, or shall be hereafter enjoined me by this holy office. But if, which God forbid, it should happen that I should act contrary to my word, promises, protestations, and oaths, I do hereby subject myself to all the penalties and punishments which have been ordained and published against such offenders by the sacred canons, and other acts, both general and particular. So help me, God, and these holy gospels, which I now touch with my own proper hand. I, the above-mentioned Galileus Galilei, have abjured, sworn, promised, and bound myself as above, and in testimony of these things I have subscribed, with my own proper hand, this present instrument of my abjuration, and have repeated it word by word at Rome, in the Convent of Minerva, this 22d day of July, anno 1633. I, Galileus Galilei, have abjured as above, with my own proper hand."

The great philosopher denies upon oath what he believes to be true ; but he had no alternative between this and being burnt to death.

HOME QUESTIONS FOR ROMAN CATHOLICS, ON TRANSUBSTANTIATION AND THE MASS.

"Prove all things, hold fast that which is good."—1 THESS. v. 21. Rom. Cath. Bible.

The doctrine of the Church of Rome regarding Transubstantiation is very plainly stated in the fifth novel article of the Creed of Pope Pius IV. :—

"In the most holy sacrament of the Eucharist, there are *truly, really, and substantially*, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ."

The Catechism of the Council of Trent, also a standard authority in the Church of Rome, thus directs (P. ii. c. iv. q. 31) :—

"The pastors will explain, not only that the true body of Christ, and whatever belongs

to the true constitution of a body, as *bones* and *sineus*, but also a *whole Christ* is contained in this sacrament."

Now, we know that the body of Christ is in heaven, and that he sitteth at the right hand of the Father. For St. Peter, in the presence of the Jews, testified of "Jesus Christ, whom Heaven indeed must receive, until the times of the restitution of all things," &c., Acts iii. 21.

And the Apostles' Creed declares, "He (Jesus) ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the living and the dead."

Christ, while being God, is also truly *man*; his body, therefore, which he had on earth, and with which he ascended into heaven, cannot be in two or more places at the same time.

Christ, as *God*, is *spiritually* present everywhere, but, as *man*, that is, *bodily*, he is in *one* place—in heaven, and shall remain *there* until the last day.

How then can Christ, in body and blood, &c., descend upon thousands of altars at the same time?

Rome says that Christ's body is "*truly, really, and substantially*" on the altar. The Bible says that Christ's body is *truly, really, and substantially* in heaven. Which, then, shall we believe—Rome or the Bible?

The Lord Jesus Christ, in his body, since his ascension, has either left the right hand of the Father or he has not!

If he has left the Father's right hand, since his ascension, the Creed and the Bible must be wrong,—for they say, that he sitteth there *until* the judgment.

If he has *not* left his Father's right hand, since his ascension, then the priests must be wrong, who say that they cause him to leave his place in heaven, which he has not left. Roman Catholic brethren, judge ye!

In the Lord's Supper, as instituted by Christ, no idea of transubstantiation was involved. This is evident.

Because Christ calls the wine *after* consecration, "this fruit of the vine." Matt. xxvi. 29. Could *blood* be called "the fruit of the vine?"

St. Paul, also, speaks three times respectively of the elements as *bread* and *wine after* consecration, 1 Cor. xi. 26-28. But the Church of Rome says that the bread is *no longer* bread, and that the wine remains *no longer* wine!

If Roman Catholics interpret literally the expression, "this is my body," how then can they explain literally the following verse, "This *cup* is the *New Testament* in my blood?" 1 Cor. xi. 25. Was the *cup* transubstantiated into the New Testament? Certainly not in a *literal* sense.

It is true, that "nothing is impossible with God;" but God does not work contradictions or inconsistencies.

For instance, it is impossible for God to change. See James i. 17. (Donay Bible.)

Again, "It is impossible for God to lie," or contradict himself. See St. Paul to the Hebrews, vi. 18, and to Titus, i. 2. (Donay Bible.)

Experience teaches us that it is impossible that the same body could be in two or more places at the same time.

Would God, then, require that which is impossible and contrary to nature, to be possible, yea, an every-day occurrence, in religion? Certainly not.

Is it a living or a dead body that is offered as a victim in the mass?

If it be a living body, it is not a real sacrifice unless there be the death of the victim; but it is written, "Christ dieth no more, death hath no more dominion over Him," (Romans vi. 9;) therefore, it is false to say that the body of Christ is thus offered in the mass.

If it be a dead body that is offered in the mass, it cannot be the body of Christ; for, again, it is written, that "He (Christ) is able also to save for ever them that come to God by him, always living to make intercession for us," Hebrews vii. 25. (Douay Bible.)

Is the mass a bloody or an unbloody sacrifice?

Roman Catholics say that it is unbloody, and yet that the blood of Christ is in it!! How can this be?

If it be said that there is no effusion or pouring out of the blood; then we reply, that the sacrifice becomes useless, for St. Paul says, that "without shedding of blood there is no remission," Heb. ix. 22. (Douay Bible.)

The Church of Rome withholds the cup from the laity, and thus rejects the positive command of Christ, who said, "Drink ye all of it," Matt. xxvi. 27; "And having taken the chalice, giving thanks, he gave it to them, and they all drank of it," Mark xiv. 23. (Douay Bible.)

We offer to Roman Catholics this dilemma,—either the laity receive too little in receiving one kind only, or the officiating priest receives too much in receiving two kinds!

Did Christ institute the Eucharist in an unknown tongue? Certainly not. St. Paul also thus writes: "I thank my God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue," 1 Cor. xiv. 18, 19.

Why then does the Roman Catholic Church ordain mass to be said in an unknown tongue, contrary to the institution of Christ, and contrary to the express declaration of St. Paul?

Can any Roman Catholic be certain that the host is really transubstantiated? Surely, if it be not transubstantiated, he commits gross idolatry that worships a wafer unchanged.

The Roman Missal enumerates among "the Defects of the Mass" the following "Defect of Intention:—

"If any [Priest] does not *intend* to celebrate, but to act *deceitfully*. Also if any *Hosts* are *forgotten* on the altar, or some portion of the wine; or if any Host should lie *hid* and he does not *intend* to consecrate except what he sees. Also if any [Priest] should have before him eleven Hosts and *intend* to consecrate *only ten*, not determining which ten he intends: in these cases, he does not consecrate, because *Intention is required*."

No man can possibly know the *mind* or *intention* of another, and therefore no Roman Catholic can be *certain* whether the wafer is transubstantiated, or whether he is or is not committing idolatry!

Roman Catholic brethren! You may perhaps *believe* the priest's intention—may *suppose* it—may *hope* it,—but you can never be *certain* of it.

R. M.

Islington.

ARCHDEACON WILBERFORCE AND THE BISHOP OF OXFORD.

ARCHDEACON WILBERFORCE has at length left the ministry of the Church of England, after doing as much mischief as he was likely to be allowed to accomplish. The country owes a debt of gratitude to Mr. Brock and others for their energetic and successful efforts, but it is perfectly intolerable that men should be allowed, under the garb of Protestants, to do the work of Rome, to do it as long as they please, and when they have done a world of evil, to walk away at their leisure as a kind of martyrs, when they ought to be ignominiously

expelled, and branded with judicial censure. Archdeacon Wilberforce, for example, is not driven from the ministry of England as a heretic, but coolly assumes the attitude of a Reformer. We are told that it is his "intention to explain fully the objections alluded to in his letter, which he will carry out by means of a work which will be issued in a few days, entitled 'An Inquiry into the Principles of Church Authority, or Reasons for Recalling my Subscription to the Royal Supremacy.'" If this work is issued "in a few days," it must have been written whilst he was eating the bread of the Church of England, and we have no doubt it will turn out to be neither more nor less than a treatise on the ecclesiastical supremacy of the Pope. Of the moral honesty of all this we leave our readers to judge,—of its consistency with the spirit of Romanism it is unnecessary to speak. But how long is it to be tolerated?

Since the Archdeacon's resignation a very interesting correspondence between his brother, the Bishop of Oxford, and the Rev. W. Brock, has been published. The Bishop gives forth a very faint disclaimer of some of the sentiments of his "dear brother," but it is quite evident from the whole tone of the correspondence, that all his sympathies are on the side of the Romish innovators. With much talk about gentleness, and great affectation of kindness and liberality, he attacks, in the most unmeasured terms of abuse, the men who are maintaining the cause of the Reformation. This state of matters evidently cannot last, and the sooner it is brought to an issue the better. Let the friends of truth in the Church of England combine together, and in a spirit of prayer and holy determination, resolve to unmask this portentous mischief. Compromise is no longer possible, and the boldest course will be found alike the path of duty and of the soundest policy.

POPISH EXEMPTION FROM CIVIL AUTHORITY.

THE Popish clergy have contrived to get a beginning made towards the introduction of two of their most odious peculiarities. We refer to their claim of a control over the liberty of the press, and their demand of exemption from civil jurisdiction. The beginning of this latter claim we saw in the case of Dr. Wiseman, who, instead of being found at the bar, or in the witness-box at his recent trial, was perched on the bench alongside of the judge. We trust that as soon as Parliament meets, the conduct of the Lord Chief Baron will be inquired into in reference to this matter, and that the Protestants will be satisfied with nothing short of a full explanation from the judge, or his removal from office. But since that a still more startling novelty has been introduced, viz., the establishment of a right of exemption from the payment of income-tax on the part of a Popish bishop. The *Times*, September contains the following ominous announcement:—

"THE ROMAN CATHOLIC CLERGY AND THE INCOME-TAX.

"It may be recollected that about this time twelvemonth a dignitary of the Roman Catholic Church (the Very Rev. Dr. Browne) addressed an amusing letter to the collector of inland revenue at one of the northern ports, setting forth the writer's grounds for exemption from payment of the income-tax. Since then it appears that the reverend 'repudiator' has formally appealed against payment, and his appeal was heard on Tuesday last in the Corporation Hall, Londonderry, before the 'Commissioners for Special Purposes.' 'Those officials' (says the *Weekly Telegraph*) 'treated the appellant with the greatest courtesy, and, after hearing his explanations, declared him exempt from taxation under the income-tax.' Lucky Dr. Browne!"

The grounds of this extraordinary decision are not given, but is this actually to be submitted to? And if so, where is it to end?



THE BAMBINO, OR HOLY DOLL.

"Among the innumerable churches, there is one I must select for separate notice. It is the church of the Ara Coeli, supposed to be built on the site of the old Temple of Jupiter Feretrius; and approached on one side by a long flight of steps, which seem incomplete without some group of bearded soothsayers on the top. It is remarkable for the possession of a miraculous Bambino, or wooden doll, representing the Infant Saviour; and I first saw this miraculous Bambino, in legal phrase, in manner following, that is to say:

"We had strolled into the church one afternoon, and were looking down its long vista of gloomy pillars (for all these ancient churches built upon the ruins of old temples, are dark and sad,) when the Brave came running in, with a grin upon his face that stretched it from ear to ear, and implored us to follow him, without a moment's delay, as they were going to show the Bambino to a select party. We accordingly hurried off to a sort of chapel, or sacristy, hard by the chief altar, but not in the church itself, where the select party, consisting of two or three Catholic gentlemen and ladies (not Italians) were already assembled; and where one hollow-cheeked young monk was lighting up divers candles, while another was putting on some clerical robes over his coarse brown habit. The candles were on a kind of altar, and above it were two delectable figures, such as you would see at any English fair, representing the Holy Virgin, and St. Joseph, as I suppose, bending in devotion over a wooden box, or coffer, which was shut.

"The hollow-cheeked monk, number One, having finished lighting the candles, went down on his knees, in a corner, before this set-piece; and the monk, number Two, having put on a pair of highly ornamented and gold-bespattered gloves, lifted down the coffer with great reverence, and set it on the altar. Then, with many genuflections, and muttering certain prayers, he opened it, and let down the front, and took off sundry coverings of satin and lace from the inside.

"The ladies had been on their knees from the commencement; and the gentlemen now dropt down devoutly as he exposed to view a little wooden doll, in face very like General Tom Thumb, the American dwarf, gorgeously dressed in satin and gold lace, and actually blazing with rich jewels. There was scarcely a spot upon its little breast, or neck, or stomach, but was sparkling with costly offerings of the faithful. Presently he lifted it out of the box, and carrying it round among the kneelers, set its face against the fore-

head of every one, and tendered its clumsy foot to them to kiss—a ceremony which they performed down to a dirty little ragamuffin of a boy, who walked in from the street. When this was done he laid it in the box again; and the company rising, drew near and commended the jewels in a whisper.

"In good time he replaced the coverings, shut up the box, put it back in its place, locked up the whole concern (holy family and all) behind a pair of folding doors, took off his priestly vestments, and received the customary 'small charge:' while his companion, by means of an extinguisher fastened to the end of a long stick, put out the lights, one after another. The candles being extinguished, the money all collected, they retired, and so did the spectators.

"I met this same Bambino in the street a short time afterwards, going in great state to the house of some sick person. It is taken to all parts of Rome, for this purpose, constantly; but, I understand that it is not always as successful as could be wished: for, making its appearance at the bed-side of weak and nervous people in extremity, accompanied by a numerous escort, it not unfrequently frightens them to death. It is most popular in cases of childbirth, where it has done such wonders; if a lady be longer than usual in getting through her difficulties, a messenger is despatched, with all speed, to solicit the immediate attendance of the Bambino. It is very valuable property, and much confided in, especially by the religious body to whom it belongs."—*Dickens's "Pictures from Italy."* London, 1846, pp. 189-191.

POPISH MISREPRESENTATIONS OF ZUINGLE AND LUTHER.

IN commenting on Dr. Wiseman's Lecture on the Eucharist, we mentioned (vol ii. p. 68) that he had introduced into it a statement, which is found in almost every Popish controversialist, about the grounds of Zuingle's opposition to transubstantiation, and we promised then to take some opportunity of exposing the unfairness of this statement, as well as of a similar story, which is also a great favourite with Popish writers, about Luther confessing that he had been taught by Satan to reject the Mass. We propose now to fulfil that promise, induced not so much by the importance of the particular topics involved, as by the opportunity furnished of illustrating the general character of Popery and the ordinary practices of Popish writers.

The misrepresentations of Zuingle and Luther, to which we are about to advert, are not to be regarded as fair specimens of the calumnies of Popish writers against the Reformers, for they have some plausible grounds to rest upon, whereas Papists deal largely in allegations about the Reformers, which are pure fabrications, and utterly destitute of all appearance of truth. Reckless slandering of adversaries has always been a prominent characteristic of the champions of Popery, and by this as well as by their systematic fraud and imposture on the subject of relics, which we exposed in last number, they have amply merited their scriptural character of "speaking lies in hypocrisy, having their conscience seared with a hot iron." Some Jesuit writers have gone so far as not only to publish assertions about their opponents which they knew to be false, but openly to defend this practice, as is proved by Pascal in the fifteenth of his Provincial Letters.

It is a feeling deeply ingrained in the minds of the generality of Papists, that a man who has the audacity to raise his voice against the Church of Rome, the only true Church, forfeits every right, and may be lawfully treated as an outlaw or a wild beast, may be summarily deprived of his property, of his reputation, and even of his life. It is this feeling which is very much the cause, and to their own minds the defence or palliation, of the falsehood and the cruelty, which have ever characterized the conduct of the Church of Rome in her treatment of opponents. The Reformers, of course, had the full benefit of this principle, so far as the champions of Popery were able to apply it.

The lives, indeed, of many of the most eminent and influential among them, were preserved from the attempts of Popish cruelty, by the protecting hand of Him who had raised them up to do his work, in restoring his truth, and in purifying his Church. But they were all of them the subjects of the grossest slanders, fabricated by their Popish opponents, without any foundation whatever to rest upon. These slanders were long repeated by the generality of Popish writers without hesitation or compunction. In modern times, Papists have thought it more politic to omit them, or to advert to them very slightly, though occasionally some one of the more reckless and senseless of the defenders of Popery still ventures to adduce them. The misrepresentations of Zuingle and Luther, to which we mean now to advert, belong to a different class from these palpable fabrications, for they have some appearance of ground to rest upon, though the facts of the case are in general grossly distorted and misapplied.

The general substance of what Popish controversialists are accustomed to assert or to insinuate upon this subject is, that Zuingle confessed, that he had learned his chief argument against transubstantiation from an evil spirit, and that Luther confessed that it was Satan who persuaded him to reject and abolish the sacrifice of the Mass. Insinuations and allegations to this effect are to be found in almost every Popish book of controversy, and it may therefore be worth while to explain how the matter really stands.

Dr. Milner, the leading champion of Popery in this country in the last generation, states the charge against Zuingle in this way,—“The first enemy of the real presence, Zuinglius, professes also to have learned *his main argument against it from a spirit, which appeared to him in the night*. But whether it was a *black spirit* or a *white one*, he declares he does not remember.”—(Letters to a Prebendary, Let. v. p. 82, note.) Dr. Wiseman, in his Lectures on the Principal Doctrines and Practices of the Catholic Church, has thought it worth while to devote above a page to this topic, labouring to convey the impression, that it is a matter of real importance in its bearing upon the argument. Speaking of the passage, Exodus xii. 11, “It is the Lord’s passover,” which has been often adduced by Protestants as parallel to the declaration, “This is my body,” he says, (vol. ii. p. 182,) “It was on this text, and almost exclusively on the strength of this text, that the Catholic doctrine of transubstantiation was rejected; it was on this that Zuinglius, when he attempted to deny it at the time of the Reformation, mainly built, for he found no other text whereon to ground his objection against the words, ‘This is my body,’ being literally taken.” Before proceeding to give the particulars of the story, Dr. Wiseman, with affected charity, artfully prepares the minds of his readers for something very horrible on the part of Zuingle. “Though the narrative weighs greatly in our favour, I feel a repugnance to detail it; it is degrading to humanity and to religion, that anything so discreditable, so debasing, should be recorded by any writer of himself.” The narrative, as given by Dr. Wiseman, with affected reluctance, is this: “Zuinglius, therefore, tells us himself—that he was exceedingly anxious to get rid of the Catholic doctrine of the real presence, but found a great difficulty in arguing against the natural and obvious signification of these words, ‘This is my body—this is my blood,’ that he could find nothing in Scripture to warrant him in departing from the literal sense, except passages manifestly relating to parables. It was on the 13th of April, early in the morning, that the happy revelation occurred. His conscience, he says, urges him to relate the circumstances which he would gladly conceal; for he knows they must expose him to ridicule and obloquy.

He found himself in a dream, disputing with one who pressed him close, while he seemed unable to defend his opinion, till a monitor stood at his side, 'I know not,' he emphatically adds, 'whether he were white or black,' who suggested to him this important text. He expounded it next morning, and convinced his hearers that, on the strength of it, the doctrine of the real presence was to be abandoned!" This account of Dr. Wiseman's does not exhibit such gross and palpable falsehoods as we find in many of the Popish controversialists who have brought forward this incident. He admits that Zuingle was merely describing what seemed to him to take place in a *dream*, a fact which Papists often conceal. He does not say expressly, as many of them do, without any warrant from Zuingle's words, that it was a *spirit* which suggested to him the passage in Exodus as a parallel. "A spirit which appeared to him in the night," is Dr. Milner's version of the story. The unfairness of Dr. Wiseman's account lies chiefly in this, that he represents Zuingle's own opinion as undecided, his mind as unsatisfied, about rejecting transubstantiation, *until this dream occurred*, whereas, *it is perfectly certain*, that he had, *before this*, openly and unhesitatingly repudiated that doctrine both from the pulpit and the press, and had strenuously maintained, that in the words of institution, the word *is* should, and must, be held to mean, *signifies or represents*. This fact, which can be conclusively established, proves the whole substance of the common Popish story to be unfounded, and the use and application made of it to be fraudulent. It is not true, as Dr. Milner alleges, that Zuingle's "main argument against the real presence," was the passage in Exodus; it is not true, as Dr. Wiseman alleges, that he "mainly built" upon this passage "when he attempted to deny" the doctrine of transubstantiation, for it is quite certain that he had openly repudiated, and conclusively disproved, that doctrine, before this passage had ever been thought of or considered.

The main Popish allegation upon this subject, and the only one that has any appearance of being in any way connected with the argument, being thus certainly false, it is scarcely worth while to dwell minutely upon the other features of the case. Zuingle does record, that after being engaged for two days in a public dispute with Papists before the Council of Zurich, against the doctrines of transubstantiation and the mass, his thoughts were occupied with the subject of finding parallel passages in Scripture to the words "this is my body," in accordance with, and in confirmation of, the sense in which he had been long satisfied that these words were to be understood, and that in a dream, the incidents of which were manifestly determined by the transactions of the two preceding days, while it plainly exhibited some of the ordinary general characteristics of dreaming, a person seemed to suggest to him the passage in Exodus about the Passover as a good and satisfactory parallel. There is really nothing in this discreditable to Zuingle, except the imprudence of relating what was likely to afford a handle to adversaries. Neither Zuingle nor any other Protestant ever thought of *founding anything in the way of argument* upon the circumstances in which the passage was suggested to him. Neither Zuingle nor any other Protestant ever attempted to shrink from subjecting the question of the alleged parallelism of the two passages to a rigid and impartial investigation upon its own proper merits. No intelligent opponent of Popery has ever imagined or alleged, that the argument against transubstantiation is at all dependent upon a proof, that the two passages are, in the precise point which forms the subject of controversy, parallel to each other.

Papists in general make an unfair use of the expression employed by

Zuingle in speaking of the monitor who seemed in the dream to suggest to him the passage in Exodus. Dr. Wiseman has not quoted Zuingle's words correctly. They are these, "whether he was black or white, I do not remember, for I am relating a dream," (ater fuerit an albus, nihil memini, somnium enim narro.) The Papists usually insinuate from the use of the word *black* here, that the monitor was an evil spirit, but it has been proved, that the expression employed by him was used, as it had been by many authors who had preceded him both classic and patristic, *proverbially*, to denote simply that the object to which it is applied is *unknown*. All that Zuingle really says then is, that in his dream a person, *of whose appearance he had no recollection*, seemed to suggest to him the passage in Exodus, and that when he awoke and examined it, he was satisfied of its relevancy as a parallel. Such is the incident which Popish controversialists, from Bellarmine downwards, exhibiting an equal amount of silliness but different degrees of dishonesty, have dwelt upon as a point of great importance in the argument about transubstantiation, and which Dr. Wiseman says, that he would willingly have passed over had not stern justice to his cause required him to notice it.

The allegation that Luther was taught and persuaded by Satan to abolish the sacrifice of the mass, is still more frequently made, and still more largely dwelt upon, by Popish writers, though we do not at present recollect that Dr. Wiseman has brought it forward. Dr. Milner's account of it is this : "Luther has published to the world, not only that he had frequent communications with the devil, but also that he learned the most material part of his whole reformation, namely, the abolition of the mass, from him. You will find, in his Treatise on that subject, an account of Satan's appearing to him by night, and of a long dialogue that passed between them, in which Luther defends the mass, and the devil argues against it. The conclusion is, that the new apostle yields to the motives suggested by his infernal antagonist, and adopts the important reform which he proposes."—(Letters to a Prebendary, Let. v. p. 82.) He repeats the substance of this statement twice over in his "End of Religious Controversy ;" and it is to be found in almost every book written in defence of Popery. Now it is quite true, that Luther, in a book published in 1533, describes, in the form of a dialogue, a discussion which took place between Satan and himself on the subject of the mass. It is not easy to decide in what precise sense Luther intended the statements he made upon this and other occasions, about his intercourse with Satan, to be understood. It seems upon the whole probable, that Luther was of opinion, that Satan not only addressed suggestions and temptations to the minds of men, but that he sometimes appeared visibly, and conversed audibly, and that he himself had repeatedly had intercourse of this sort with the great adversary. Luther may have to bear the responsibility of holding this opinion, but the opinion was so common at that time, and has been so often expressed and acted on by the canonized saints of the Church of Rome, that it could not decently be made a ground of serious reproach against him. The common Popish allegation, that Luther was urged and persuaded by Satan to abolish the mass, is an unquestionable falsehood. The proof is this : *It is perfectly certain*, that *before* this conversation with Satan is described as having taken place, Luther had publicly condemned and rejected the sacrifice of the mass, as opposed to the Word of God and derogatory to the sacrifice of Christ, and had thus staked his reputation and his life upon the falsehood of the doctrine of the Church of Rome on this subject. This fact of course

overturms from the foundation the main position of Popish writers upon this point, and the whole use and application they make of it. The reality of this fact has been incontrovertibly established, and Popish controversialists never attempt to deal with the evidence adduced in support of it, but just continue to repeat the allegation which it so conclusively disproves.

But perhaps it may still be asked, What do you make of the discussion about the mass between Luther and Satan? We reply, there is no difficulty in the matter. The Papists wholly misrepresent the real point in dispute, the true state of the question, between the two parties. It was not, as they allege, whether the mass was scriptural and ought to be continued?—Satan maintaining the negative, and Luther, until gained over by Satan's arguments, the affirmative. This was not the point controverted. It was assumed by both parties in the dispute, that the mass was antiscritptural and idolatrous; and the real and only topic debated between them was, Whether a man, who had long been guilty of the sin of celebrating the mass, *might expect to be forgiven?* Luther virtually represents Satan as taking advantage of the fact, that he had been led to believe and to proclaim that the mass was sinful and idolatrous, for the purpose of involving him in despondency, as if his practice of this idolatry for many years were an unpardonable sin. Satan assumed the truth of what Luther now believed, and had publicly taught, on the subject of the mass, and, upon this assumption, endeavoured to persuade him, that since he had for many years been guilty of what he now admitted to be a heinous sin, he could not escape future punishment. Luther, in reply, without abjuring those views of the sinfulness of the mass, which he had deliberately adopted and proclaimed on the authority of Scripture, and which Satan, in dealing with him, of course assumed to be well-founded, endeavoured to repel the alarming practical conclusion which Satan deduced from them, by alleging various considerations which might mitigate the guilt of celebrating mass in the days of his ignorance, while Satan of course rejoined by pointing out the insufficiency of these palliations, and strongly re-urging the unpardonable sinfulness of his former practice.

This is the sum and substance of Luther's famous conference with Satan on the subject of the mass. It will be easily understood, that garbled extracts may be produced from the narrative, which, taken by themselves, may seem to countenance a different view of the real point in dispute between the two parties. But it is impossible for any man deliberately and impartially to peruse the whole discussion, without perceiving that the account we have given of the import and object of it is correct, without being satisfied that the substance of the whole matter is just this, that Luther represents Satan as labouring to tempt him to despair, by urging upon him those views of the sinfulness of the mass, which he himself had already adopted, and had openly proclaimed as sanctioned by the Word of God. These are the true facts of this case, and yet you cannot open almost any Popish book of controversy without finding it asserted, as if it were matter of unquestionable certainty, that Luther has confessed, that he was first induced to reject and abolish the mass, by arguments which Satan urged upon him in order to bring about that result. This affords a fair specimen of the character and conduct of the generality of Popish controversialists,—“They speak lies in hypocrisy, having their conscience seared with a hot iron.”

THE INQUISITION.

THE correspondent in Rome of the *Daily News*, London journal, while avowing himself a Roman Catholic, thus wrote from that city, March 31, 1849 :—

"I visited this morning the works going on in the subterranean vaults of the Holy Office, and was not a little horrified at what I saw with my own eyes, and held in my own hands. Though I have been familiar with everything in and about Rome for a quarter of a century, I confess I never had any curiosity to visit the Inquisition, taking it for granted that every thing was carried on there fairly and honestly, as I was led to believe by people worthy in other respects of implicit trust. Besides, the place itself is out of the beaten track of all strangers, and in a sort of *cul-de-sac* behind St. Peter's, where it naturally retired to perform its blushing operations, and 'do good by stealth.' I was struck with the outward appearance of civilisation and comfort displayed by the building, which owes its erection to Pius V., author of the last creed ; but on entering, the real character of the concern was no longer dissimulated. A range of strongly-barred prisons formed the ground-floor of a quadrangular court, and these dark and damp receptacles I found were only the preliminary stage of probation, intended for new-comers, as yet uninitiated into the Eleusinian mysteries of the establishment. Entering a passage to the left, you arrive at a smaller courtyard, where a triple row of small-barred dungeons rise from the soil upwards, somewhat after the outward look of a three-decker, 'accommodating' about sixty prisoners. These barred cages must have been often fully manned, for there is a supplementary row constructed at the back of the quadrangle on the ground-floor which faces a large garden. All these cellular contrivances have strong iron rings let into the masonry, and in some there is a large stone firmly imbedded in the centre with a similar massive ring. Numerous inscriptions, dated centuries back, are dimly legible on the admission of light, the general tenor being assertion of innocence : '*Iddio ci liberi di lingua calunniatrice*,' '*Io domenico Gazzoli vissi qui anni 18*,' '*Calumniatores mendaces exterminabuntur*.' I read another somewhat longer, the drift of which is, 'The caprice or wickedness of man can't exclude me from thy Church, O Christ, my only hope.' The officer in charge led me down to where the men were digging in the vaults below ; they had cleared a downward flight of steps, which was choked up with old rubbish, and had come to a series of dungeons under the vaults deeper still, and which immediately brought to my mind the prisons of the Doge under the canal of the Bridge of Sighs at Venice, only that here there was a surpassing horror. I saw imbedded in old masonry, unsymmetrically arranged, five skeletons in various recesses, and the clearance had only just begun ; the period of their insertion in this spot must have been more than a century and a-half. From another vault full of skulls and scattered human remains there was a shaft about four feet square, ascending perpendicularly to the first floor of the building, and ending in a passage off the hall of the chancery, where a trap-door lay between the Tribunal and the way into a suite of rooms destined for one of the officials. The object of this shaft could admit but of one surmise. The ground of the vault was made up of decayed animal matter, a lump of which held imbedded in it a long silken lock of hair, as I found on personal examination, as it was shovelled up from below. Why or wherefore, with a large space of vacant ground, lying outside the structure, this charnel-house should be contrived under the dwelling, passes my ken. But that is not all : there are two large subterranean lime-kilns, if I may so call them, shaped like a bee-hive, in masonry, filled with layers of calcined bones, forming the substratum of two other chambers on the ground-floor, in the immediate vicinity of the very mysterious shaft abovementioned. I know not what interest you may attach to what looks like a chapter from Mrs. Radcliffe, but had I not the evidence of my own senses, I would never have dreamt of such appearances in a prison of the Holy Office, being thoroughly sick of the nonsense that has for years been put forth on this topic by partisan pens."

A CONTROVERSIAL CORRESPONDENCE between the Rev. P. Maclachlan and R. W. Kennard, Esq. of Grahamston. Part II. Edinburgh : J. Nichol.

A TRIUMPHANT refutation of Popery, most creditable in every respect to the ability and learning of the Protestant champion.

FRIENDLY DISCUSSIONS WITH MY PRIEST. From the Manuscript of the late Rev. Juan Calderon, a Protestant Spaniard. London : Jackson & Walford.

AN excellent book, by a man who was once a Popish priest, and who indicates a deep acquaintance with all the wiles of Jesuitism.

POPISH PLOTS AND PROTESTANT PROSPECTS.

SOME singular manifestations of the peculiar spirit of Popery have lately been exhibited. We do not hesitate to place in the front of these, the diabolical attempt to murder eight hundred Protestants in Ireland. Legal evidence may never be obtained, except against the mere dupes; for Rome, through the confessional and otherwise, has important facilities for accomplishing her dark designs, and at the same time escaping legal detection. But no one who has read of the former Irish massacre, of the massacre of St. Bartholomew, so fully sanctioned by Romish authority, and of the Gunpowder Plot, can have the least doubt that such a proceeding as that on the Derry Railway is in exact keeping with the policy of Rome, whilst enough of evidence of a circumstantial nature has been produced to warrant the confident conviction that to her alone that outrage must be traced.

A similar plot, although in a different direction, has been discovered in the case of the public press. The *Morning Advertiser*, under the able management of Mr. James Grant, has lately been a sad thorn in the side of Dr. Wiseman and his allies, and rendered most essential service to the Protestant cause. It was not expedient, however, to attack Mr. Grant during the heat of the Popish aggression, or even to attack him directly on the ground of his unflinching Protestantism. Popery knows well how to "bide her time." By and bye the "Beer Bill" excited great interest amongst many of the supporters of that journal, and under pretence of a great interest in that and other matters, a furious attack is made for the purpose of ousting Mr. Grant from his situation. Whether this attack may ultimately prove successful or not remains to be seen. But the very attempt, and especially the way in which it has been made, proves at once the unscrupulous cunning of the Papal system, and the necessity for Protestant union and watchfulness, and a more extensive control over the public press.

A similar exhibition has just occurred at Edinburgh. The *North British Advertiser* had been in the habit of admitting Protestant advertisements. For a time this was not interfered with. At length a very specious Popish letter appeared, and an announcement by the proprietors that such advertisements would no longer be admitted. Whether these efforts for the purpose of spiking the public press be preparatory to some new move on the part of the Romanists remains to be seen, but they are surely very instructive.

We place under the same head the policy of the Papists in regard to Army Chaplains. At first the suspicions of the more credulous Protestants were lulled asleep by the demand for only "two" chaplains. This met with no firm resistance in Parliament. During the vacation *five more* have been sent out, so that now we have *seven* Popish chaplains with the army in the East, and an arrangement has been announced from the War Office, by which these priests can claim a fixed sum for every Popish soldier in the army. Are they satisfied with this? The very reverse. They abuse the Ministry in as unmeasured terms as before. Here is the beginning of an article in the *Tablet*, October 14, on Chaplains for the Army; "The Government has fulfilled the promise which it gave last year about chaplains to the army. It has made a change of system, and it has treated us with contempt," &c. The Government will discover that the more concessions they make, the more abuse they will receive.

But what of Protestantism? We earnestly hope that there is some prospect of united and determined action in next session of Parliament. We trust that the conduct of our judges, in conniving at the claims of Romish priests, will be inquired into. We hope that the abolition of all the arrangements for pensioning Popish priests will be firmly demanded. We are persuaded that a very vigorous effort will be made, and we trust with success, for overthrowing the enormous incubus of Maynooth. The Government must be forced to produce the Report of the Royal Commission, which has been so long delayed; the whole kingdom must be agitated; the table of Parliament loaded with petitions, and the members dealt with by their constituents in such a way that their interests may not be misunderstood or trifled with. We are interested to see Mr. D'Israeli giving signs on the subject. Not that we would place much confidence in the vague professions of any of our mere politicians, but that such a letter as he has recently written is a clear indication of the amount of pressure which is being brought to bear on our public men by our united Protestantism. Let us thank God and take courage.

We are also happy to observe the appointment of a Commission to inquire into the doctrine of Archdeacon Denison. It is surely impossible to anticipate any other than one result from their investigations, and in that case another important step shall have been made in advance.

Meanwhile let us cultivate a closer union. The history of political affairs is well fitted to teach Protestants a lesson. We see a powerful despotism gradually spreading its influence over Europe, and seeking to swallow up the liberty and civilisation of the west. At length a general muster is made. Turks forget the war-cry of the prophet—Frenchmen the humiliation of past defeat, and unite cordially with Britain in curbing the power of the common foe. The entrenched camp at Alma is assailed at once by men of various religions and various languages, from the turbaned follower of Mahomet to the sinewy Highlander from our northern hills, and the gigantic power of Russia is dispersed like mist before the rising sun. Why may not the Churches of Britain imitate this example in dealing with a similar foe? How long shall the children of this world be wiser in their generation than the children of light?

ISLINGTON PROTESTANT INSTITUTE—THE OPERATIVE CLASSES.

TO THE EDITOR OF THE BULWARK.

SIR,—The insertion in your valuable periodical of any plan for the advancement of our Protestant cause, insures to such plan an immediate and widespread circulation. You will perhaps kindly permit me to detail, as briefly as possible, a few particulars appertaining to the great work in which we are engaged, more especially with reference to the operative classes.

Whatever may have been accomplished hitherto, one thing is at all events certain—we have by no means adequately leavened the great masses of our working-men with a true spirit of Protestantism. A few Protestant operatives' associations are indeed to be found through England, as in Bath, Norwich, Blackburn, and other places, associations such as we should desire to see multiplied amongst us; but we need to have societies of a very comprehensive nature, embracing all classes, and which, while associating our wealthier friends, may not exclude the operatives, the working-men of this country.

Islington is often spoken of as a "model parish," and your periodical has already designated our Islington Institute as a "model Institute." It may, perhaps, for this reason, be interesting to your readers to know how we endeavour to combine all classes in the organization of our society.

We have hitherto admitted the operatives to the privileges of our Institute, under the appellation of "*free members*," the name denoting that no subscription was required. Many of these members objected to this nomenclature, and expressed a desire to contribute something towards the Institute. Yet they were not in a position to pay five or ten shillings or more per annum, at any given period, as are the subscribing members. Here lay the difficulty. These have, however, been surmounted by the following mode, which, though not an original idea of ours, is yet novel to our Institute:—

We have established a penny-a-week subscription, which entitles Protestant operatives to full membership. The idea was no sooner announced than subscriptions poured in from every district of our parish; and within a short five weeks, the number now exceeds *two hundred*, and the number is still increasing day by day. To each and all of these we issue a copy of the *Bulwark* monthly, and such publications as our Institute may issue for itself.

From these numerous names pennies as numerous are collected from week to week, by a very simple process—by a distribution of labour. The young men of my "Theological class" have kindly undertaken to collect some of these, and the names increasing rather quickly, I invited to my aid a class of ladies also, who in right hearty earnest have enlisted in the work, and have contributed in no small degree to the prosperity of the proposal. One of these, a convert from the Church of Rome, has by her own exertions collected, within three weeks, no fewer than thirty-nine names. Indeed I may say that there prevails a righteous rivalry among the collectors, each one, however, rejoicing in the other's success. I meet the collectors once a month to receive their collections. These they collect from the subscribers weekly, and I collect from the collectors monthly. Some of the subscribers prefer giving sixpence per month, but this we leave of course to the option of each member.

We have monthly meetings specially for these Protestant operative members, at which essays are read on the controversy. This arrangement has tended much to the self-culture and mutual edification of the members. We propose also to hold quarterly lectures for the working-classes, in addition to our ordinary lectures and sermons, to which they are of course already admissible.

I would venture to suggest this plan to other Institutes as the simplest and most effective mode of impressing the working-classes with the importance of their own position in this respect, and combining them for the defence and promotion of Protestant truth; and as the *Bulwark* obtains a very large circulation in Islington, I would, through this medium, invite our people generally to assist us in this very interesting department of our increasingly successful operations.—And apologizing for so far intruding on your space, I remain, Sir, yours very faithfully,

ROBERT MAGUIRE,

Clerical Secretary of Islington Protestant Institute.

*Institute Office, 2, Hornsey Row,
Upper S. Islington.*

[The above letter is interesting, as exhibiting a new and successful speci-

men of Protestant exertion ; and we have no hesitation in repeating, that if every parish in England were as well worked as Islington, Dr. Wiseman might, humanly speaking, abandon the struggle and depart. We are glad to say that at Stirling a similar association has been commenced, and we trust they will soon become general on both sides of the Tweed. One important object is the systematic diffusion of sound information. In Islington alone nearly 1000 copies of this journal will now be regularly circulated every month. Why should not similar *systematic* efforts be made in Liverpool, Manchester, Glasgow, and all our large cities and parishes?]

NOTES OF THE MONTH.

AMERICA.

THE Anti-popish movement in America is proceeding with increasing energy. The *New York Crusader* for September 30, contains the following:—

“It is amusing to see, since the Know-Nothings have begun to spring up, and to extend all over the country their trophies, how the partisan presses and political demagogues, who courted so zealously the Catholic votes, are squirming in disappointment and chagrin, and pouring forth their wrath. One would suppose that they were seized with the hydrophobia, and ready, like the animal under that deplorable malady, to bite every one with whom they may come in contact. In holding their caucuses and conventions, and reporting, in high-sounding capitals, their nominations for the various important offices of the State, do they hope to secure their elections independent of the influence and suffrages of that powerful and invincible body of American citizens who are resisting this tide of corruption, and rolling away those political and Papal pollutions from the land? . . . We are only in the beginning of the revolution, but it sweeps along over the broad fields of the Republic, silent and deep, like an irresistible whirlwind, carrying away the crags, overthrowing the lighthouses of cliques, and levelling in the dust the rotten edifices of corrupt ambition.”

QUEBEC.—The *Quebec Gazette* contains the following incident illustrative of the true spirit of Romanism:—

“ATTEMPTED ASSASSINATION IN QUEBEC.

“It has been customary to represent the French Canadians as a peaceable, amiable, and benevolent race, and to speak of the Irish as the only turbulent, dangerous, and revengeful inhabitants of our city. This is a mistake. It is not the Irish as a race that are turbulent and dangerous, but as a religious sect ; and in this respect we do not think they are a whit worse than the French Canadians. Popery transforms men into demons, and whether they be Frenchmen or Irishmen, the zealous disciples of Popery will scruple at no enormity, when the interests of their religion are concerned. We have been led into these remarks by a base attempt at assassination made upon Mr. François Pepin, a converted Romanist, in this city, on the night of Friday last.

“Mr. Pepin is a native of Charlesbourg, and was converted to the truth as it is in Jesus a few years ago at Detroit, Michigan. Being on a visit to his relations in this neighbourhood, he has been zealous in endeavouring to spread the truth among his compatriots by which he has been himself made free. On Friday evening, he held a prayer meeting at a house in St. Rochs. Several Canadians were observed listening at the window and hovering about the house. No attempt, however, was made to disturb the meeting. But as Mr. Pepin was returning to his sister's house, in company with Mr. Vernon, French Missionary, he was followed by a miscreant, who, at a convenient place, made an attack upon him from behind. The weapon used appears to have been what is familiarly, and not inappropriately termed a skull-cracker. The first intimation Mr. Pepin received of his danger was a whizzing noise ; when instantly a blow aimed at his head carried off his hat, and knocked off the hat, also, of Mr. Vernon, who is a much shorter man, and being close beside Mr. Pepin, received the blow as it descended. Had it not been that the weapon struck a little too high, the likelihood is that Mr. Pepin would have been killed. Such is the nature of the instrument, and such was the violence of the blow, that had the temple been struck, as was probably intended, death would have been the consequence.”

IRELAND.

GREAT excitement prevails in Ireland in connexion with the late frightful outrage on the Derry and Enniskillen Railway. Meetings have everywhere been held, and amongst the rest an important meeting of the Down Protestant Association. A verdict of guilty has been found at the inquest, against certain persons with very Romish names; and the universal impression seems to be, that the crime will be brought home to some of the guilty parties, and that, at all events, the outrage is a native fruit of the teaching of Maynooth. All Protestants are therefore more determined than ever to get rid of that monstrous nuisance.

ENGLAND.

THE Stockton affiliation case has appeared before the public in a new form, viz., in an attempt to punish the young lady in question on the part of the priest, which signally failed, amidst the cheers of a crowded court. No light has yet been thrown on the peculiar conduct of the Judges on the first trial; and we trust the matter will yet be investigated. At that trial a characteristic little incident occurred, which is thus recorded in the *Yorkshire Gazette* for September 16,—

“*Dr. Hogarth* was then called, and Mr. Dearsley remarked to him,—*I believe you are the Bishop of Hexham, though it is perhaps not right to say so?* (Laughter.) *Dr. Hogarth* studiously avoided the penalties of the Ecclesiastical Titles Bill, by *seeming not to hear the question*; at all events he did not reply affirmatively, which renewed the smile occasioned by the delicate way in which the learned counsel put the question.”

The whole affair has created great local excitement; and we are glad to observe that the Rev. G. T. Fox of Durham, with his usual energy and public spirit, has been following up the occurrence by a lecture in Stockton on “Priestly celibacy,” in which, we have no doubt, ample justice was done to the subject.

EVANGELICAL ALLIANCE.

At the annual meeting of this interesting and important body, lately held in London, it was resolved to concentrate their force against Maynooth during next session of Parliament.

It was also resolved to hold a general meeting in Paris during the great Exhibition of next year, which, if vigorously arranged and carried out, may exercise an immense influence on the Protestant cause over the whole of Europe.

THE INTERIOR OF NUNNERIES.

MR. DRUMMOND relates the following with respect to a young lady, of whom he had been appointed guardian,—

“After I had taken her out of the convent, I heard her one day speaking with dislike of *Madame la Supérieure*, at which I expressed my surprise, because whenever I had gone into the parlour, to see her, she had always appeared so fond of her. To my horror I was informed, that all the girls, when their friends came to see them, were ordered to jump upon the knees of *Madame la Supérieure*, and kiss her all the time they remained, to make their friends believe how happy they were.”*

* “Plea for the Rights and Liberties of Women,” &c. In answer to Bishop Ullathorne. By Henry Drummond.



LUTHER NAILING UP HIS DEFIANCE TO ROME.*

“But at any rate, let us go to Wittenberg,” said I; “get a guide, a carriage, cannot you?” as I walked to one window of the station-house and another, and looked out to see something wonderful. Nothing was in sight, however; and after the usual sputter of gutturals which precedes any arrangement in this country, we were mounted in a high, awkward carriage, and rode to the town. Two ancient round towers and a wall first met my eye; then a drawbridge, arched passage, and portcullis. Under this passage we passed, and at our right hand was the church, where once was laid the worn form that had stood so many whirlwinds—where, in short, Luther was buried. But this we did not then know; so we drove by, and went to a hotel. Talked English, and got German; talked French with no better success. At last, between W., G., and the dictionary, managed to make it understood that we wanted a guide to the Luther relics. A guide was, after a time, forthcoming, in the person of a little woman who spoke no English, whom, guide-book in hand, we followed.

“The church is ancient, and, externally, impressive enough; inside, it is wide, cold, whitewashed, prosaic; whoever gets up feeling, does it against wind and tide, so far as appearances are concerned. We advance to the spot in the floor where our guide raises a trap-door, and shews us underneath the plate inscribed with the name of Luther, and by it the plate recording the resting-place of his well-beloved Philip Melancthon; then to the grave of the Elector of Saxony, and John the Steadfast; on one side, a full-length of Luther, by Lucas Cranach: on the other, one of Melancthon, by the same hand. Well, we have seen; this is all: ‘He is not here, he is risen.’ ‘Is this all?’ ‘All!’ says our guide, and we go out. I looked curiously at the old door where Luther nailed up his thesis; but even this is not the identical door; that was destroyed by the French. Still, under that arched door-way he stood, hammer and nails in hand; he held up his paper, he fitted it straight; rap, rap—there, one nail—another—it is up, and he stands looking at it. These very stones were over that head that are now over mine, this very ground beneath his feet. As I turned away, I gave an earnest look at the old church. Grass is growing on its buttresses; it has a desolate look, though strong and well kept. The party pass on, and I make haste to overtake them.”

COUNCIL AT ROME.—THE IMMACULATE CONCEPTION.

WE mentioned in last Number that the Pope had recently published an Encyclical Letter, calling a council of bishops to meet at Rome, in the month of October, in order to give a formal decision upon the doctrine of the Immaculate Conception of the mother of our Lord, and we have since met with the following announcement in the *Freeman's Journal*:—“His Grace the Archbishop of Tnam proceeds to Rome at the close of this week, on the invitation of his Holiness, to attend the great meeting of the prelates of the Church, where the Irish hierarchy will be represented also by his Grace the Archbishop of Dublin and his Grace the Archbishop of Armagh, primate.” This subject has hitherto been left to some extent an open question in the Church of Rome, her subjects being at liberty to affirm or deny that Mary was conceived without original sin, without incurring the guilt of heresy whether they take the one side or the other. It is understood that the Roman council recently indicted is to give a final decision in favour of the doctrine of the Immaculate Conception, and thereby to erect it into an article of faith binding upon the whole Church, so that the denial of it shall henceforth be heresy, and involve the guilt of mortal sin. The general character of this transaction, that is, the establishment and imposition of a new article of faith, and the special character and history of the particular doctrine under consideration, invest this whole affair with the deepest interest as an exhibition of Popery. It can scarcely be said, in strict propriety, that any new article of faith has been added to the creed of the Church of Rome since the Council of Trent, that is,

* “Sunny Memories of Foreign Lands,” by Mrs. H. B. Stowe, pp. 263, 264. Edinburgh: T. Nelson & Sons.

for nearly three hundred years, and the resumption in our own day of the process of making and imposing new articles of faith, with the selection of the doctrine of the Immaculate Conception to be dealt with in this way, makes it right to direct special attention to this subject. We shall first advert to the general character of this transaction as the imposition of a new article of faith, and then to some peculiarities in the character and history of the doctrine of the Immaculate Conception, the belief of which has by this time been in all probability imposed upon the consciences of all Romanists.

Many Romish writers, in setting forth the authority and infallibility of the Church, and the necessity of a supreme living infallible judge of controversies, have openly claimed for the Church and for the Pope, as representing and ruling it, the right of establishing and imposing new articles of faith. But the more cautious and skilful defenders of Popery have seen the difficulty and danger of putting forth such a claim as being absurd and extravagant in itself, and as not easily reconcilable with the doctrine of the Church of Rome on the subject of tradition. When Protestants charge Papists with claiming for the Church the right of imposing new articles of faith, these men usually repudiate this claim on the part of the Church, or explain it very much away. The more reasonable and consistent of the Romish controversialists were accustomed to admit, that the Church had no discretionary power of establishing and imposing new articles of faith, that she could only bring out what had been already revealed, more or less fully, in the written or the unwritten Word of God, that is, in Scripture or tradition, and that she might be reasonably expected, when, in opposition to any error that had been started, she gave a new and more explicit doctrinal definition, to produce some rational evidence that the doctrine defined and imposed had really been taught by Christ and his apostles. The rationalistic or infidel doctrine of development, as taught in the present day by Newman and some other defenders of Popery, is, in one aspect of it, just a revival of the extravagant and exploded notion of the right of the Church to establish new and additional articles of faith. And if, on the one hand, it is much more skilfully adapted to certain tendencies in the prevailing modes of thinking in our times, yet, on the other hand, it exhibits a thorough consciousness on the part of those Papists who embrace it, of the impossibility of tracing their doctrines, through any channel and by any thing like plausible evidence, to the inspired apostles. The idea of proceeding now at last to give a formal deliverance upon the doctrine of the Immaculate Conception, and to prohibit the denial of it as a heresy, upon pain of mortal sin, can be defended only, either upon the old ultra Popish principle of the right of the Church to establish new articles of faith, or upon the modern and infidel principle of development. And whether the defence of it is put upon the one ground or the other, there is equally implied an abandonment, because of the exigencies of self-defence, of the true doctrine of the Church of Rome as to apostolic tradition and the unwritten word.

The doctrine of the Immaculate Conception is not new; it was invented in the twelfth century. For about six hundred years it has given rise to a difference of opinion and frequently to open controversial discussions. Popes and Councils have taken up and discussed the subject, and have given out deliverances concerning it, though they have always intentionally and avowedly refused to decide whether or not it is to be received as a binding article of faith. Popes have been often pressed and urged to give a full and final deliverance upon this point, but till the present day without success. In the early part of the seventeenth century the controversy on this subject was so violent in Spain

as to produce tumults and riots and to threaten a civil war. Philip III. and IV. sent a succession of special ambassadors to the court of Rome, who used every argument and influence to induce first Paul V. and then his successor, Gregory XV., to settle this controversy; but neither argument nor influence was of any avail. Paul and Gregory both issued constitutions upon the subject, indicating a great favour for the doctrine of the Immaculate Conception, but not venturing to impose it as an article of faith or to denounce the denial of it as heresy. The Romanists boast of having always a living infallible judge to decide all controversies and to terminate all disputes. And the kings of Spain might very naturally expect to have had the benefit of this provision, when a doctrinal dispute seemed likely to involve their kingdom in bloodshed. Paul and Gregory, however, obstinately refused to execute the functions of their office, and declared that they could not, in present circumstances, do more in the matter than they had done. The question has continued ever since substantially on the footing on which they left it; but it is now, it seems, to be at last decided, and all Romanists will be henceforth bound, under the highest penalties, to believe, whether they will or not, that our Lord's mother was conceived without any taint of original sin.

The question is here forced upon us, What is it that makes the difference between the case then and the case now? Why is Pius IX., in the middle of the nineteenth century, so willing and even anxious to give a decision on this subject, when former Popes, even when strongly urged to decide it, have hitherto refused to do so, though sadly at a loss to give any decent excuse for their refusal? The true answer to these questions is this, that Rome cares nothing for truth or sound doctrine save in subordination to her own selfish schemes and interests,—that the Pope's claim to be the supreme judge of controversies is systematically and deliberately employed as a mere trick or juggle in a dishonourable or fraudulent way, and that former Popes saw that they could not have given a decision in favour of the Immaculate Conception without giving offence to a powerful party among their own subjects who rejected it, whereas now a decision in its favour is likely to be generally concurred in. No intelligent Protestant can doubt that this is the true answer to the questions proposed, or, in other words, that the history of this matter is one of the innumerable proofs of the shameless dishonesty and hypocrisy of the Papal See, of its utter disregard of everything that a Church of Christ ought to aim at, and of its subordinating everything, however sacred, to its own selfish and secular interests. This is certainly the true account of the matter, but Papists, of course, must give a different version, though, no doubt, much perplexed as to what they should allege in defence of their own honesty and consistency. Pius IX., of course, cannot pretend to have any means not enjoyed by his predecessors of ascertaining what, in point of fact, was taught upon this subject by Christ and his Apostles, and if he does now pronounce a decision in favour of the Immaculate Conception as a binding article of faith, he must base it not upon the honest Popish principles of tradition and catholic consent, not upon the claim of the Church to be the depository of doctrines taught by inspired men though not recorded in the written Word, but upon the far more absurd and extravagant claim of a right to invent or develop new articles of faith whenever she pleases. It will be worth while to notice on what grounds or pretences the doctrine of the Immaculate Conception is now to be elevated into an article of faith, and especially what account Pius IX. will give of the differences in point of position between himself and his predecessors, which prevented them from deciding this question, and which

have enabled and induced him to do so. He can scarcely avoid making some reference to this point. He cannot give the true and honest account of the difference of the cases, and must put forth a falsehood as the alleged reason of his procedure. But it will be interesting to observe what particular falsehood, or system of falsehoods, his Holiness will select upon this occasion as being upon the whole the most safe and plausible.

The Popish controversialists who honestly adhered to the decision of the Council of Trent in regard to revelation and tradition, who admitted that in order to a doctrine being received as an article of faith, there must be some evidence that it was taught by inspired men, who shrunk from ascribing to the Church a discretionary power of making new articles of faith, and who were unenlightened by the modern theory of development—such men evidently believed that it was impossible that the controversy about the Immaculate Conception ever could be definitively settled, from the absolute want of the necessary materials on which alone an authoritative decision could be based. This feeling of the impossibility of the controversy being ever settled, is, we think, plainly enough implied, or taken for granted, in the way in which the subject is discussed by Cardinal Bellarmine and other eminent Popish controversialists. It is distinctly brought out by Bishop Milner in his “End of Religious Controversy,” Letter xii., where we have the following curious passage, which cannot but be regarded as interesting in the present position of things,—“The Church does not decide the controversy concerning the conception of the Blessed Virgin, and several other disputed points, *because she sees nothing absolutely clear and certain concerning them either in the written or the unwritten word, and therefore leaves her children to form their own opinions concerning them.*” (9th edition, p. 167.) Milner evidently believed that the Church could not and would not ever give an authoritative decision regarding the conception of the Virgin, and the ground on which he entertained this conviction seems very satisfactory and conclusive, viz., that, as was most fully established by the whole past history of the discussions and proceedings connected with this matter, the Church was unable to find any clear and certain materials for a decision, either in Scripture or tradition. If the Church decide the controversy now, she will be expected and required to inform men when, where, and how, she has got the materials for doing so. Bishop Milner, had he been alive, would have been obliged in consistency to have demanded an answer to these questions, to have asked for an exhibition of something “clear and certain concerning them either in the written or the unwritten word,” and if this was not produced, to have refused to submit to the decision. But of course honesty and independence are not to be expected from the champions of Popery. Their only real rule or standard is just to believe what the Church believes, whether they can see anything to countenance it in Scripture and antiquity or not; and we presume that the children of the Church, who are now no longer to be left to “form their own opinions” on this subject, being well trained to implicit submission to mother Church, will abstain from putting troublesome questions, and will profess to believe themselves, and be ready to denounce others as heretics, just as they are directed.

There are many other doctrines of the Church in support of which nothing clear and certain can be found either in Scripture or tradition. But the champions of Popery usually *profess* to find in one or other of these two sources something to countenance them. The peculiarity, however, in the present case is, that Papists have always hitherto *acknowledged* more or less

explicitly, that there was no sufficient warrant either in Scripture or tradition for imposing the belief of the Immaculate Conception. And when they proceed now at last to establish it as an article of faith, they must either produce something in support of it from Scripture or tradition, which the Church confessedly has not hitherto been able to see, or they must openly take their stand upon the pretended right of the Church to establish new articles of faith whenever she pleases, a claim which the more reasonable and intelligent defenders of Popery have commonly been anxious to repudiate.

There are some other special difficulties which the Popish authorities will have to encounter in proceeding now to establish and impose the doctrine of the Immaculate Conception as an article of faith. Not only is it impossible to find a shadow of evidence that this doctrine was taught by the Apostles or by the early Church, but it can scarcely be denied that the whole current of the testimony of the Fathers is opposed to it, since they have generally asserted, that Jesus Christ is the only possessor of human nature who was unpolluted by original sin. There is no evidence that this doctrine was ever entertained or broached till about the middle of the twelfth century, and it is certain that when broached then, it was openly condemned and denounced by the celebrated Bernard, Abbot of Clairvaux, who is sometimes reckoned the last of the Fathers, and who is certainly a canonized saint of the Church. It was also strenuously opposed by Thomas Aquinas, another canonized saint, and regarded for many centuries as one of the very highest authorities in the Church of Rome, and it has been generally rejected by the Dominicans and by many eminent Popish theologians.

All these considerations combine in making it peculiarly awkward and ridiculous, that the Church of Rome should now seriously and formally erect the doctrine of the Immaculate Conception into a binding article of faith, and forbid all her subjects to deny it under pain of mortal sin. To be pretending now-a-days to establish any new article of faith, and to impose for the first time the belief of it upon the credulity of the faithful, seems very like an act of infatuation. To select for this purpose a doctrine of so peculiar a character, and with such a history or series of antecedents attaching to it, as the Immaculate Conception, is fitted only to increase our amazement. Mariolatry, or the worship of Mary, seems to have become in the present day more than ever a sort of monomania in the Church of Rome, and to be followed out with an utter disregard of common sense and decency, and of ordinary prudence and discretion. It might have been supposed that the Church of Rome had already gone far enough in the way of doing honour to the mother of our Lord. Books of devotion and others, sanctioned by the highest authorities, contain, in regard to Mary, her parents, her conception, her birth, her miracles, her assumption into heaven, her power and glory, the worship and honour which is due to her, and the appearances which she occasionally makes to her worshippers, a mass of absurdity, falsehood, and blasphemy, which has never been equalled. Papists have invented, without a shadow of historical evidence to support it, the fable of her resurrection from the dead, and her assumption into heaven. They have invested her there with the highest honour and glory as the Queen of heaven, and practically they are accustomed to worship her and to wait on her, as their great god, as the real author of every good and perfect gift, or, as the late Pope Gregory XVI. said, "as the entire ground of our hope." All this has been long professed and practised in the Church of Rome, and yet they are not satisfied. Perhaps, indeed, there is a sort of perverse consistency in the

wish that one who has been practically exalted far above all creatures, and who is sometimes asked to command her son with a mother's authority, should be represented as wholly exempted from sharing in the effects of the fall of the human race. Even in this direction, the Church of Rome has already gone a great length, and probably some our readers may not be aware of how little it is that yet remains to be settled, as to the relation of Mary to original sin. It is a doctrine held by all Romanists, and long since regarded as an article of faith, that Mary was never at any time guilty of any actual sin in thought, word, or deed, and that at, and from, her birth, she was perfectly free from all sin, original as well as actual. The question is not, whether she was born without being then polluted with any taint of original sin, for all Romanists hold that she was, but whether she was conceived immaculate. And even those Romanists who used to deny the Immaculate Conception, contended only for a single moment of time during which they alleged she was stained with original sin. This is the point which has occasioned so much controversy among Papists, which the Church has never hitherto dared to decide, but which is now at last to be solemnly and authoritatively settled. And then it is to be remembered, that for centuries there has been nothing to prevent any Romanist from professing and maintaining the doctrine of the Immaculate Conception, but, on the contrary, a great deal to encourage this, though it was not made imperative. A special office had been provided and sanctioned for celebrating the feast of the Immaculate Conception, and it has long been the practice, that any bishop who chose to ask the Pope for leave to celebrate this festival and to use this office in his diocese, was permitted to do so. But this was not enough. In their infatuated Mariolatry, they have resolved that the Church, as such, must now at last have the honour and glory of teaching the Immaculate Conception as a binding article of faith, and requiring the belief of it of all her subjects under the highest spiritual penalties.

We intended to have given a survey of the principal deliverances which Popes and Councils have heretofore pronounced on the subject of the conception of Mary, for the purpose of exposing the common boasting of Papists about their doctrinal unity, of shewing how shamelessly the claim of having ever a living infallible judge of controversies has been employed in a dishonest and fraudulent way without any regard to the interests of truth, and of pointing out more fully the inextricable difficulties in which they will involve themselves by proceeding now to erect the doctrine of the Immaculate Conception into a binding article of faith. But want of space prevents this for the present, and there may probably be a more suitable opportunity of bringing forward and applying these materials, when we get the new and final decree of the Council, which has just been sitting, upon the subject, and can thus take in at once the whole course of Popish legislation regarding it.

COMPARISON OF POPERY AND PROTESTANTISM.*

EVERY form in which truth can be legitimately embodied ought to be made available in our great struggle. The book before us is a pleasing sample of the way in which the form of a dialogue may be effectively employed in conveying a great amount of truth, and in exposing specious falsehood. The following is only one of many striking and instructive passages:—

“ Though it must be confessed that there is in London, and in other large cities of our native land, a most appalling mass of vice and misery, yet we must allow that the wretched-

* Fiction, but not Falsehood. London: Whittaker & Co.

ness of Rome differs considerably from that of England,—in its extent, compared with the amount of population ; in the causes which produce it ; and in the possibility of finding means for its amelioration.

“ In England, the population, under the stimulus afforded by extensive commerce and immense manufactures, have increased with such rapidity as to outgrow, to an alarming extent, the provision made for their religious instruction ; while in Rome, a stationary, if not a diminishing population, has even a superabundance of ecclesiastics and ecclesiastical establishments ; for it has been calculated, that one in every thirty of her regular inhabitants is devoted to the service of the Church, as a priest, a monk, or a nun.

“ In England, the masses among whom vice and misery especially abound, are found to be destitute of even the forms of religion ; while in Rome, the religion of the country has all the scope it can desire ; so that in England, people are depraved through the *absence* of all religion, while in Rome they are at once religious and depraved. Here they bow down to the wafer, the image, and the picture : they attend the sacraments of the Church, and her services ; they recite punctually their Ave Marias and their Pater Nosters ; they confess to their priests, pay the money, or perform the penance he enjoins ; receive absolution, and go on again in the same sinful courses as before. We conclude, therefore, that the depraved masses in England are what they are because they have been suffered to grow up uneducated, and destitute even of the forms of worship ; but that the depraved masses in Rome, equally uneducated, have become what they are through the influence of a false worship, which serves to pacify the conscience, while it leaves the man equally distant from the one true God.

“ Now for the Remedies : In England let the Gospel be faithfully, diligently, and extensively disseminated throughout the length and breadth of the land ; let the Christian missionary ascend to the garret and dive into the cellar ; let him penetrate into the recesses of the courts and alleys of our great towns ; let Bible education be extended, till there is a place in the Bible School for every infant, child, and uneducated youth, and let care be taken to enforce with tender earnestness, on parents and children, the duty of profiting by the means placed within their reach ; let the rich pay the poor fairly for their labour, and then leave them to their own resources, confining almsgiving to seasons of affliction, and to such of the sick and helpless as are destitute of families able to assist them : then the next generation, if not all a *godly*, would be a moral and orderly people, and our land would shine forth in the midst of the nations as the glory of the whole earth. But Rome ! Who shall devise a remedy for her demoralization ? The evil principle is interwoven with her system, so that, till the sentence is executed, and the millstone of her infallibility plunges her apostate church into the depth of destruction, there is no hope for Rome.”—Pp. 178-181.

“LIBERTY AND POPERY.”

EXTRACT from a Letter by Father Gavazzi, in the New York *Echo d'Italia*, August 19, 1854:—

“ In the *Civiltà Cattolica*, a journal written in true Jesuit spirit, and published in Rome, a challenge was lately given to Piemonte, to produce a journal which should be at the same time *constitutional* and *Catholic* (Roman.) This is to say, that Catholicism and constitutionalism are two opposite extremes, which can never meet to form one element. Confirmation, if ever needed, has been quickly accorded to this sublime sentence, uttered by Jesuit wisdom in Rome ; the Popish *Univers* of Paris, solemnly declaring, after the *Civiltà Cattolica*, that constitutional liberty and Catholic liberty cannot agree, and that the one or the other must be a chimera, the two not being able to subsist at the same time, in the same country. We have, then, a logical proposition, clearly proved and admitted, which is, that the Roman Catholic Church and a constitutional charter are for ever antagonistic. And we must mark well, that this proposition comes not from *vile apostates*,—from *perfidious heretics*,—from *violent Protestants*,—but solely from the reverend Jesuits of the *Univers*, and from the more than reverend fathers of the *Civiltà Cattolica* of Rome ; and therefore it is a proposition most *true*, most *Catholic*, most *Romish*. And in good logic, I find it most true. A charter of constitutionalism signifies liberty of thought, of conscience, of speech, of the press. The Roman Catholic Church signifies monopoly of thought, of conscience, of speech, of the press. It is then impossible that these two should exist together ! ”



POPIST ABSOLUTION—A SCENE IN THE LIFE OF CLEMENT VII.

A SCENE IN THE LIFE OF POPE CLEMENT VII.*

"On the 6th of May 1527, the imperial city of the west was destined to fall once more before the fierce assault of a northern foe. The soldiers of Bourbon were impatient for battle, and before the sun had dispersed the mists which veiled the illustrious capital, the scaling-ladders were planted and the attack commenced. Bourbon himself was the first to mount the ladder, clothed in a white vesture, which made his tall commanding figure a conspicuous mark. He quickly paid the penalty of his bravery or rashness. One of the first bullets fired by the citizens who guarded the walls pierced his side, and he was carried off lifeless to the camp. But his followers were only infuriated by the fall of their leader, and rushing forward in crowds, soon captured the devoted city. A scene of carnage and robbery ensued which baffles description. The Pope, in an agony of despair, shut himself up in the castle of St. Angelo, and helplessly waited the result.

"The picture given us of the pontiff during this contest is not very creditable either to his humanity or his profession of religion. He employed his favourite artist, Benvenuto Cellini, as engineer in defending the castle against its assailants. Cellini himself expresses the disgust which he felt at his new occupation. Describing the deadly skill with which he succeeded in marking and slaughtering the enemy, he says, 'My drawing, my elegant studies, and my taste for music, all vanished before this butchering business, and if I were to give a particular account of all the exploits I performed in this infernal employment, I should astonish the world.' Yet Clement, the vicar of Christ, the holy father of the Church, would daily walk on the ramparts, and when he saw his cannon doing most execution, would give utterance to his delight in terms that it makes the mind shudder to reflect on. A well-aimed ball had cut a Spanish colonel into two pieces, and on the Pope's expressing his admiration of the exploit, Cellini says, 'Falling upon my knees, I entreated his holiness to absolve me from the guilt of homicide, and likewise from other crimes which I had committed in the service of the Church.' The Pope, lifting up his hands, and making the sign of the cross over me, said, that he blessed me, and gave me his absolution for all the homicides that I had ever committed or ever should commit, in the service of the apostolic Church."

THE PRESS IN ITALY.

It may give our readers some distinct idea of what Dr. Wiseman is aiming at in regard to our public press, as indicated in his recent lecture, if we give some extracts from a recent intelligent work on the state of the Italian Peninsula, viz.,—"Italy in the Nineteenth Century, by James Whiteside, Esq."† Mr. Whiteside has become much better known as an eloquent Member of Parliament, and a member of the late Government. His work does not indicate a very profound acquaintance with the real genius of Popery as a system, which in the nature of things must produce the appalling results which he so graphically describes. But it contains a great number of important facts in regard to the ignorance, lawlessness, moral and physical

* Lives of the Popes, pp. 86-88. London: The Religious Tract Society. Memoirs of Benvenuto Cellini, pp. 83, 84.

† Fifth Edition. London: Richard Bentley.

degradation of the Papal States—the essential barbarism, in short, in which a noble people are kept under the thralldom of a vicious and tyrannical priesthood. Mr. Whiteside takes great pains especially to expose the corrupt state of the administration of the public law in Italy. He spent a considerable time in that country, and his book altogether is one of the most satisfactory that we have seen. The following extracts have reference to the state of her public press, under what Dr. Wiseman and the priests must reckon a model arrangement. Speaking of Tuscany, he says:—

“Seated one evening at a window, looking into a piazza in Florence, where many people were passing and repassing, I asked my friend, the priest, if these people now before us were to stop, collect, and begin to discuss some political question, what would be the result? The police, said he, would quickly appear, inquire what the people were talking about, and finding the subject of their discussion political, would instantly disperse them. This is a simple decisive course. No verbal discussion, in public, of the acts of government is permitted; and no book, or pamphlet, or newspaper touching the like matters can see the light. The freedom of the press is regulated by a board consisting of two priests and two laymen. They decide whether any book, be it on theology, history, science, or literature, may be published or not. The manuscript must be submitted to them in the first instance. What is very curious, and exhibits in a lively manner the genius of Austria, the priests themselves are under strict *surveillance*; for every sermon preached by them in Lent, especially by the strange priests who then visit Florence, must be first read and revised by the appointed officer. . . . The condition of the Tuscan people is extraordinary; they have considerable intercourse with the free nations of Europe, are highly civilized, descended from a republican ancestry, yet have no periodical literature, are not permitted the benefits of a newspaper press, nor must they presume to discuss any political question. . . . An author in Italy can scarcely hope to realize any emolument whatever from his writings, and often finds it impossible to procure a publisher to undertake the expense and risk of a new work. When spirited enough to grapple with this difficulty, authors publish at their own cost. The Heidelberg professor mentions in his essay, already quoted, that a learned Italian friend of his, one distinguished by his writings, was forced to expend 15,000 francs in order to get his books published. This difficulty (not appreciated with us) being overcome, the next obstacle in the author's way is the censorship. What he most values may be erased capriciously. But assume he publishes in Florence, on a subject in which some liberality of sentiment is *there* allowed, as the sale of his book in Tuscany would be but small, how is he to gain a circulation in the other Italian States, Rome for example? Having escaped the censorship in Tuscany is nothing, the hated book must be again subjected in the Papal States to a special revision, probably at the hands of the Jesuits, who judge of the merits of a publication by the principles of their order. The author must run the gauntlet of an ecclesiastical and a literary censorship in Rome, and a severe political censorship in Austrian Italy, Modena, Naples, and Turin. As the feelings of the governing powers vary, so do their literary censors restrict or expand their indulgence. Silvio Pellico's narrative of his imprisonment by Austrian tyranny, prohibited at Milan, is purchaseable in Rome; and on the other hand, a publication touching on judicial or administrative reforms, offensive to the Papacy, would be tolerated in Venice. Independently of these serious impediments in the way of a circulation of books through Italy, there is a considerable duty payable on the admission into one State of works printed in another, while piracy is not prohibited. The duty on foreign books admitted into Naples in one year amounted to 15,000 crowns; this again increases the price and checks the circulation. The learned men of Italy, therefore, are aiming at procuring, if possible, one equal law of literary property, of fiscal taxation, and of censorship throughout the peninsula. . . . When we consider the foregoing circumstances, great must be our surprise that the modern literature of Italy has exhibited so much energy and ability.”—Vol. i. pp. 108-111.

The following remarks refer to the credulity engendered by ignorance:—

“When the power of observing or detecting facts as they are is put aside, the individual is prepared to listen with a greedy ear to the marvellous, and to resign the protection which the evidence of his senses might afford him. Incapacitated from discerning between the rhapsodies of heated enthusiasts and the arguments of cool, impartial reason, he prefers what is most absurd, provided it be marvellous, to the sober statements of truth. Enfeebled in mind, from the habit of believing preposterous inventions, he cannot be expected to grapple manfully with the difficulties, or discover the truths, and separate the falsehoods involved in any of the mixed questions affecting the moral and political advancement of the human race. The credulous dupe is very likely to become the unresisting slave, and so, up to the present day, we see the Florentine posterity of a bold and free ancestry, exhibiting, publicly, little dignity of character or manliness of thought. The only badges of freedom left to the gay Florentines, are the venerable halls, wherein their brave and skilful ancestors met to deliberate and speak as men. These polished

people, without periodical literature, a free press, or a single free institution, resemble, at present, grown school-boys under the rod of a kind and amiable master."—Vol. i. p. 132.

When Mr. Whiteside reaches Rome, he finds the Jesuits with entire control over the public press. He pays a visit to their establishment:—

"Quickly admitted, we lounged through the long galleries, until a gentleman arrived to guide us over the house. He proved to be Mr. Glover, an elderly Englishman, who has been twenty years in this college, possessing, it is said, an influence second only to that of the general himself. This accomplished Jesuit must have been in high favour with Pope Gregory, as he was chosen censor over books published in two languages, English, and I believe, Latin. His name appears in the *Imprimatur* thus, *Nihil Obstat. Glover*. We were fortunate in our guide, who possessed an intelligent countenance, a mild agreeable manner, and a gentle voice. He took us over the whole institution; as we passed along the galleries several of the Order met our party, each saluted our guide, touching their cap with a formal gravity. The dress of the whole company of Jesuits in their college is the same, a black cloth coat, which from the waist falls round the person like a woman's garment, in the outside of which is a small pocket. Every brother wore a tight black skull-cap. Cleanliness and coolness pervaded the vast building. Our guide remarked, that the inmates enjoyed perfect health in the heat of summer. These Jesuits have no parishes, but affixed to the walls in one gallery we saw a kind of ticket-case, where was labelled the name of a brother, and his district in the city for that day. . . . The sphere of daily duty is thus arranged every morning, so there is no conflict or confusion amongst the brethren; each man has his work allotted to him, it may be presumed, according to his capacity. A report is made to the general by each brother of his daily labours; what their duties may be I know not, for these Jesuits have no parochial functions; we may charitably believe they visit the sick, confirm the wavering, hear confessions, and spread their doctrines amongst the young. Here then exists a skilful police, in vigorous daily action over the entire city of Rome, each officer having no larger district than he can attend to; thus manifestly, the general each morning could tell exactly the state of political feeling in every quarter of the city, and can regulate the movements of his troops, a formidable, and by Cardinal Lambruschini, esteemed, accordingly, a valuable corps; and certainly from discipline, habits, knowledge, they would be so, either as confederates or enemies."—Vol. ii. pp. 84, 85.

The ignorance of Scripture he finds universal, and the eminent priest Ventura gives out for his text a quotation from Malachi, which has no existence:—

"To revert to Il Padre Ventura's text from the Prophet Malachi. My clerical friend called on me next day: 'Well,' said he, 'there is no such text in Malachi as Ventura quoted.' On naming the matter to an Italian priest of my acquaintance, he said it was evidently a mistake. No doubt it was; but, had the Italian preacher quoted from the Koran, instead of the Bible, not one member of the congregation, in all likelihood, had a copy of the Scriptures, so as to correct the error or contradict the preacher. There is not a copy of the New Testament to be purchased in the Italian language in Rome, or, indeed, in any part of Italy. Over and over again I have sought for it, but never could find it for sale. The copies of the Scriptures in Italian, to be met with in private houses, have been printed in England. . . . A young lady of my party, the first winter of my sojourn in Rome, asked an Italian matron, (owner of our house,) to lend her a copy of the Italian Testament. The lively old lady answered with much animation, 'I cannot lend that book. Two years since a sweet Englishwoman resided in this house; the dear good lady presented me with the Scriptures, and I was grateful for her kindness. When my husband saw it he said that was the prohibited book, and desired me to conceal it. I locked it up accordingly, have not opened it for two years, and could scarcely tell in what language it is printed.' Now this was a very respectable person, and, judging from the colour of their stockings, had high ecclesiastics amongst her friends; and the above is her account of the reception the Scriptures meet with in Italy. The practical lesson to be derived to ourselves from such facts is valuable. There is a large party of men emanating from Oxford who assert that the system of Rome, as enforced in Rome, is certainly right, and consequently that the freedom of reading the Scriptures which prevails in England is radically wrong. When the proposition of these theologians is once understood, namely, that the free use of the Scriptures should be restricted; the indignant sense of the British people will decide the question of the Reformation as their forefathers did, rejecting alike the sophisms of casuistry, and the intolerance of priestcraft. To hear it boldly asserted that we may buy and read the Koran, but not the history of the life and teaching of Christ, as recorded in the New Testament, strikes the most unthinking as a proposition repugnant to reason; and enough appears even in this chapter to demonstrate the necessity of asserting the right of private judgment, and resolutely vindicating the independence of the human mind."—Vol. ii. pp. 201-203.

Here is another sample of the state of the book-shops in Rome. Let the

booksellers and people of this country imagine it transferred to Britain, and they will understand the full scope of Dr. Wiseman's lecture:—

"Wishing one morning to compare the population of ancient and modern Rome, I desired to refer to Gibbon's History, and accordingly asked my banker where I should be most likely to procure the book; he smiled, and said, he feared that I must do without Gibbon till I reached England, as he believed it had been lately seized by order of the Inquisition, that is, by the officials who watch over books exposed for sale or hire, and punish offences against the *Index Expurgatorius*. Curiosity induced me to walk straight to the bookseller. I asked for Gibbon; he replied, the book he had not then, as it had been taken from him lately. Subsequently I heard that the officials visited this man's shop and library, examined his stock, and removed such books as they disapproved of, although printed in foreign languages. Amongst the books so seized were Gibbon, and, I believe, the Histories of Robertson and Hume. The system of tyranny is sharp and decisive; the property of the subject is summarily seized and carried away, and he has no means of legal redress, and dares not utter a complaint. I once fell into conversation with a priest in Rome on the subject of the rigid censorship exercised over the sale, as well as publication, of books. The priest observed,—the number of mischievous books published formed the justification for interference by the clergy, who felt bound to guard the morals of the people. This was plausible; but, not satisfied with giving advice and example, the priests in Rome assert that the Church ought to exercise vigilant control over the books to be read by the laity, and what their system in this respect is, has been shown. A more naked tyranny could scarcely be imagined."—Vol. ii. pp. 261, 262.

PLAIN BUT SOUND REASONS WHY PROTESTANTS DIFFER FROM POPERY.

[The following "Reasons," printed originally in 1688, are here reprinted slightly abridged.]

AMONGST all the sects that have troubled the Church of Christ, there is no one that has heaped up so great a multitude of errors, and made so vexatious a stir for them in the world by subtilty, by importunity, and by cruelty, as the Papists have done. Their ordinary way is, to seek first to unsettle men's minds and make them doubt of their former profession, and to bring them into a dislike of their teachers, so as to win them over to themselves. But having searched into the writings and courses of the Papists for many years, I am the more and more confident, that for Protestants to turn to Popery, is to turn from the will of God, from truth to error, from the way of the unity of the Church to a sect, from safety to exceeding danger, and from the way of duty to the way of sin.

And of this I am now to give you my reasons; wherein I promise, as before the Lord, that I will not write anything but what I would write if this were the last day I had to live, nor will I charge anything on them falsely, but undertake to prove it out of their own writings.

Reason 1. Popery is a notorious schism; and therefore not the way of God. When a part of the Church, and that a corrupt part, will needs be the whole, that part makes itself a sect. They tell us of the smallness of our Church, and the greatness of theirs; but the true Catholic Church consisteth of all the Christians in the world, of which the Papists are but a sorry and corrupted part. As if the bramble should be taken for all the wood, and the oak and the cedar must be no part; or the oven and the chimney must be all the house; or a dirty village would be the whole commonwealth. It is well for the Papists if they can prove themselves to be a part of the Universal Church; for I am sure they are schismatical in pretending to be the whole.

Reason 2. In this schismatical pretence the Papists are notoriously sacrilegious, in robbing Christ of the greater part of his flock, and in dismembering the greater part of his body, that they may be taken to be the whole. Hath

it cost Christ so dear to purchase a peculiar people to himself? (Tit. ii. 14.) Hath he purchased his Church with his own blood? (Acts xx. 28.) And now shall the sons of men presume to rob him of the greatest part? Is his flock so little, and will these presumptuous sectaries make it less? The Papists would unchurch all the Churches of Christ on the face of the earth, in order that they might make themselves the sole predominant Church. But, blessed be God, who judgeth not as they do!

Reason 3. Herein also are they guilty of the most inhuman and unreasonable cruelty in presuming to damn the whole of the Church of Christ which is not of their party. If we are so strictly charged as to a particular man,—“Judge not, that ye be not judged,” (Matt. vii. 1, 2;) and so sharply taken up,—“Who art thou that judgest another man’s servant? To his own Master he standeth or falleth,” (Rom. xiv. 4;) what then are they likely to hear that judge to damnation the best of the Church of God? for this is essential to what they call the Roman Catholic Faith:—*To believe that the Catholic Church consists of those only that are subject to the Pope as the Vicar of Christ, and Governor of the whole; and that out of this Church, thus headed by the Pope, there is no salvation.* This is the soul of Popery.

Reason 4. And what a proud and arrogant way is this for a defiled piece of the Catholic Church to say, We are the whole! as they who say, “Stand by thyself, come not near to me; for I am holier than thou,” (Isa. lxv. 5;) so say the Papists: *You are all damned heretics, and we only are the Church.* Such horrible pride doth not animate the Church and cause of Christ.

Reason 5. And all this is done by them against the very tenor of the Gospel and the covenant of Christ; for it is the scope of the Gospel, “That whosoever believeth in Christ shall not perish, but have everlasting life,” (John iii. 15, 16, 18.) A hundred texts might easily be cited, where God doth make the most solemn promises, that all who believe in Christ, and love him, and hope in him, shall be saved. And yet, as if it were in defiance of the Gospel, the Papists make it an article of their faith, *that no man shall be saved that becomes not a subject of the Pope of Rome.* Let a man believe in Christ, love him, obey in him, hope in him, ever so much; let him believe in the Father, Son, and Holy Ghost; yet can he not be saved if he believe not in the Pope. Wonderful! that it should be possible for Christians, for men to be thus besotted! Why has not Christ once mentioned to us this Article of Faith,—*He that obeyeth not the Pope and Roman Church shall be damned?* Why is it not in the Holy Scriptures? Why was it never in the Creed of the Church,—*I believe in the Pope and Church of Rome,* as well as, *I believe in the holy Catholic Church?*

Reason 6. Moreover, the cause of the Papists is plainly carnal, being all resolved into a carnal interest, and is maintained by it. The main questions between us are, *Whether the Pope must govern all the Christian world?* and, *Whether all persons must obey him upon pain of damnation?* And what is this but to exalt a worm, and to lay the kingdom of Christ upon his shoulders? If the question were, whether we should be holy or profane, obey Christ or disobey him? we would be ashamed to be behind them. But when all this stir is to set up one city to be the mistress of the world, and one man to be the head of the Church, and this too, without Christ, and against him: what can we think, but that ambition makes Lucifer mad.

Reason 7. Moreover, the way of Popery is against Christianity, and shaketh the very foundation of it, and tempteth the world to infidelity, by building their faith on an uncertain ground, yea, on a ground which is certainly false.

For, according to the Papists, we cannot know the doctrine of Christ to be true, nor Scripture to be the Word of God, but on the authority of the Pope or his Church. Now it is as clear as the light, that no man can know that the Pope or the Roman Church hath any such authority, until he knows whether the doctrine by which they claim it be really the true doctrine of Christ. Who can tell that the Pope or the Church of Rome is to be credited, more than any other Church or person, till he find some such thing in the Word of God? And if he finds it there he cannot believe it, because he receives it not on the authority of the Church: and yet the authority of the Roman Church cannot be known but by the doctrine of faith, as some say; or else, as others say, we must wait till it is proved by miracles, as the Apostles did.

Reason 8. Moreover, this cause and this Church is a novelty, and a late invention,—a thing unknown to the Primitive Church; and therefore it cannot be of God. Notwithstanding this, they are so shameless as to call their opinions *the Old Religion*, and to persuade the simple that we are an upstart generation, and that our Church is but of two hundred or three hundred years' standing; because we have forsaken the Roman novelties, and are turned back to primitive antiquity. For our part we say, and say again, Let him be scorn of the Churches that believeth any Catholic Church that is less than sixteen hundred years of continuance [in the year 1688]. And what can he expect but to be accursed of God that believeth any Gospel of less than sixteen hundred years' continuance? (Gal. i. 8, 9.) Let us go to the Gospel, the records of antiquity, and see there whether *our religion* or *their opinions* be the older; and let the older carry it without contradiction. Where find you that the Church of Jerusalem, or of Corinth, or of Galatia, or of Philippi, or, in fact, the Church of any part of the world was then commanded to obey the Church of Rome, or that the Church of Rome was ever called the Mistress of all Churches, or the Universal Church? Then Rome was but a particular Church like the rest. Where read you that the Apostles did direct men to receive the Christian faith upon the credit of the Church of Rome? Or when did Paul and Barnabas, or any preacher, tell the people, "You must believe in Peter, or in the Church of Rome, before you can believe in Christ;" or, "You must believe the Christian doctrine on the credit of the Church of Rome;" or, "That the Church of Rome is made the judge of all controversies?" The Romish dominion was then unknown.

Reason 9. Moreover, their profession is made up of many contradictions, and the subjects of the Pope (at least those in orders) are sworn to these contradictions. By the Trent Confession they are to swear, "that they will never take and interpret Scripture but according to the unanimous consent of the Fathers." And yet they swear in the same oath to many particulars which the Fathers were against, and many to which they never unanimously consented. They either know not what the Fathers hold, or else they know that the Fathers do not interpret with unanimous consent: and there is not one of a hundred, or of a thousand of them, that knows what the Fathers do unanimously consent in, and what they do not. In abundance of texts the Fathers differ among themselves: and here the swearers do bind themselves never to interpret those Scriptures at all, till a messenger from heaven shall tell them what the Fathers are agreed on since their death. They have sworn also to embrace the sense of their Church; whereas the Fathers and their Church do frequently disagree. They are sworn to all things delivered, defined, and declared by the Canons and Œcumenical Councils, and this without

doubting. O strong faith ! When even men's faith in Christ himself is oft mixed with such doubtings that we must pray, "Lord, increase our faith ;" "Lord, I believe ; help thou mine unbelief." Yea, there is not one of a multitude of them that knows what all these Canons and Councils do contain,—yea, where these Canons and Councils do often contradict each other ; still they are sworn to believe them all. The Council of Constance decreed, that a general Council is above the Pope, and the Council of Basil did second it ; but the Lateran Council, under Julius II. and Leo X., decreed, that the Pope is above a General Council. The Council of Trent doth add to the canon of Scripture contrary to the Council of Laodicea, and the third Council of Carthage. And the Papists at this time go contrary to the current judgment of the Church in adding the Apocryphal Books to the Canon. Abundance more of these contradictions may be shewn.

Reason 10. Moreover, Popery is an uncertain profession, both for *the foundation and the matter* of it. No man can fully tell what it is, or when he hath it, and when he hath it not. *For the foundation* of it ; their councils and nations are yet disagreed, whether the Pope or a General Council be the chief, and which must be followed when they disagree, and which is the infallible judge of controversies. And, *for the matter*, how few in the world can tell what is in their Canons, Councils, and Fathers, and what is their sense, with many such uncertainties ! And for the Articles of Faith, they are still to them uncertain, whether they have yet all or not, because the Pope may make those to be points of faith to the people that were not so before, and so he may increase them as much as he sees best. Every time the Pope determines a controversy he makes a new article of faith, as he did not long since against the Jansenists.

Reason 11. Further, Popery is a human, and not a divine faith. It leads us to man, and bottometh us on man, and therefore leaveth us short of God. They must first believe the Christian doctrine and truth of Scripture on the authority of the Pope or the Roman Church, and then they must take the meaning of every word of Scripture upon the credit of the Roman Church and the Fathers. So that the very upshot of all their religion is,—they believe the Scriptures to be the Word of God, and Christ to be the Son of God, because the Church of Rome doth tell them so. And how know they that this Church is infallible ? Because they say so themselves, or because the Scripture saith they are infallible ? But where can be found any passage of Scripture which supports such a notion ? But, again, which is the infallible Church of Rome ? The Pope, saith one ; a Council, saith another ; and a Council confirmed by a Pope, saith a third. And how knows the world that these are the acts of the Pope, and that he confirmed the Council ? Because such a cardinal, or a priest, or a Jesuit saith so. And here it is where the people are left.

Reason 12. Popery sets up a head for the Universal Church that cannot possibly govern it, and a centre for the Church in which it cannot possibly unite. And thus it is only a titular head, a name, and a shadow, good for nothing, except to divide and to vex Christians : but the uniting and the ruling of them, which is so much pretended to, is a flat impossibility. It is not morally possible to bring all the Christian world to be of the Popish opinion herein ; it being a point that is so void of cogent evidence from Scripture and reason that they are both against it.



BEGINNING OF THE MASSACRE OF ST. BARTHOLOMEW.*

THE DUKE OF GUISE KICKING THE DEAD BODY OF COLIGNY.

"WELL," said Charles IX., in a fit of frenzy, "since you think the Admiral must be killed, I am willing; but it must be with all the Huguenots, so that there be not one left to reproach me."

The day of Saturday was spent in preparations, and secret councils. The Duke of Guise, who had speedily returned after feigning to depart, arranged matters with the sheriffs, the captains of the *quartiers*, and the Swiss. "Let every good Catholic," he said to them, "tie a strip of white linen round his arm, and wear a white cross in his hat."

The hour drew nigh. Catherine declared to Charles IX. that it was too late to go back; that the moment had come to lop off the gangrened limbs; and, recurring to the language of her cradle, as will happen under the dominion of powerful emotions: "*E piet ,*" she said, "*lor ser crudele, e crudelt  lor ser pietoso,* (it is pity to be cruel to them, and it would be cruelty to shew them pity.)"

Charles still hesitated; a cold sweat stood upon his forehead. His mother struck a blow upon the point on which he was most sensitive. She asked if by his irresolution he would have his courage called in question. The king was indignant at the thought of a suspicion of cowardice. He rose, and cried out, "Well, begin!" It was then half-past one in the morning.

In the king's chamber there were now only Catherine, Charles IX., and the Duke of Anjou. All three preserved a sullen silence. The report of the

* De Felice's History of the Protestants of France, from the Commencement of the Reformation to the Present Time. Pp. 165-167. London: George Routledge & Co. 1853.

first pistol was heard. Charles started, and sent word to the Duke of Guise to precipitate nothing. It was too late. The queen-mother, distrusting the hesitation of her son, had commanded that the hour for the signal should be anticipated. The great bell of Saint Germain l'Auxerrois began to toll between two and three in the morning of Sunday the 24th of August. At the sound of the tocsin, armed men rushed out from every door, shouting, "For God and the King!"

The Duke of Guise, accompanied by his uncle, the Duke d'Aumale, the Chevalier d'Angouleme, and three hundred soldiers, hastened to the dwelling of the Admiral. They knocked at the first gate in the king's name. A gentleman opened it; he fell stabbed. The inner gate was then burst in. At the noise of firing Coligny and all his people got up. They attempted to barricade the entry to the apartments; but this feeble rampart crumbled before the onset of the aggressors.

The Admiral had invited his minister Merlin to pray with him. A servant hurried to him terror-stricken: "Sir," cried he, "the house is broken into, and there are no means of resistance." "I have long been prepared to die," answered Coligny. "As for you, save yourselves if you can; for you cannot secure my life. I commend my soul to the mercy of God."

All reached the upper part of the house, except Nicolas Muss, his German interpreter. Coligny rested against the wall; his wound prevented him from standing upright. The first who entered the room was a Lorraine, or German, named *Behem*, *Besme*, a servant of the Duke of Guise. "Are you not the Admiral?" he demanded. "Yes, I am," replied Coligny; and looking without discomposure upon the naked sword of the assassin, [he added]: "Young man, you ought to consider my age and my infirmity; but you will not make my life shorter." *Besme* plunged his sword into his breast and gave him a second blow upon the head. The others finished the murder with their daggers.*

Guise was waiting impatiently in the courtyard. "*Besme*, hast thou done it?" [he shouted.] "It is done, my Lord," [was the reply given.] Monsieur le Chevalier would not believe it unless he saw it with his eyes; "Throw him out of the window," [was, therefore, the command.] *Besme* and one of his companions lifted up the body of the Admiral, who, still breathing, clutched the window-frame. They flung him into the courtyard. The Duke of Guise, wiping off the blood from his face with a handkerchief, said, "I know him, it is he;" and kicking the dead body with his foot, he hastened into the street, exclaiming, "Courage, comrades; we have begun well—now for the rest; the king commands it."

Sixteen years and four months afterwards, on the 23d of December 1588, in the castle of Blois, the corpse of this same Henry of Guise was lying before Henry III., who, in like manner, kicked it in the face. Sovereign justice of God!

Coligny was fifty-five years and a half old. Since the peace of 1570, he every morning and evening read the sermons of Calvin upon the book of Job, saying that this history was his help and consolation in all his troubles. He also spent several hours of the day in writing his memoirs. These papers having been brought to the council after the massacre of Saint Bartholomew, were burned by the king's order, lest they might increase regret for his death.

* This *Besme* received the reward of his crime from the Cardinal de Lorraine, who permitted him to marry one of his natural daughters: a double disgrace for a priest to recompense such a man, and to have such a reward to bestow.

MEMORIAL TO ESPARTERO—THE STATE OF SPAIN.

THE state of Spain must be deeply interesting to every Christian, and the cheap reprint of the splendid works of Prescott, illustrative of the former energy of the discoverers of America, and conquerors of a large portion of that vast continent, must have greatly enhanced that interest. No country has so visibly sunk under the blighting influence of Popery. At length some streaks of light begin to dawn through the darkness, and it is the duty of all Protestants to take full advantage of the circumstances which have arisen. How this is to be most effectually done is a fair matter of question. Some, whose opinions are entitled to great weight, imagine that we shall best secure our object by measures of a quiet and unobtrusive nature, and are afraid of any outward demonstration; others, who are also well acquainted with the circumstances, believe that little is to be done in dealing with Rome by mere diplomacy, and that whilst all quieter and more prudential measures are to be employed, our main hope of great success must depend on bringing the enlightened public opinion of Europe and America to bear on the disgraceful state of matters in Spain. If Protestantism is to succeed, it must become much more energetic and aggressive, like the Christianity of the early ages and of the Reformation. The following Address has been sent to General Espartero by the Scottish Reformation Society, and that Society has also united with the Protestant Alliance, in a joint representation to Lord Clarendon on the same subject. The Bible and Missionary Societies are also upon the alert.

"TO HIS EXCELLENCY GENERAL ESPARTERO, DUKE OF VICTORY, &c.

"MAY IT PLEASE YOUR EXCELLENCY,—In venturing to address you, in the name of the SCOTTISH REFORMATION SOCIETY, we feel anxious that our intentions should not be misunderstood.

"We do not address you as politicians. The social changes that have lately passed over your country are interesting to us only in so far as they promise the dawn of a new day on Spain, fraught with prospects for the cause of religious truth and liberty, brighter than she has witnessed for many centuries.

"Nor do we address you as propagandists. We would impose no creed; we preach no crusade. The empire we seek to establish is that of truth; the weapons we employ are those of reason and the Word of God.

"We are the friends of order and liberty; and convinced that neither of these can flourish in the absence of the other, we hail the advent to power of your Excellency, who is known to be friendly to both; and we would express our fond hope that, under your administration, the blessings of peace and freedom may speedily descend on your hitherto oppressed and distracted country.

"But more especially are we the advocates of religious freedom; and it is from a firm persuasion that this is a cause in which not only our own destinies, but those of Europe, and of the world at large, are deeply implicated—a cause in which your country and ours have common interests and common enemies, and in which triumph or defeat in one quarter of the field must materially affect the general issue of the struggle—that we feel ourselves warranted in approaching your Excellency, and drawing your serious attention to this vital point.

"Nothing, we humbly think, has been more clearly demonstrated by the lights of history and experience than the natural alliance between civil and religious liberty. In proof of this we might point with confidence to our own beloved country, and to every other where these blessings are enjoyed. We might appeal with equal confidence to the fact, that wherever the lamp of truth, once kindled, has been extinguished, and freedom of conscience has been suppressed, there social prosperity has retrograded; the streams of industry and enterprise have dried up; and the heart of the nation, obstructed in its natural action, has vibrated between the deadly collapse of despotism and the delirious throes of revolutionary frenzy.

"We would plead for religious liberty, therefore, as essential alike to the preservation of social order and the security of civil freedom. It is vain to expect that a people who have once tasted the sweets of civil liberty, will long submit to be led blindfold in matters of religion. Taught to believe without examination, and to worship without reverence;

compelled to embrace as true what common sense obliges them to reject as false, or to despise as absurd, they will sooner or later sink into the arms of a dark infidelity, verging upon atheism ; or they will throw themselves into the ranks of a reckless liberalism, proclaiming war against all social institutions, alarming the peaceful and disgusting the sober members of society ; and when tyranny, availing itself of this advantage, again takes the field, the right arm of liberty will be found paralyzed.

" Sympathizing as we do with all that are struggling for national freedom and reform, we turn with singular interest to that struggle, when we see it commenced on the soil of Spain. Recalling to our minds her former splendour, it is natural for us to dwell, with peculiar satisfaction, on those periods of her early history, when she proudly maintained the independence of her Church, and on the progress which the light of divine truth made in Spain at the time of the Reformation, ere it was quenched in the blood of her most pious and patriotic children. Nor can we forget that the tribunal of the Inquisition, so long her disgrace in the eyes of civilized Europe, when it was first introduced, excited one feeling of antipathy and alarm throughout the kingdom ; that the most enlightened Spaniards of that age spoke of its proceedings with horror and shame ; that the infamous Torquemada durst not move about without a strong guard of horse and foot to protect him from popular vengeance ; and that the words of the eminent Peter Martyr of Anghiera, found an echo in every generous bosom, when he exclaimed,—' Oh, unhappy Spain, mother of so many heroes, how unjustly art thou disgraced by such a horrible scourge !'

" To you, Excellent Sir, the eyes of Europe are now directed, as likely to prove, under God, a signal benefactor of your country. The present crisis is admirably fitted for introducing that system of liberal and enlightened policy, which alone can rescue Spain from the evils which oppress her, and elevate her to the high position which she once occupied in the scale of nations. No statesman in modern times ever enjoyed a fairer opportunity of retrieving the crimes and blunders of bygone ages, and earning for himself the proud title of a benefactor of mankind.

" We therefore approach your Excellency, earnestly entreating, in the name of all that is dear to us as men and as Christians, that you would use your high influence to procure the abolition of those laws which perpetuate the ignorance of the people, in order to subvert the interests of the priesthood,—to secure to all within the dominions of Spain, natives and foreigners, the sacred freedom of conscience, that they may worship God according to their solemn convictions, none making them afraid,—to vouchsafe to a free people the inestimable blessing of a free press, and, above all, of a free Bible, with unrestricted liberty to read and circulate ' the Holy Scriptures, which are able to make wise unto salvation through faith that is in Christ Jesus,'—and, in short, to provide that what the holy Apostle Paul taught Christians to pray for may be fully realized in your beloved land,—that the word of the Lord may have free course, and be glorified."

" Praying that your counsels may be directed from above, and your own soul blessed with heavenly grace, we remain, your Excellency's humble servants,

" Thomas McCrie, D.D., LL.D.	Wm. Cunningham, D.D.	Robert Nisbet, D.D.
James Begg, D.D.	W. M. Hetherington, LL.D.	Andrew Thomson, D.D.
Wm. Stevenson, D.D.	Berkeley Addison, M.A.	Thos. J. Crawford, DD.
J. Gibson, Jun., W.S.	W. H. Goold, D.D.	W. Lindsay Alexander, D.D.

OLD FRIENDS WITH NEW FACES.

IMPRESSIONS OF A FIRST VISIT TO ROME.

A LONG time ago, when the writer was conning his Ovid and his Virgil, he was marvellously smitten, as boys are wont to be, with the legends of the old Pagan gods and goddesses. He could give the pedigree and exploits of every one of them ; was fluent on the politics of Olympus and Ida, and the jealousies of celestial minds ; and could talk of the ancient Roman rites of worship, as if he had spelt out the decrees of fate from the pecking of the sacred chickens, or peeped into the future in the entrails of oxen slain at the altar of Capitoline Jove. But, as judgment ripened, and Christian principle acquired strength, these old mythologies, so puerile and prurient, grew gradually stale and at length detestable. Then for long years they lay in the mind as forgotten lumber.

A year since, the writer had an opportunity of viewing at his leisure the ceremonies and usages of Popery in the city of Rome. He had long known,

as everybody of common information knows, that Popery is Paganism, not converted, but only baptized. The identity, however, of the two, proved to be far closer than he could have realized anywhere, except on Roman ground. He found himself in the presence of the old Pagan religion bodily. Names, indeed, are changed, but the Pagan idolatry itself is no more changed in reality than an individual who has the misfortune to be "wanted" is changed by taking an *alias*. There, in St. Peter's, sits Jupiter, the keys in his right hand in place of the thunderbolt. This identical statue of brass, now called Peter, was worshipped by the ancient Pagans when its name was Jove. A fourth part of its massy great toe has been kissed away by the lips of many generations of devotees. The old Heathen Romans kissed this very toe, and the modern Papists kiss it still. The holy water is in the entrance of all Popish churches, just where it was in the old Pagan temples. The thick heavy leathern quilt, which brawny beggars, in hope of a *baioccho*, uplift on bended back at the approach of well-dressed entrants, closed the doorway of ancient temples as it does in modern Roman churches. The people are crawling on their knees up the long broad flight of steps to the church of Ara Coeli on the Capitol, as they crawled up to the temple of Jupiter on the same spot two thousand years ago. Julius Cæsar climbed this ascent on his knees when he obtained his first triumph. The *nimbus*, or glory, which surrounds the heads of the saints in paintings and statues, anciently encircled the brows of the gods. Diana of old was wont to be represented with the crescent as the symbol of chastity; the Virgin Mary is frequently represented with the same symbol. The steams of incense which dim the air, and leave a mouldy smell in Popish churches, are a Pagan rite, for nobody needs to look twice to see that it is the Pagan and not the Jewish use of incense which is copied. The vestal virgins survive in the modern nuns; the tutelary deities in the patron saints; the College of the Pontifices in the College of the Cardinals; Romulus and Remus in St. Romulo and St. Remigio. The women of ancient Rome carried their sick children to the temple of Romulus under the Palatine Hill to be cured; the women of modern Rome carry their children for the same purpose to a church occupying the site of the temple. If the old Roman when dead had not an *obolus* put into his mouth as his fare to the grim ferryman of the nether shades, his spirit wandered an hundred years shrieking and forlorn on the banks of Styx. The obvious improvement of putting the money into the Church's chest instead of the dead man's mouth, was nearly all that was wanted to frame purgatory out of the legend of Charon the subterranean ferryman. It is extremely common to see suspended on the walls of Popish churches, mannikin legs and arms of brass, clay, or wax. These are meant for acknowledgments that the limb represented has been healed by the power of the saint. Pictures, representing an escape from fire, or water, or disease, are often similarly suspended. One of these which the writer has somewhere seen, shews a fat old lady knocked down among the feet of a pair of carriage horses, and the Virgin flying down from the clouds to her rescue. This practice of votive pictures and gifts was one of the most common of all the religious usages of the Pagan Romans. In fine, as Paganism was always ready to import a new deity, and accord to it rites of worship, so Popery is Paganism, with Jesus of Nazareth added to the Pantheon.

A curious practice, significant of much, still exists at Rome. On certain great occasions the Pope drinks the consecrated wine through a golden reed. The undoubted explanation of this singularity is, that many ages ago when Rome

had masses of Pagan people under her rule, they were converted to Christianity by the word of command, marched to the font, compendiously baptized *with a mop*, and anon marched to the communion table, where the poor abused beings shewed so little sense of a sacred ordinance that they ate their fill of the bread, and drank themselves drunk with the wine. Instead of giving them the key of knowledge, the Church sought to obtain sacramental decorum among her rude conscription of proselytes, by causing them to taste the wine through a narrow reed, and by helping them to a little bit of bread, instead of allowing them to help themselves to a hunger-quelling portion. This is the origin of the little round wafer which is dropped into the open mouth of the communicant by the fingers of the priest. The expedient of the reed appears to have been soon abandoned, probably as being too obnoxious. But its memorial survives in the golden tube by which the Pope sucks up the wine at one of the high ceremonies. The monstrous fact now mentioned makes it abundantly intelligible how Paganism slid into Popery without any real change.

The Papal Government hates the Bible, the printing-press, railroads, gas-light, suspension bridges, and, within the last ten years, it interdicted even the humble winnowing machine. A system whose task it is to perpetuate old Paganism in the nineteenth century cannot run the risk of improvements, for might not people be set a-thinking? In Alpine regions, travellers have been obliged to advance with stealthy step and to speak in whispers, for even the vibration of the air caused by their voices, or the particles of snow shaken from a twig by a startled bird, might bring down the destroying avalanche!

THE SAFE WAY.

(From the Catholic Layman.)

Kneel down; thou hast a lonely hour,
And thou to seek thy God art free;
The name of Jesus still has power,
Ask, and the Lord shall answer thee.—
John xiv. 14.

Canst thou not say, "If I am right,
Lord, keep me in Rome's strictest way;
If I am wrong, oh, give me light
To show me where I go astray."—Ps. xxv. 4, 5.

"If I am right, then bid me still
On bended knee the Host adore;
If I am wrong, incline my will
To worship creature-gods no more."—
Is. xlv. 9, 10.

"If I am right, bid me entreat
Ten thousand saints my cause to aid;
If I am wrong, at Jesus' feet
Let all my prayers be only laid."—1 Tim. ii. 5.

"If I am right, then bid me win,
Through penal fires, a heavenly throne;
If I am wrong, oh, cleanse my sin
In Christ's redeeming blood alone."—
1 John i. 7.

"If I am right, still bid me brave,
Safe in 'the Church,' hell's fiercest shock;
If I am wrong, look down and save,
And lead to Christ, the only rock."—
1 Cor. iii. 11.

"If I am right, my will control,
With faith to hear the priest forgive;
If I am wrong, absolve my soul,
And in the living bid me live."—Isaiah xliii. 25.

Wilt thou not pray in earnest thus,
One deep, free prayer, that light be given?
With God, and not with man discuss
If thou art on the way to heaven.—Amos v. 4, 5.

There is one book would point the way—
Wilt thou not trust its heavenly light?
Open it now—kneel down and pray,
And God direct thee to the right.—Eph. i. 17, 18.

POPISH PRACTICES AT ST. PAUL'S, KNIGHTSBRIDGE. By Charles Westerton. Fourth Edition. London.

THE energetic proceedings of Mr. Westerton in opposition to the Tractarian movements in St. Paul's, Knightsbridge, are well known. Were they generally imitated by Churchwardens, much would be done towards staying the plague of rising superstition and idolatry in the Church of England. The work before us contains a narrative of the proceedings in question, with the various documents in the great Knightsbridge struggle.

NOTES AND QUERIES ON THE KEYSTONE OF POPERY; the Creed of Pope Pius IV. By the Rev. Robert Maguire, B.A. London: J. H. Jackson, 21, Paternoster Row.

ANOTHER admirable contribution from the able and prolific pen of Mr. Maguire. It contains a triumphant exposure in a very short compass of the celebrated creed of Pope Pius IV., demonstrating at once its novelty and unscriptural nature. We cordially recommend it to our readers.

ORIGINAL REFLECTIONS. By J. E. Gordon, Esq. London: Nisbet & Co.

THOSE who have taken any intelligent interest in the Popish controversy must be familiar with the name of Captain Gordon. Whether they agree with all his views or not, they cannot fail to remember his powerful lectures and his decided stand in the House of Commons. For some years he has, in the providence of God, been laid aside from active labour in the great cause which he has so much at heart, but from the loopholes of his involuntary retirement he has been watching the progress of the struggle with unabated interest, and noting down for his own satisfaction his passing observations. A portion of these he has here presented to the

public in the form of a volume, and we have no hesitation in saying that a very valuable and interesting volume it is. We do not profess to agree with all the views propounded. But there is everywhere a freshness and vigour of language, a directness and energy of purpose, and a high-toned Christian principle, which are truly refreshing. We shall probably transfer to our columns some of his powerful remarks on the Popish and Tractarian controversies.

HISTORY OF THE PROTESTANTS OF FRANCE, by G. De Felice. Translated by C. E. Barnes, Esq. London: G. Routledge, 1853.

A MOST powerful and deeply interesting book. The peculiar cunning and barbarous policy of Rome was never more strikingly illustrated than in the history of France, and now that we are in alliance with that country, it is doubly important that the true spirit of the Jesuits should be universally known. This would be an admirable book for Protestant libraries.

THE ROMeward TENDENCIES OF THE TIMES. A Discourse by the Rev. C. C. Pinckney. Charleston, U.S.: A. J. Burke.

IT would be of great importance were the analogous struggle both against Tractarianism and Popery, which is being so vigorously maintained in the United States of America, thoroughly known to the Protestants of this country. Mr. Pinckney is an able minister of the Episcopal Church of America, and his eloquent discourse now before us was preached "in aid of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge." It is a bold and outspoken performance, written in the true spirit of the Reformation, by a man who evidently knows what Popery is, what it designs, and who is not afraid to express his convictions.

INCREASING GOVERNMENT SUPPORT OF POPERY—NURSES FOR THE ARMY.

PERHAPS the most shameful and flagrant instance of Government countenance to Popery which has even yet occurred, is that which has just taken place in regard to the appointment of nurses to the army of the East. In all past times, whether of peace or war, our military hospitals have been served by male nurse tenders, called hospital-sergeants and hospital-orderlies: and the superior suitableness of *such nurse tenders* for *such scenes* has never till now been questioned. It appears, however, that, for whatever reason, the Government have thought it right to send out a staff of female nurses to the hospitals of our Eastern army; and it is with feelings of indignation that we record the fact, that a large number of these are Puseyite and Popish nuns. Besides a number of ladies who have been inmates of Miss Sellon's Puseyite convent, we learn from the *Catholic Standard* that five nuns from a Popish Convent at Bermondsey, and five more from Dublin, have already been sent forth under *Government authority*. We are further told by the *Cork Reporter*, that—

"This day (Tuesday) three *religieuses* from the Convent of Mercy, Kinsale,—namely, Mrs. Bridgeman, the Mother-Superioress, Sister Mary Clare, (formerly Miss Keane of this city,) and Sister Mary Joseph, (formerly Miss Lynch of this city,) proceeded to Dublin, *en route* to Constantinople, to minister to our brave soldiers and sailors who may be wounded in the Eastern war. It is on the application of the Government, through the proper ecclesiastical authority, that these devoted ladies have volunteered to go on this mission of mercy. They will, we understand, be joined in Liverpool by some twenty or thirty more of their order, and by a Catholic chaplain, who will accompany them to the seat of war."

The same paper also contains the following paragraph:—

"We understand that there are at present twenty-five Sisters of Mercy in Baggot Street Convent, the central house of the institute in Ireland, prepared on the shortest notice to leave for the East, in order to undertake the duty of nurses for the sick and wounded soldiers. Some of these devoted ladies have come, accompanied by the Rev. Mother, from Westport, and more from the Convent of Mercy at Kinsale, the summons of charity having been sent to them from the central house, to come to Dublin with all speed, and hold themselves in readiness."

And to quote one other paragraph from the many which are now appearing in the public prints on this subject. Thus writes the *Galway Packet*:—

"As the four o'clock train on the afternoon of Monday last was about to start for Dublin, an immense concourse of people had assembled at the railway station, comprising those from the highest to the lowest among the community. What had brought them there? To bid an affectionate adieu to the ladies of the Convent of the Sisters of Mercy, who, under the protection of the Rev. Mother of their order, and that most estimable priest, the Rev. Peter Daly, were taking their departure for the seat of war, to attend there on the sick and wounded."

Thus the Government of this Protestant country has actually chosen the very time when the Nunnery question is agitating the nation to proclaim to the country, in one of the most offensive forms, that it is just the nunnery system which it delights to honour. Instead of sending on such a service a select band of soldiers' or sergeants' wives, whom the nation's benevolence is supporting at home, who have the best right to know the soldier's wants and feelings, and to whom the care of their wounded husbands might surely be as safely confided as to strangers,—or, instead, at least, of sending forth experienced nurses from the London hospitals, they have actually chosen a number of unmarried, untrained, inexperienced female devotees, called

Puseyite and Popish nuns, to move amongst the beds of soldiers at all hours, and dress all kinds of wounds! And the selection, oversight, and entire control of these females has been given, not to the Chief of the Medical Staff, nor to a medical man at all, nor even to a *matron*, but to a young unmarried female, called Miss Nightingale, of whom all that we know is, that she has been selected by the Puseyite Mr. Sidney Herbert, and extravagantly lauded by the organ of Puseyism, the London *Guardian*. What greatly aggravates the case is, that so far from there being the least necessity for selecting nuns at all, Mr. Herbert confesses that he has received "numbers of offers from ladies to go out." Indeed, it would seem that so beset has he been with applications from our noblehearted countrywomen to be employed in this work of benevolence, that he appears to have taken alarm, and has written a letter to a gentleman in the Midland Counties, which has gone the round of the papers, and whose object seems to be to stop the tide of applications which has been threatening to overwhelm him. In vain has Lady Maria Forrester, an officer's widow, and well known for her benevolence, offered her services, and even fitted out, at her own expense, a band of *trained* nurses,—her nurses have been accepted—abundant testimony to the judiciousness of her selection,—yet Mr. Herbert, in his now celebrated letter to Miss Nightingale, absurdly and flippantly says, that "Lady Maria Forrester probably has not tested the willingness of the trained nurses to go, and is incapable of directing or ruling them." In vain did the Rev. Mr. Hume offer to resign his living, and, with his two daughters and twelve nurses, to go forth on this service; Mr. Herbert, though aware, as he acknowledges, that Mr. H. "was in the army seven years, and has been used to hospitals," and though obliged to admit that he "likes the tone of his letter very much," still takes care to reject his offer, pronounces Miss Nightingale "the only person in England that he knows of, who would be capable of organizing and superintending such a scheme," and forthwith proceeds to invest her with "plenary authority" in the whole matter. In vain have applications poured in from other quarters; he summarily dismisses the applicants, with the insinuation that they are "a number of sentimental, enthusiastic ladies," who, if "turned loose into the hospital at Scutari, would probably, after a few days, be *mises à la porte* by those whose business they would interrupt, and whose authority they would dispute," nay, who would soon become "hysterical patients, themselves requiring treatment instead of assisting others." Yet he who says he cannot take "volunteers" at all, has actually taken a number of volunteer nuns, and he who must have robust serviceable women, as remote as possible in their temperament from the enthusiastic and hysterical, has selected a number of poor nervous morbid-minded devotees, who have had nothing to make them either robust or serviceable, except it be such penitential exercises as doing the menial work of convent sculleries, or licking the sign of the Cross on their chapel floors.

Mr. Herbert knows, or ought to know, that these females are consecrated to the cause not of *humanity*, but of *Popery*, and are bound by their vows to make everything they do subserve the interests of Rome—that they have in all ages been the most abject slaves and decoys of the "Church," and that where they practise *nursing* at all, it is merely because they find it so serviceable to their great work of "*converting*," and because they know what a powerful influence they thereby acquire over the sick at a time when the weakness of the body makes the mind more soft and susceptible. And if he does not know all this, he might have easily learned

it from Ireland, in whose hospitals and poor-houses nuns are the most active agents of Rome, and are nothing loath at times even to try their hands at persecution, and advise "good Catholic" inmates to "cut off the hair" of Protestant inmates, because they do not turn Papists, as was sworn the other day at an investigation in the Tuam poor-house. Yet the Government would not permit the London Scripture Reader's Society to send out Scripture readers to the army at *its own* expense, sends out these nuns at *ours*, and under the *very guise* which they themselves assume when they wish most effectually to do the decoy-work of Rome.

The pretended reason is no doubt the alleged "benevolence of these amiable ladies." We are told of their marvellous devotedness, and their peculiar suitability for such a work of mercy; and it has even been asked by some of our so-called Protestant papers, Why Protestants have not *their* Sisters of Charity? Has it really come to this, that in a land which the Gospel has made the wonder of the world for its charitable institutions and benevolent agencies, there are found *Protestants* so ignorant or dishonest as to send us to Popery to learn humanity?—who would have us copy a system which drags woman from her own genial sphere, transforms her into the degraded tool of a heartless and designing priesthood, and under the specious guise of a *Sister of Charity*, sends her forth to make some little character for "the woman drunk with the blood of the saints and the martyrs of Jesus?" If Rome has indeed so much charity, let her charity begin at home among her own degraded millions. Let her support her own paupers, whom she leaves us to support, and maintain hospitals for her own sick, which we have to maintain. But no—there is no glory to be earned for the "Church," nor gain for the priesthood, by such noiseless benevolence; it is a different thing to send priests and nuns at our expense to the army of the East. When her own millions were perishing of famine in Ireland, she left us to feed them, and her priests we could not even trust with the distribution of the food. In Spain this very year her priests so shamefully deserted the victims of cholera in their last agonies, as to call forth a circular on the subject from the Minister of Worship at Madrid. And of £80,000 raised for the soldiers' wives and children's fund, it is said that the merest fraction has been subscribed by Papists. But those who will do nothing for the wives and children of soldiers, have been seized with a wonderful concern for the soldiers themselves, and not content with the number of priests and nuns already sent out, are clamouring as loudly as ever for more. And our readers have, of course, observed how industriously they have been labouring to cry up the services of these persons by laudatory letters and paragraphs in the newspapers, while our Protestant chaplains are scarce ever heard of, though the chaplain-general declares that they have been toiling with a devotedness which is beyond all praise, and that one of them, Mr. Mockler, has sunk beneath his toils, under circumstances which entitle him to the honour of a martyr.

And now some may ask why we have spoken so strongly on this matter. We answer, because we are convinced there is much more mischief in it than appears upon the surface. Our readers are well aware that the convent system is one of Rome's most masterly contrivances, and that in a Protestant country especially, every convent she rears serves at once as a fortification for the support of her sable army, and a prison for the safe keeping of her deluded captives. Hence her late efforts to cover England with nunneries—efforts so successful, that in the last four years their number has risen from

forty-one to eighty-five. And hence the perfect howl of alarm which the late attempts to throw them open to Government inspection caused through all her ranks. Now Rome fears, and most justly, that these attempts shall be renewed, and hence her natural anxiety to grasp at anything which might tend to break down the feeling existing in the public mind against these institutions. And most shrewdly has she judged that if she could get a few of their inmates sent out to the seat of war, she would soon by means of heralding their labours through a hireling press, make out a powerful case in their favour for the next session of Parliament. The time for making the attempt was most favourable :—We are now in alliance with a Popish country ; our army, itself partly Popish, fights side by side with a Popish army ; troops of nuns are being sent out to the French military hospitals ; exaggerated accounts are published of the neglect our wounded soldiers are suffering ; both the Secretary of War, and the Secretary at War, are rank Puseyites ; and though last not least, that much dreaded body Parliament is not sitting, and thus another fine opportunity exists for stealing a march on the nation. Here was the plot, and thus far it has been but too successful.

Now mark a contrast to all this in the proceedings of the War-Office, and see how justice and the interests of the country are subordinated to Popish sectarianism. The Scotchmen of the British army in the East amount to one-sixth of the entire force. That they have already served themselves heirs to the hereditary tenacity and valour of their country, will be universally admitted. We may safely repeat the patriotic lines of Sir Walter Scott, and apply them to the triumphant charges of the stalwart Highlanders on the heights of Alma and Balaclava.

“ And oh ! loved warriors of the mountain land,
Yonder your bonnets nod, your tartans wave ;
The rugged form may mark the mountain band,
And harsher features and a mien more grave.
But ne’er in battle-field throbb’d heart more brave,
Than that which beats beneath the Scottish plaid ;
And when the pibroch bids the battle rave,
And level for the charge your arms are laid,
Where lives the desperate foe that for such onset staid ?”

The Scotch are chiefly Presbyterians. And yet whilst eight priests and a whole crowd of nuns have been sent out to the army to please the priests, one Presbyterian minister only has been sent out ! This minister is connected with the Established Church. But as a considerable number of the Scotch, and especially of the Highland soldiers, belong to the Free Church, that Church raised a sum of money with a view to send out a chaplain at their own expense. The greatest difficulty, however, has been raised by Mr. Sidney Herbert, in the way of *permitting them* to do so, and after much negotiation, all the concession that has been extorted is merely that they may send out their minister at their own expense and risk, but that Lord Raglan, to whom a letter of introduction is sent, shall determine absolutely whether he shall be allowed to cross the threshold of the camp or not !*

We trust that all these matters will be fully exposed when the Parliament meets, and that our rulers will be forced to retrace their steps by the indignant voice of our Protestant constituencies.

* Since the above was written, we understand that the Government, acting under better advice, have in so far conceded the point at issue.

HOW ROME MAKES PROGRESS.*

It is somewhat difficult to draw the precise line in this question of the employment of Papists by Protestants. As a general rule, we dislike the idea of exclusive dealing, but every case ought to be decided by Protestants on its own merits. There are undoubtedly confidential situations in which the peculiar nature of their creed, and the power of the priest in the confessional, makes it peculiarly unwise to place Romanists; whilst it is certain that they have been gaining to a great extent of late in Britain, owing to the credulous simplicity of Protestants. A vast number of the respectable farm-servants in the rural districts, for example, have of late been removed to make way for Irish Papists, simply because they will work nominally at a cheaper rate. We say *nominally*, for it often happens that whilst the husband is underselling his neighbour in the labour market, his wife and children are more than making up the difference by begging, and by and bye, when this new race are established, the increased poor-rates will soon convince the farmer that his has been a short-sighted economy. For the same reason it is often found that Papists raised to the rank of overseers in large factories, or over public works, are the most intolerant of men, and reckon it a point of religion to fill all the vacancies that occur only with adherents of their own system. The extent to which the offices of the police in our large cities are filled by Papists may well alarm us, if their services are ever to be required to put down Popish riots. But, perhaps, the most dangerous positions which they can occupy, are those of domestic servants or teachers. Experience proves that the warnings of Mr. Fitzpatrick in the letters before us on this subject are most necessary, and we thank him cordially for calling attention so forcibly to it. Apart from actual facts, which we are prepared to prove, one might anticipate the following results from the very nature of the circumstances, knowing as we do what Popery is, and yet many of our so-called Protestants will not be admonished.

* "I here distinctly and emphatically warn my Protestant brethren, that their Roman Catholic servants are spies upon their every action—and what is written in the study, spoken in privacy from one member of the family to another, unreservedly uttered at the dinner table, is—if the interests of the Church of Rome require it—made known to the Romish priest in confession or otherwise. Protestant masters, what you fondly imagine is known only by the wife of your bosom, or by the son or daughter in whom you confide, is just as fully and circumstantially known by the 'Father Confessor' of your Romish servants. How infatuated must you be who persevere obstinately and knowingly to nurse the spy, who believes that, in betraying you, he is 'saving his soul.' But the evil does not end here. There are Protestant parents who entrust their much-loved children to the care of Roman Catholic nurses, who think they are doing God service by instilling into the infant mind the poison of soul-destroying error, teach the child to repeat the Hail Mary as well as the Lord's Prayer, and undermine the very principles of evangelical religion, truth, and honesty. Many instances have been discovered in which Tractarianism and subsequent perversion of men and women of rank in England has originated in the secret teaching of Roman Catholic nurses, tutors, governesses, &c. The delusion under which many Protestants labour on this subject is one of the most perfect of Satan's wiles to seduce souls to perdition. I found some time since on a visit to England, that, in a large manufacturing town, Protestant ladies and gentlemen sent interesting Protestant girls to an institution attached to a nunnery, to be trained as servants, and it had never crossed their honest English minds that the nuns would teach these innocent girls anything but servants' duties. I felt it to be my duty to warn these benevolent people that these girls would be thoroughly well taught to enter Protestant families as Protestants, professedly, but really as Popish spies, missionaries, and agents, doing the priests' work in undermining the peace, the happiness, the religion, of the families in which they would live."

* A Word to Protestant Employers. By the Rev. W. Fitzpatrick, Doon, Ireland.



THE GUNPOWDER PLOT.

"Simeon and Levi are brethren: instrument's of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."—Gen. xlix. 5, 6.

"The same blindness and blockishness doth at this day urge forward the Papists, so that they think nothing unlawful for them in destroying us. Hypocrisy doth so blind their eyes, that as men freed from the laws of God and men, they are carried by their zeal sometimes into treachery, sometimes into guile, sometimes into intolerable cruelty, and finally to attempt whatsoever they will."—CALVIN, Acts xxiii. 12.

By the law of God, treachery and murder are denounced as heinous crimes; by the law of Rome, treachery and murder, well executed in the service of the Church, are proclaimed lawful and meritorious.

Since our last publication, we have passed the anniversary of the famous fifth of November, the day of the commemoration of the Gunpowder Plot; and, as it happened this year upon a Sabbath, we have no doubt it was extensively noticed in the way of thankfulness to God in the public services of the sanctuary. That event affords one of the most striking illustrations of the true nature of the Popish system to be found in history. To understand it aright, however, we must glance at the preceding period. It is a mistake to imagine that the Reformation began with Henry VIII. It commenced at least a century earlier with Wickliffe, and Henry was only a reluctant instrument in shaking off from England the supremacy of the Pope. For this he was excommunicated by the pretended successor of Peter, although the thunder of the Vatican fell pointless, and he died in his bed. The reign of Edward was brief but very precious, and, when the "bloody Mary" ascended the throne, Rome began her work of blood. The Parliament of England bowed in abject submission to the Pope's legate, and, during a short reign, at least 300 Protestants, including two Bishops and an Archbishop, were burnt amidst the ecstatic rejoicings of the Vatican. When Elizabeth succeeded, and proclaimed herself a Protestant, she was in her turn excommunicated with great ferocity, the following being part of the sentence fulminated against her by Pius V.:

"Moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever. And also the nobility, subjects and people of the said kingdom, and all others who have in any manner sworn, to be for ever absolved from any such oath, and all kind of duty, fidelity, and obedience, as we do by authority of these presents absolve them, and do deprive the same Elizabeth of her pretended title to the kingdom, and all other things above said. And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those who do the contrary, we do involve in the same sentence of anathema."*

That the Church of Rome entirely approves of this, will appear from the fact that this same Pius V. was created a saint of the Church of Rome so late as 1712, is still worshipped as such, and one of the grounds of his canonization is stated as follows:—"For his unhesitating zeal in striking with his dread anathema the impious heretic Elizabeth, the pretended Queen of England, the slave of shameful vices, as a heretic, and the favourer of heretics, absolving her subjects from their allegiance, and depriving herself by pontifical authority of her pretended right to the throne of England."†

* See the Life of Pius V. by Mendham, pp. 145, 146.

† A curious circumstance lately happened, illustrative of the estimation in which this furious bigot is still held. The Popish Bishop Gillis of Edinburgh lately made an address at Amiens, in France, which is given at full length in the *Tablet and Catholic Standard*, and contains the following passage:—"Happy Pontif of this Church, it seems

This excommunication was more effectual. The life of Elizabeth was repeatedly threatened, and on one occasion by an emissary named Ridolfi, expressly commissioned by the Pope,* whilst the Spanish Armada, with its enormous armament of men, ammunition, and instruments of torture, was fitted up and despatched under a Pope's blessing, to reduce Britain to a Spanish province. A curious litany is still preserved, first sung in the great church of the city of Valentia on that occasion, and part of which is as follows:—

"We beseech thee that allaying all storms thou wouldst conduct safely the Catholicke Fleet of the Catholicke King to the much-desired and wished-for haven.

"We beseech thee that thou wouldst grant victory to the Catholicke Fleet of the Catholicke King, over most barbarous and saunge hereticks.

"We beseech thee to enlarge those Christians that are still oppressed with the yoke and tyranny of the English, that they may freely professe their faith and conscience.

"We beseech thee that thou wouldst astonish and smite the hearts of the stubborn and obstinate heretickes of England, with feare and trembling.

"We beseech thee that thou wouldst giue wisdom and courage to those faithfull souldiers that fight for the Catholicke faith.

"We beseech thee that thou wouldst cause those holy Churches which are either vtterly ruinated or impiously prophaned, to be re-edified and restored to the honour of God, and to the honor of holy men and women.

"That thou wouldst be instant with God by prayer, that the kingdome of England (the darkenes of blindness being dispeld) may be reduced to the ancient and Catholicke faith, and to the obedience of the Church of Rome.

"We beseech thee to heare vs.

"That thou wouldst be pleased to preserve all *Spaine* from the contagion of euill, especially this citie most deuoted to thy service.

"We beseech thee to heare vs.

"That thou wouldst be pleased to obtain peace in loue for thy whole Church.

"We beseech thee to heare vs."†

It is well known that by the merciful interposition of God the plots against Queen Elizabeth were defeated, and the great Armada scattered by the winds and sunk in the sea. But they left upon the minds of the nation a deep horror of the bloody principles of Rome, and conveyed a clear intimation to all the Papists of Britain, that to overthrow our Government by any means foul or fair would be a most acceptable service to the pretended Vicar of Christ.

James I. next ascended the throne of England. The Papists had opened negotiations with him in Scotland, and been favourably received. But, in his usual way, he set them aside the moment his own ends were gained. The Papists were deeply disappointed, and vowed vengeance. One of them suggested the assassination of James. Another more bold suggested the blowing up of the whole Parliament, along with the King, on the first day of the Session. This hint was received with delight. A mine was commenced to run below the Parliament House, to be filled with gunpowder. When it was nearly completed they discovered a coal cellar under the place of meeting. This was hired, thirty-six barrels of gunpowder stowed away in it—the train was laid—the matches were ready—the Parliament was about to meet—the conspirators were duly absolved, and had received the sacrament from Popish priests, when, lo! an anonymous letter, intended to

to me as if I see you at this moment contemplating from the windows of the Vatican what passes so far from you; and, like your *great predecessor, the holy Pope Pius V.*, you turn round calmly to those who surround you, and say to them,—*Go and thank God, who has heard our prayers. His Church is free.*" It might be an interesting inquiry why a Bishop from Britain should, at the present moment, select from all the so-called saints and deceased Popes, one who manifested so bloodthirsty a spirit towards our Protestant Queen, as the object of his eulogium.

* See Mignet's History of Mary Queen of Scots, vol. ii. pp. 142, 143.

† Extracted from *Tereda Retextus: or the Spanish Monk his Bill of Divorce against the Church of Rome*. London, 1623.

save the life of a Popish nobleman, revealed the whole plot,* and by the miraculous interposition of God, the country was saved from a fate similar to that produced in France by the massacre of St. Bartholomew. Some curious results came out on the trial of the conspirators, several of whom were Popish priests, and one of them Garnet, the leader of the English Jesuits. The following is part of his examination:—

“Hereunto Garnet said that he had done more than he could excuse, and he had dealt plainly with them, but he was bound to keep the secrets of confession, and to disclose nothing that he heard in sacramental confession.

“Whereupon the Earl of Nottingham asked him, If one confessed this day to him that to-morrow morning he meant to kill the king with a dagger, if he must conceal it? Whereupon Garnet answered, that he must conceal it.

“Then the Earl of Salisbury desired liberty of him to ask him some questions of the nature of confession. Garnet said his Lordship might, and he would answer him as well as he could. Why, then, (said he,) must there not be confession and contrition before absolution? Yes (said Garnet).

“Then he demanded whether Greenwell were absolved by him or no? Garnet said HE WAS. The Earl then asked him, What Greenwell had done to shew that he was sorry for it, and whether he did promise to desist? Garnet answered, that Greenwell said he would do his best.”—*State Trials*, 1606.

The whole affair was in exact keeping with the Popish system. Mr. Nolan, a converted Popish priest, in a late work, says:—

“During the last three years I discharged the duty of a Romish clergyman, my heart often shuddered at the idea of entering the confessional. The recitals of the murderous acts I had often heard through this iniquitous tribunal, had cost me many a restless night, and are still fixed with horror upon my memory. But the most awful of all considerations is this, that through the confessional I had been *frequently apprised of intended assassinations*, and most diabolical conspiracies; and still, from the ungodly injunctions of secrecy in the Romish creed, lest, as Peter Dens says, ‘the confessional should become odious,’ I dared not give the slightest intimation to the marked-out victims of slaughter.”

But more than this. Pope Urban II. says,—

“We do not consider those as homicides who, burning with zeal for the Catholic Church against excommunicated persons, happen to have killed any of them.”

Pope Sixtus V., in a public address, applauded the assassination of Henry III. of France.

The Rhemish translators of the New Testament, on Rev. xvii. 6, “Drunken with the blood of the saints,” say—

“Protestants foolishly expound it of Rome, for that they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of saints no more than the blood of thieves, man-killers, and other malefactors, for the shedding of which, by order of justice, no commonwealth shall answer.”

Bellarmino and Maldonatus, two of the highest authorities at Maynooth, teach the same doctrines at our expense.† The proceedings at Rome in regard to the massacre of St. Bartholomew, prove that Rome would have equally gloated over the Gunpowder Plot if it had only been successful. She has never disavowed any of her atrocious principles, whilst the recent avowals of Dr. Cahill, the Rambler, and the Shepherd of the Valley, demonstrate that modern Papists are quite as bloodthirsty as their ancestors. Let us learn the true nature of this accursed “master-piece of Satan,” ere it be too late, and whilst filled with gratitude to God for His past kindness, let the Protestants of Britain seek to act as the children of so many mercies, and to defend and hand down their privileges to the generations to come.

* See an account of the Plot in Hume's History, chap. xli.

† See Dr. Begg's Handbook of Popery, pp. 157, 158.

ANCIENT POMP AND POWER OF POPERY IN SCOTLAND.

BEFORE the Reformation, as is well known, Popery was remarkably powerful in Scotland. A large portion of the best land in the kingdom belonged to the Church,—clergy, monks, and nuns of various kinds swarmed in all directions,—the principal civil offices were held by ecclesiastics,—the Lord Chancellor, Lord High Treasurer, the Keeper of the Privy Seal, the Secretary of State, the Lord President, and a number of the judges, were abbots or bishops immediately before the overthrow of Popery by the glorious Reformation. Of course, the liberties of the people were under their feet. It has been computed that the two Archbishoprics and nine Bishoprics were annually worth, besides the value of church-edifices, £13,000 in money, (equal to six times the same sum at present,) 40 chalders 6 bolls of wheat, 416 chalders 14 bolls of barley, 302 chalders and 11 bolls of meal, 137 chalders 5 bolls of oats, 28 chalders 9 bolls of malt, 286 kine and bullocks, 431 sheep, 87 dozen of capons, 209½ dozen poultry, 73 geese, 19 moorfowl, 17 swine, 453 lasts one barrel of salmon, and 30,000 scraw or fish dried without salt. This was surely a very ample provision for eleven bachelors and their attendants, in addition to copious supplies for the parochial clergy; and it presents a singular commentary on the true spirit of the Popish system.

The abbeyes were of great splendour, and the abbots men of vast power and pretension. It is necessary to look back to them in order to understand what our monks that are creeping into our land now are aiming at. The provision for these abbeyes, accumulated during centuries, was immense. It is computed to have been equal to nearly £42,000 in money, (again worth nearly six times as much as the same sum at present,) 268 chalders 14 bolls of wheat, 1198 chalders of barley, 1315 chalders 6 bolls of oatmeal, 591 chalders 3 bolls of oats, 30 chalders 1 boll of malt, 65 oxen, 52 sheep, 387 dozen of capons, 948 dozen of poultry, 239 barrels of salmon, 1054 stones of cheese, 146 stones of butter, exclusive of gifts for masses, indulgences, and other profitable dues. Thus, the produce of the kingdom was eaten up, as at present in Italy, by a swarm of drones mainly employed in shutting out the light of truth and corrupting the morals of the people.

To make this ancient pomp of the abbeyes of Scotland more palpable, take the instance of Dunfermline. That abbey stood on a large extent of ground, and could on occasion lodge the king and all his retinue. It had fishings in the Tweed, the Forth, the Tay, and the Spey, to provide Friday dinners for its inmates; and Billings, in his "Ecclesiastical and Baronial Antiquities of Scotland," has collected the following facts in regard to the power and immunities of this abbacy:—

"Among its possessions and privileges were some taxes and monopolies; and one of these was the important right of ferry across the isthmus of the firth of Forth, which is supposed to have derived the name of the Queen's Ferry from Queen Margaret."

It was gifted with a diversity of tithes on rents, taxes, and commodities, the enumeration of which casts a curious light on the habits of the age.

Thus, among the gifts from the monarchs, and chiefly from David I., were "the tenths of all the huntings between Lammermuir and Tay, and all his (David's) wild mures of Fife and Forthrif, of all the salt and iron brought to Dunfermline for the king's use, of the money rents of Stirling, of all the gold that might come to him from Fife and Forthrif, of all the cane (a species of tax or rent) payable to him, brought to Dunfermline from Fife, Forthrif,

and Clackmannan, in grist, cheese, malt, swine, and cows, and even of eels, of his lordships in corn, animals, fishing, and money, and also the cane of a ship wherever it may have plied in his kingdom." Many of the chief barons were feudatories of the abbey; and the Earl of Fife repeatedly did homage in the pompous form exacted from the ecclesiastical vassals, who were liable to the terrors of excommunication if they did not comply. An inquest regarding the homage of these earls is still extant, in which a witness attested that a former earl did homage before the great altar, previous to the celebration of high mass, the king, seven bishops, and seven earls being present; and a witness testifies to another act of homage remembered by him, from the particular circumstance that the abbot's chamberlain received a well-furred cloak on the occasion, "*unam super-tunicam bene furratam.*" Among the muniments of this great establishment are found many notices of the right to bondsmen attached to, and conveyed from master to master with the soil. Not the least curious feature is the preservation of the genealogies of these unhappy slaves, in respect to whom these records, usually the concomitants of high birth, may have performed functions somewhat like those of a modern stud-book, if the pedigrees were not preserved for the mere sake of supplying a connected record of ownership. Some allusion is made in these documents to the scanty obligations of the monastery to its bondsmen. There was no obligation, it appears, to support them in want and in old age: but the inquiry appears to have been applied not to the regular slaves, but to those members of the bonded families who had been allowed to wander forth on the world. All their descendants are allowed the sanctuary of the monastery when pursued for slaughter, but the declaration is accompanied with the notandum, that all the world are entitled along with them to this privilege. It is demanded by the bondsmen that if any of their race be mulcted for manslaughter, the monastery should contribute the amount of twelve merks to the penalty; but the inquest to whom the inquiry is directed answer, that "they never heard of such a thing in all the days of their life."

The formidable power of excommunication has already been alluded to as exercised by the Abbey, and the muniments of the establishment shew some remarkable instances of its effectiveness. Thus the Lord of Dundas, on the south side of the firth of Forth, having asserted a right in his own person to certain rocks along the shore convenient for the landing of boats, interfered with servants and boats of the Abbot when attempting to use them. The Abbot maintaining that the rocks were the exclusive property of his monastery, launched a sentence of excommunication against his opponent, who finding himself obliged to yield, "humbly supplicated the Abbot, sitting along with some of his council on these rocks, as being in possession of them, that he would absolve him from the sentence of excommunication, and that he should abstain from molesting the men and boats in future."

He was absolved accordingly.

The Abbot possessed the means of aiding his spiritual anathemas, by temporal powers of a no less formidable character. The Abbey possessed a right of regality over its lands, or a considerable portion of them. This right gave the lord of regality a jurisdiction greater than that of the Sheriff, and, in ordinary criminal questions, superseding that of the King's supreme courts, from which those amenable to the regality might be "repledged," or removed for trial there. These hereditary jurisdictions were not abolished until the year 1747. They passed from hand to hand with the lands to which they were attached; and the regality of Dunfermline continuing attached to the temporal lordship after the dissolution of the monasteries, we find the newspapers,

so late as the year 1732, recording a conviction by the judge of the regality, of some gipsies who lived in a cave and plundered the neighbourhood, in these terms :—" This day was finished here a very tedious trial of four gipsies, (or gipsies habit and repute,) strollers, or vagabonds, which lasted between eighteen and nineteen hours, by the honoured Captain Halkett, James Dewar of Lassodie, and Henry Walwood of Garvock, deputies of the most honourable the Marquis of Tweeddale, as heritable bailley of the justiciary and regality court of Dunfermline : When on a full and plain proof, James Ramsay, one of the gang, was sentenced to be hanged the 22d March next ; and the other three to be whipped the first Wednesday of each month, for one half year, and afterwards to be banished the regality for ever."*

It is this stupendous system of civil tyranny and imposture, under the name of religion, still in full and crushing power in some continental nations, which many of our modern politicians would fain reimpose on Britain, and they may succeed if the people at large, roused to a sense of danger in time, do not make a firm and determined resistance.

POPERY AT HARTLEPOOL.

THE following is an extract from the *Sunderland Herald* :—

"RELIGIOUS PERSECUTION.—The Rev. W. Knight, minister of the Roman Catholic Church, attended before the bench this morning to ask their advice under the following circumstances :—He stated that on several occasions lately he had been subjected to arrogance by young men, boys, and children, who had called him by very opprobrious names, and using such language as he would not repeat in the court. This annoyance had been continued with increased intensity since Saturday last, which he attributed to the 'fiery discourses' delivered at the opening services of the new organ on that day. His sister, whilst riding out lately, was also very rudely assaulted. He had always allowed these persecutions to pass unnoticed, but now that they had risen to such a pitch, he felt himself bound to make complaint and ask advice. Mr. Belk, the clerk to the magistrates, informed the rev. gentleman that the Act of Parliament provided for his case, and that he could have his remedy at any time if he could obtain the names of the parties who were in the habit of annoying him in the way he described."

It seems that the Romish priest of Hartlepool is much aggrieved by the persecution to which he is exposed from the small boys of the town. This only shews that he and his friends have made themselves very unpopular in the place, and we are not much surprised at it when we consider the extent to which they annoy their Protestant neighbours. Every Sunday morning, just about the time when the incumbent of the Old Church is commencing his sermon, there peals forth from the tower of the new Popish Chapel, close by, a loud intoning bell, announcing, to the disgust of the great majority of the town, that the exaltation of the Host is then taking place. The disturbance this habitually occasions to the worshippers in the Old Church is very great, not merely from the noise, but from the consciousness of the act of gross idolatry then being perpetrated.

Rome is very fond of crying out about persecution, but we generally find that her complaints, when sifted, amount to nothing more than the hooting of a rabble of small boys, as in this case. In order to understand what real persecution is, we must adjourn to the dungeons of Rome, and the prisons of Florence. It is certainly very absurd in Mr. Knight to make a great work about such a trifle, although he has no doubt his object in appearing before the magistrates, at that particular time, in order to throw the blame upon "the fiery discourses" delivered in Trinity Church, on the 5th November, to two overflowing congregations, by the Rev. G. T. Fox of Durham ; but as the

* *Antiquities of Scotland*, vol. ii.

said "fiery discourses" were not delivered in the presence of the rabble of small boys that hooted the Romish priest, but to a closely packed congregation of staid men and women, it is difficult to connect the alleged cause and effect. So far from having reason to complain of the persecution of his neighbours, the Hartlepool priest owes it to their forbearance that they have not long since "attended the bench," to complain of the unseemly disturbance caused by his bells on Sundays, and to inquire whether "the Act of Parliament has not provided for their case."

If the little urchins who hooted the reverend gentlemen were within our reach, we should certainly take them to task for their bad manners, and teach them a better lesson; but we think that Mr. Knight has simply made himself ridiculous by magnifying this youthful ebullition into a cause of complaint before the magistrates of the town.

POPERY IN CANADA—THE IMMACULATE CONCEPTION.

A FRIEND in Upper Canada writes thus:—"We have had a change of Ministry here; a sort of coalition having been formed between Conservatives and moderate Reformers. It is the best that could be done under the circumstances, as it has saved the province from being ruled by Radicals from Upper Canada and Rogues, I mean "Rouges," from Lower Canada. The latter are a party got up in that French part of the country, in imitation of their namesake in 'Faderland'—and have the destruction of every Protestant and British principle at heart. Being Roman Catholics themselves, they desire to have the Pope top-sawyer here, and send our poor little Queen about her business. Unhappily what with these Papist 'scaly furriners' in Lower Canada, and the inundation of wretched, crawling, squalid, lying Irish Papists in Upper Canada, the fact cannot be denied that the bulk of the population of Canada is Roman Catholic. Judge Haliburton, in 'Sam Slick,' the best book on America ever published, has prophesied that there must be a dominant church in this vast continent, and that that dominant church must and will be the Roman Catholic. In this province alarm is already felt. On the return of the bishops from the diet regarding the 'Immaculate Conception,' they expect to begin to work. I have as thorough a hatred to Popery as you."

This is strong, but we suspect embodies a great amount of truth.

These things deserve special attention. With a Premier, a Chancellor of the Exchequer, a First Lord of the Admiralty, a Minister of War, and a Secretary of War, half-way over to Rome, and a President of the Council, whose Protestantism (witness his Durham Letter) is too much a loud *vox et preterea nihil*, there is ground of alarm for a colony, French originally, and made more Popish by the continual overflow into it of the scum of Ireland.

But what is chiefly remarkable is, the expected action consequent on the council of the Immaculate Conception. To imagine that the whole priesthood and Jesuitism of the world should be sending their representatives to Rome, solely for the purpose of settling this obsetrical question, is to imagine the Romish priests a set of old women! No, no. They have a very different purpose in their crafty gathering about the Conception. The meeting at Rome is a conspiracy of the most able, crafty, subtle, unscrupulous, false, deep, and designing men to be found in the apostate Church, leagued together ostensibly to discuss a question of midwifery, but really to concert measures for the destruction of the religions and civil liberties of the world.



POPISH CURE FOR THE CHOLERA.

A POPISH CURE FOR THE CHOLERA.

"Schir, I haif done your bidding,
For I haif fund ane gret horse lane.

Schir, ye may gar the wyfis trow
It is ane bane of Sanct Brydis cow,
Gude for the fever quartane;
Schir, will ye reull this relic weill?
All the wyfis will baith kis and kneil,
Betwixt this and Dumbarton."

Sir David Lindsay, vol. ii. pp. 20, 21.

THE following paragraph has been going the round of the newspapers,—

"The Cardinal Vicar of Rome has just published an edict, in which, after attributing the cholera to the sins of the Romans, he directs that the finger of St. Peter, the arm of St. Roc, the heart of St. Charles, and other relics, shall be exposed to the adoration of the faithful, in order to avert the wrath of the Almighty."—*Record*, October 2, 1834.

Several remarks naturally occur in connexion with this manifest imposition.

1. The Pope and Cardinals must in all fairness be held to guarantee the genuineness of these decayed relics, whereas they know that they are purely fabulous, to say the least of it.

2. They must be held to maintain the connexion between the exhibition of decayed flesh and bones and the removal of cholera, whereas they know that the whole affair is a palpable cheat. The burying of these relics would be a more likely remedy, as decayed animal matter is a known cause of disease.

3. Can such evident tricksters have any connexion with the meek and lowly Jesus, and can a religion of rags and old bones have any affinity to the pure and spiritual religion of the word of God? "We speak as to wise men, judge ye what we say."

4. What must be the state of intelligence in Rome, when such palpable swindling, (for these relics are not exposed without payment,) instead of being put down by public execration, is tolerated and connived at by the people. Dr. Wiseman has surely a great deal to do in dispelling the darkness which rests upon the Roman masses amongst whom he is a ruler, before he pretends to sympathize with the multitudes of comparatively enlightened England.

ARCHDEACON WILBERFORCE'S LAST BOOK AND PERVERSION TO POPERY.

FROM circumstances very peculiar and well known to the public, this new work of Archdeacon Wilberforce's has been expected with much interest. The late Archdeacon and Rector is the eldest surviving son of a man whose name was identified for many years with all that was most eminent in respect of Christian worth and public usefulness, and who was honoured to be one of the leading instruments of the revival of evangelical doctrine and vital godliness which characterized the last generation in the Church of England. All the sons of this eminently useful and honoured man became clergymen of the Church of England, and all of them, in that capacity, supported that High Church or Tractarian movement, which we have always regarded as having been got up by Satan, chiefly for the purpose of checking and counteracting

that evangelical revival which their father had done so much to advance. The strength and maturity of the Romanizing tendencies of the three sons of Wilberforce seem to have been just in the inverse ratio of their ecclesiastical preferment. The one who was merely a Rector threw up his living some years ago, joined the Church of Rome, and was made Secretary to the movement for establishing Popish "Defence" Societies in Ireland,—a movement which seems to have proved altogether abortive. The Archdeacon has joined the Church of Rome within the last few weeks, since the publication of this work; while the Bishop, the diocesan of Oxford, continues in the Church of England, where he will probably remain, as his conscience is understood to be of a somewhat accommodating description, and as, it is said, he has not wholly abandoned the hope of still higher preferment.

The Archdeacon, with whom at present we have more immediately to do, has long been known as one of the most able and learned of the Tractarian party. Somewhat less than two years ago he published an elaborate book on the Holy Eucharist, in which he defended fully, and with scarcely any disguise, the whole doctrine of the Church of Rome in regard to the Real Presence and Transubstantiation. Even after this open avowal of Romanism, he gave no indication, for more than a twelvemonth, of any intention to quit his position or to part with his preferments, neither were any steps taken to expel him from the Church, though rumours prevailed that such steps were in contemplation. At length, in the month of August last, he sent in to his diocesan, the Archbishop of York, a formal resignation of the preferments he held in the Church, basing this Act, however, not on the Popish doctrine, which he had long before been led to adopt and promulgate, in regard to the Eucharist or Lord's Supper, but simply upon the ground that he could no longer continue to acknowledge the Royal Supremacy. He intimated, at the same time, that he would soon publish a work, giving an account of the grounds of the conviction which had led him to take this step. This, accordingly, he has done. The work has now come out, with the title "An Inquiry into the Principles of Church Authority; or, Reasons for recalling my subscription to the Royal Supremacy," and it is avowedly an out-and-out Popish book, in defence of the Papal Supremacy. Mr. Wilberforce might have seen grounds for recalling his subscription to the Royal Supremacy, even though he had not adopted the doctrine of the Papal Supremacy, or any other principle distinctively Popish; for the Puritans rejected the ecclesiastical Supremacy of the Crown as well as the Papists, and all their descendants continue to do so down to the present day. He does not reject it, however, upon Puritan, but exclusively upon Popish, grounds. He has come to adopt, on the ordinary Popish grounds, the doctrine of the Supremacy of the Pope, and he now rejects the Royal Supremacy, simply and solely because it is inconsistent with the Supremacy of the Papal See over every branch or section of the Church of Christ.

A large portion of the book is occupied with proving, in the ordinary way, and by the ordinary arguments, that the Bishop of Rome is the successor of Peter and the head of the Church, that the Papal See is, by divine appointment, the centre of unity and the source of authority to the whole Christian Church. If this be true, then it follows, that any professing Church is guilty of sin and occupies a false and dangerous position, which disregards or rejects the authority of the Pope as the monarch of the universal Church, while the guilt and danger are aggravated by pretending to set up a rival supremacy in any party, whether civil or ecclesiastical. Having come to believe this, Mr. Wilberforce of course could no longer profess to believe in the Royal

Supremacy, but neither could he any longer remain out of the pale of the Church of Rome; and, accordingly, the newspapers have informed us that since the publication of his "Inquiry" he has made his abjuration, and been received into the communion of "the mother and mistress of all churches, out of which there is no salvation."

In so far as Mr. Wilberforce just proves, in the ordinary way and by the usual materials and arguments, the Supremacy of the Pope, we do not at present mean to make any remarks upon his book, for we have often discussed this subject, and the work before us does not contain anything new or striking in regard to it. We do not say this for the purpose of disparaging Mr. Wilberforce. He is undoubtedly highly respectable in point of talents and erudition. He is one of the most valuable accessions the Church of Rome has gained from the Church of England, as the result of the Tractarian movement, not inferior, perhaps, taking everything about him, intrinsic and adventitious, into account, to Newman or Manning. But the only things about the book that can be considered as at all peculiar, are, first, that though thoroughly Popish, it was written while the author was a clergyman of the Church of England; and, second, that it opens up somewhat the path of transition from Puseyism to Popery. And on these two points we shall make a few observations.

Mr. Wilberforce, in his Preface, informs us that he had been engaged in the preparation of this work since February last, and that it was on the day when the first proof was returned to him, the 30th of August, that he sent in the resignation of his ecclesiastical preferments to the Archbishop of York. There seems to be good ground to believe, that he had adopted the whole substance of the views which the book defends, before he began the composition of it. He says nothing to preclude this assumption, as he probably would have done if he could, especially as Dr. Newman has taken care to inform us, that it was while engaged in the composition of his *Essay on Development*, that he became fully convinced that he ought to leave the Church of England and to join the Church of Rome, and, by doing this at once, did something to save his character for integrity. Mr. Wilberforce, on the contrary, has left himself open to the suspicion of having adopted the doctrine of the Papal Supremacy before he began the composition of the book; and that this was indeed the case is confirmed by the internal evidence of its contents. Everything in the book seems fitted to convey the impression, that the doctrine of the Pope's supremacy, to the establishment of which principally the book is directed, had been deliberately embraced before the composition of it was commenced.

It would thus seem that, at least as far back as February last, Mr. Wilberforce had adopted this fundamental doctrine of Popery, and ought, therefore, in common honesty, to have changed his ecclesiastical position, while yet he continued for six months engaged in the composition of a work in defence of the Papal Supremacy, and during all this time was enjoying the status and emoluments, and, we presume, discharging the duties, of a clergyman of the Church of England. It is scarcely fair to judge very severely of the difficulties and inconsistencies of a transition state: But we cannot see how it can be reconciled with integrity in any sense, that a man should have deliberately embraced the doctrine of the Supremacy of the Pope as the head of the Church, should spend six months in writing a book to prove this, and all the time officiate as a clergyman of a Protestant Church. And if Mr. Wilberforce was a Papist, as he seems to have been, before he began the prepa-

ration of his book in February last, who can tell how long he may have been a Papist, or how many of his Puseyite associates may have in heart and conviction joined the Church of Rome while still officiating in the Church of England?

The other peculiarity of importance, in regard to Mr. Wilberforce's book, is, that it opens up somewhat the pathway that leads from Puseyism to Popery. Dr. Newman's *Essay on Development* gave scarcely any insight into the process by which he passed from Tractarianism to Romanism, though there is no difficulty in seeing what, from the nature of the case, the process must be, and in perceiving how natural and easy it is. We have repeatedly referred to this subject, and all that we have been accustomed to say regarding it is confirmed by the course of argument which Mr. Wilberforce pursued. He starts with an attempt to prove the truth of those notions about the visible unity and external uniformity of the Christian Church and the supreme authority of such a visible society, which have long been the joint or common property of High Churchmen and Papists, and which have been zealously advocated by Tractarians, under the name of "Church principles" or "Catholic principles." He then goes on to shew that the practical application of these views of the properties and functions of the Church requires not only a hierarchy starting from and rising above the episcopal office, that is, the whole gradation of metropolitans, primates, and patriarchs, but a universal monarchy, a single headship over the whole Church. When men's notions have led them to desire this, and to seek for it, as being in a manner necessary to the consistent following out of their views, it is not in the least wonderful that they should find it in the Papacy, and be easily contented with the very insufficient proofs which Papists can adduce in support of the claims of the Papal See, as the source of authority and the centre of unity to the whole Church. This is, in brief, the history of Mr. Wilberforce's book and of the position he now occupies as an avowed subject of the Pope, and this exhibits to us the only honest out-get for Tractarianism.

We find, besides, in this book, though more incidentally, indications of the influence of other Tractarian notions in paving the way for the reception of the whole Popish system, and are thus furnished with another solemn warning as to the true nature and tendency of Puseyism and the danger with which its prevalence must be attended. The following passage from the conclusion of the work is full of instruction, and is well fitted to startle and to alarm:—

"And yet it may be said, that to return to the ancient system of Catholic Unity is impossible; that nations do not thus retrace their steps, nor the waves of time flow backward. This may be true. Prophecy does not tell us that time will of necessity give the ascendancy to truth: 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' But the whole objective system of Christianity hangs together, and it may be doubted whether the revolt of the human mind is not as fatal to each particular doctrine, as to the unity of the whole. There are some doctrines, no doubt, which are so remote from practice, or so accordant with the inclinations of a civilized age, that they are more readily accepted than denied. And customs may be allowed to retain their place out of deference to ancient habit, when their significance is lost. For what does it cost men to practise Baptism, if it be affirmed to be only a harmless custom, or to recognise Episcopacy, if it does not impose restraints upon their faith, or to commemorate the death of the world's great benefactor by a pious usage? The difficulty is when these things become realities, which demand belief, and affect men's lives. And then it will be found that Baptismal Regeneration, and the Real Presence, and the Authority of the Episcopate, are as hard to maintain as St. Peter's Primacy; and that the first are not practically believed by any large body of men, by whom the last is denied. For these doctrines cannot be maintained, unless we recognise the authority of Antiquity; and the ancient Fathers teach no doctrine of the Church more clearly than the pre-eminence of the chief Apostle.

"After all, however, men may say, the authority of Scripture will remain, and what harm is there in falling back upon Private Judgment, so long as we limit ourselves to the Sacred Text? But it has been shewn in the beginning of this volume, that with the

Church's authority, the authority of Holy Scripture must fall also. Individuals may be content to take it as their guide, without inquiring into its pretensions, but it cannot permanently influence nations, unless it retains an authoritative claim to their respect. So that it is idle to set up Holy Scripture against the Church, when it is only through the Church's judgment that we are assured of its authority. The Christian system came forth originally as a living whole, in which teaching and action were indissolubly united; and it is impossible to break up the unity of the *Body*, without abandoning the oneness of the faith."—(Pp. 282, 283.)

OUR STATESMEN.

It is a sad evil that so few of our Christian men of the middle classes stand forward as candidates for seats in our national legislature. As the devil had usurped all the good music in the days of Wesley, so his servants seem to have secured, to a great extent, the management of public affairs in our days,—and this quite as much from the want of Christian candidates as of Christian constituencies. It is in our opinion a crying sin on the part of our Christian men of substance and fortune, that in these days when all that is sacred is in jeopardy, they prefer to "live at home at ease," to encountering exertion in the cause of God and of our country, in the senate of the nation. They must speedily shake off this lethargy, if our nation is to be saved; nay, if their own properties and dearest interests are to be conserved.

These reflections have lately struck us with renewed force, in consequence of the various exhibitions recently made by the two sections of our rulers. The Puseyite section are evidently using the entire influence of Government for the purpose of helping forward the triumph of the "Mother of Harlots," and, of course, of prostrating the liberties of our country. This is as bad as possible. But the other section of the Cabinet, who profess to be Protestants, are not a great deal better. During last month, for example, Lord Aberdeen, who, at one time, is said to have opened a public meeting in Scotland with prayer, is seen standing on the slopes of Windsor, and encouraging the shocking profanation of the Lord's day, by a public concert after the manner of infidel France. Lord Palmerston, in another part of the country, openly proclaims his infidelity, by affirming that the doctrine of human depravity so clearly taught in the Word of God, and unequivocally confirmed by experience, is a mere chimera, and that all men are by nature "good." We have heard of a man who once reasoned thus; and was silenced by the simple question, "If all men are by nature good, how was it that the first man born into the world killed the second?" Such men as Lords Aberdeen and Palmerston are the proper dupes of the emissaries of Rome. And even Lord John Russell, who has been complaining justly, at Bristol, that David Hume was an infidel, ought to consider whether to believe too much is, after all, a great deal better than to believe too little. Hume believed in nothing, but Lord John Russell believes in everything that calls itself religion; although it may be the most deadly antagonist to the truth of God. He pays Protestant ministers with one hand, and trains Popish priests with the other; and thus, under the pretence of abandoning infidelity, offers a most daring insult to the God of truth.

But what shall we do? The mere politicians, on the other side, are not a whit better; and, unless the Christian men of position shall come out from their hiding-places, and the people send them to Parliament, we see little hope for our country. It is high time that a new party were formed. Our

present rulers, on both sides of politics, are all hackneyed in the maintenance of false principles; and if the country is to be saved, they must either be forced unequivocally to change their ground, especially in regard to Popery, or be swept from the helm. It is a great mistake to imagine that they are the only men that can rule this great country. There is a vast amount of intelligence and administrative talent amongst the substantial middle classes, if it were only called forth. As in the days of Cromwell, the farmer of St. Ives may, in reality, be a better statesman, and understand better how to deal with the refined trickery of Rome, than a whole Cabinet of mere red-tapists; and the hurrying progress of events is forcing men to inquire, whether it would not be better to sweep the decks of the present incompetent and self-seeking bunglers altogether, and exalt to office men of independence, Christianity, and common sense. "Choose ye out from the people able men, men that fear God, men of truth, hating covetousness, and let such be over them." We should like to hear what our readers say on this subject. We are confident that the few sound Protestants in Parliament would rejoice in the change.

WAYS AND MEANS:

A GAY ANNIVERSARY OF A SOLEMN EVENT.

We have received the following characteristic document, printed in the form of a large blazing placard, and which we insert in full. We have inquired of the publisher of the document as to the authority on which it has been issued, and have been informed, in his reply, that the placard *is an authentic publication*.

"ST. BARTHOLOMEW'S CHURCH, RAINHILL.

"On St. Bartholomew's Day, the 24th August, a Solemn High Mass will be sung in the above Church. A full Choir of thirty young men, from the Catholic Institute, Liverpool, will sing on the occasion Mozart's Second Mass, with organ accompaniment. The service will begin at eleven o'clock, A.M.

"In the evening of the same day, a dramatic entertainment, entitled 'The Village Lawyer,' in two acts, and 'The Mummy,' in one act, will be given in the Catholic School of Rainhill. The *dramatis personæ* will be amateur performers, young gentlemen from Liverpool, who will appear in dresses appropriate to the characters they personate, and the effect will be aided by suitable stage scenery. Between the acts, a Saxe-horn Band will play a choice selection of music. In the interval between the pieces a variety of glees and madrigals will be sung. In the morning, admission to the church will be free; to the school in the evening, admission will be, reserved seats, 1s. 6d.; body, 1s.; gallery, 9d. The evening entertainment to begin at half-past seven, doors open at seven. Tickets may be had of Mr. Fogg, Victoria Hotel, Rainhill; of the Master and Mistress of the school, at school hours; and of Richard Forshaw, sacristan at the chapel. August 12, 1854."

"From grave to gay!" "From the sublime to the ridiculous!" From mass to mirth! It is now something like 282 years since Rome made havoc of the Church "on St. Bartholomew's Day," A.D. 1572. The massacre of the Huguenots in the city of Paris and throughout the provinces of France marks, and shall ever continue to denote, the blood-stained character of Rome. Thousands and tens of thousands of the people of the Lord were, by that cruel carnage, sacrificed at the shrine of Popish persecution. Rome rejoiced, her priests sang *Te Deums*, her people chanted praise, and her reigning pontiff, Gregory XIII., expressed his *Christian* gratitude by the characteristic medal which to this day commemorates the cruelty of Rome.

Has Rome since then repented? Does she put on sackcloth and mourn the past? Does St. Bartholomew's Day, the 24th of August, suggest remorse or awaken any bitter reminiscences within her memory? Let Rainhill, Prescott, and Liverpool attest!

The 24th of August has been unblushingly selected by the Roman Catholics of a northern district of England for a most extraordinary aggregation of services and scenes. A morning mass opens the festivity, and "The Mummy" (of some slaughtered Huguenot perhaps) closes the day of rejoicing! Between "the Mass" and "The Mummy" is introduced "The Village Lawyer," in two acts; (one of the *acts* being, we presume, an "*auto da fé*"—an "*act of FAITH*," as the Church of Rome designates the wholesale immolations of Protestant victims!) The "Saxe-horn Band"—"glees" and *Gregorians*—"Mozarts" and "madrigals," enliven the scene. "Amateur performers" practise in *masks*, and "appear in dresses," not their own, but yet "appropriate to the characters they personate"—in a word, a genuine Jesuit field-day!

All this is but a further development of Popery—a further step towards the introduction of Continental Romanism into England. We cannot as yet congratulate our friends in Rainhill on the full enjoyment of what Popery may yet in time afford them. In Rome, they act their scenes and dramas not in *schools* but in *churches*! Such, at least, we find recorded, by a priest, in the *Tablet*, (January 28, 1854.) An article, entitled "Notes of a Visit to Rome," announces such religious (?) proceedings in the "Eternal City" as far outbid the incipient attempt of the "Thirty young men of Liverpool." The writer records,—

"They (the Jesuits) often give missions at other churches, and keep up a spirited kind of religious exercise in the *churches* by turns, consisting of a *dialogue*, in which one father takes the side of God, and another that of the world. These discourses are the delight of the Roman people, and do invaluable good. The 'man of the world' generally contrives to make his part very brilliant and entertaining. Sometimes he gives a *description of a ball*, or enacts a *scena* between a *chaperon* and a *débutante*. The audience is often convulsed with laughter. . . . The pity is, that as the *wrong side* is both so much more popular, and so much easier to set off than the *right* one, it sometimes gets the advantage in the argument. However, no doubt, the practice is eminently successful on the whole, and thoroughly characteristic of Italian life!"

Surely this *Holy Pantomime*, in which the priests are the players, the church the theatre, and the altar the stage, is far in advance of the festivity of Rainhill! Let our Protestant brethren beware, and take a timely caution, lest Rainhill become as ROME!

Truly enough does Mr. Faber of the London Oratory describe the "ways and means" of Romanism, when in his *Oratorian Hymns* he thus portrays, in the person of his patron saint, (Philip of Neri,) the character and genius of the Church of Rome:—

"This is the way that St. Philip works!

He comes in the midst of your cares;

He passes by, turns back on the sly,

And catches you unawares.

"Now down on your knees, good neighbours, please;

Thank our dear lady for this,—

That Philip hath come to an *English* home,

With those *winning* ways of his.

"Bid him God speed, since the *Roman* saint

An *Englishman* fain would be;

Long may he bide by his new fireside,

For a *right merry saint* is he!"



ST. DENIS CARRYING HIS HEAD AFTER DEATH.

A FEW PLAIN QUESTIONS ADDRESSED TO THE REV. F. OAKELEY, ROMAN CATHOLIC PRIEST IN ISLINGTON.

"The tradition is positive and unalterable. It was from Montmartre to Saint Denis, where the abbey now is, that the saint of that name carried his head in his hands."

"No, Monsieur, no. Reason does not admit of our believing in so long a journey. A few steps,—that is well authenticated. Is it not so, Madame la Marguise?"

"Why so, dear Councillor? It is only the first step which is difficult!"

The Priest and the Huguenot.

REV. SIR,—A letter of yours, published in the *Tablet*, (14th inst.,) has been brought under my notice within the last few days. It contains a panegyric on the Rev. Joseph Butt, Roman Catholic Priest in Hammersmith. You will, [perhaps, kindly accept of a few observations suggested during the perusal of your letter, and allow me once more to invite your attention, for a brief space, to one or two matters which seem to me of vital importance.

In doing so, I may beg to remind you of bygone communications which have reached you, and to which I have received no reply. You seem carefully to avoid committing to paper any reply to my letters. The reason for such silence is, of course; best known to yourself; I have not, however, failed to put my own interpretation on this fact of your silent reserve.

You have, in the letter alluded to, discovered to us Protestants some more of the weak points of Romanism. Bear with me while I explain.

I. Your letter is dated "St. John's, Islington, Feast of *St. Dionysius*," &c. Now, this *St. Dionysius*, whose patronage you have thus particularly recognised, on the date of your letter to the *Tablet*, has oftentimes been quoted as

an extraordinary instance of the marvellous—the miraculous ;—shall I rather say,—the incredible ?

The Roman Breviary records of St. Dionysius—what I presume you diligently read on his festival—as follows :—

“ Dionysius (Denis) being an hundred years old, is beheaded on the seventh of the Ides of October ; concerning whom it is handed down to memory, that after his head had been cut off, he took it up and walked two miles, carrying it in his hands !”—*Roman Breviary*, 9th Oct.

This, Sir, is the wonderful feat ascribed to your Saint Dionysius, who, as a patron, marks the date of your letter. Surely this exceeds the marvellous, and outstrips credulity itself.

I have but one question to ask you regarding this amazing exploit ; and will you answer it ? Will you tell your own people—will you tell us—will you tell yourself, *Do you believe it ?* You certainly have not always believed it : do you believe it *now* ?

It strongly reminds me of a similar “miracle” recorded in the Book of Mormon, and which, I presume, is equally enforced upon the credulity of the Mormonite denomination, as follows :—

“ And it came to pass that when Coriantumr had leaned upon his sword, he smote off the head of Shiz : and it came to pass after he had smote off the head of Shiz, that Shiz raised himself upon his hands and fell : and after he had struggled for breath, he died.”—*Book of Mormon*, *Ether*, c. vi.

This legend of Shiz thus raising himself up and struggling for *breath*, after his head had been cut off, and that of St. Dionysius walking two whole miles with his head under his arm, constitute a worthy parallel. We must, however, in the comparison, award the palm for the wondrous and the incredible to the *Romish* communion and to the *Romish* miracle.

I had not hitherto at all imagined that you would presume to grace your published letters with the name of this saint of Rome, to whom is thus dedicated the ninth day of October. But I find that I have been mistaken. You seem resolved, at all hazards, to adhere to the Roman Breviary. In this you are at all events a consistent Roman Catholic ; and, so far, unlike to some of your brethren in the Roman Catholic Church in Ireland, who have at times told myself that although they are bound to *read* their Breviary, yet they are not bound to *believe* all that it contains !—more particularly this story of St. Dionysius !

II. In the body of your letter you thus enlogize the deceased :—

“ It is an interesting fact,” you say, “ which comes with peculiar propriety into my present little memoir, that the last words I ever heard him utter, (as I walked away with him from the meeting of the clergy at St. Patrick’s in July last,) were in the most enthusiastic praise of Mr. Lucas,” &c.

“ Last words,” Sir, are valuable, and are oftentimes quoted as the index of the inward soul. But, at the same time, affectionate survivors may possibly lay too much emphasis on “ last words.” This seems to be the case in the instance before us. Why *these* “ last words” should be thus treasured, I am at a loss to understand ; except that, being recorded in the *Tablet*—Mr. Lucas’s own paper—they may be intended rather as a compliment to the living, than as a passport to the dead. Is this “ most enthusiastic praise” the more commendable in *your* eyes, because Mr. Lucas (I speak of him as a public man) has in his periodical, the *Tablet*, espoused the cause of tyranny and religious oppression ; and encouraged, for example, the Grand Duke of Tuscany in his persecution of the Bible and the readers of the Bible ? You record, as the “ last words” you heard uttered by the departed priest, his

"most enthusiastic praise" of the journalist who, writing of the oppressed for religion's sake, declared:—

"If I were the ruler of such a State, I would not allow the 'foreign preacher' to sow his noxious weeds among the good corn; and in the kind of repression to be used for preventing the first introduction of heresy, I would be guided by the circumstances of the case, and considerations of expediency."—*Tablet*, Oct. 9, 1852.

The "heresy" here spoken of, be it remembered, is Bible reading—the study of the Word of Life. We are thankful that Mr. Lucas is not "the ruler" of this nation—else, would our religious liberty be indeed but a name. Mr. Lucas it was who alleged that he "would undertake to justify the Grand Duke of Tuscany, out of the principles of English law;"* an undertaking, however, which he has never to this day attempted to accomplish. Mr. Lucas it was who boasted that "he had burned a Protestant Bible, and is prepared to burn a thousand more, if he can gratify his taste economically; and heartily wishes that the whole seed, breed, and generation of them was extirpated!"† 'Tis but a meagre evidence, indeed, if no better testimony can be borne to the character, the piety, the charity of your deceased friend than this "most enthusiastic praise" of such a man. One thing, at all events, is certain, the "enthusiastic praise of Mr. Lucas," though gasped to the latest breath, will not amount to a feather's weight in the judgment and decision of the great Judge of all.

III. And lastly, in the concluding sentence of your letter, you expose the uncertainty of your faith. Your words are:—

"When I said mass for the repose of his soul on the day of his funeral, and thought of all his saintly excellence, and constant bodily sufferings and ailments, (of which he never complained,) I could scarcely help feeling that he must even then have been beyond the need of our suffrages."

I remember very recently addressing to you a small work,‡ reminding you of the three Ribandmen—murderers—who, within a few months past, suffered the extreme penalty of the law, in the north of Ireland. (See *Times*, April 13, 1854.) These men, when upon the scaffold, were assured by their attendant priests, that "in one moment they would be in heaven," &c. Yet here we find, that notwithstanding the "saintly excellence" of your deceased friend, he, although a priest, must have masses offered "for the repose of his soul;" in a word, that he is in *Purgatory*. A murderous design and deed conduct three Ribandmen to heavenly bliss, while "saintly excellence" conducts the priest to *purgatorial* torture!

But even here all is uncertain. You yourself confess that you had a doubt in your mind as to whether this priest was, at the time of the mass, in *Purgatory* at all. You seem to think that he has already had a tolerable share of *Purgatory* in this life, by reason of his "bodily sufferings and ailments;" but still you cannot say whether he is or is not at this moment in *Purgatory*.

This, however, is not the main point of my objection. It may be that this was on your part a voluntary mass, yet you cannot but be aware of the large sums of money paid by surviving relatives for masses for the souls of the departed; and you admit that a priest, even while offering the mass, may not be certain, but that "even then the souls may be beyond the need of such suffrages." Query, then, is it right or equitable to receive, nay, to exact of the penny of the fatherless and the widow, while this doubt remains? The "last farthing" is literally exacted, while "even then" the very priest who says the mass, knows not whether the soul is in *Purgatory* or not. There is

* *Tablet*, Oct. 23, 1852.

† *Tablet*, March 13, 1852.

‡ What does Popery want here? Seeley and Jackson, Fleet Street.

plainly and confessedly a doubt; and just as plain is it, that the priest invariably gives *himself* the benefit of the doubt. Ah, Sir, you tend much to expose the uncertainty of your faith. No such doubt beset the Apostle, and no such doubt besets the apostolic Christian. "For we know," saith St. Paul, "we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, *eternal in the heavens*."—2 Cor. v. 1.

In conclusion, may I ask, if not already too inquisitive, Can you possibly satisfy a generous surviving relative of some deceased Roman Catholic, that such soul *is* in Purgatory? If not, how can you, or how can any priest, honourably receive of another's substance, in order to accomplish what, at least, is but an uncertain chance? Is Purgatory built on chances? If so, it is high time that the Roman Catholic laity should know it.

These matters just now demand attention. The decapitated Denis—the "last words" of your deceased friend—and the uncertainty of Purgatory—each and all—alike legitimately claim some explanation at your hands. A discerning public once more await your reply; let them not be disappointed this time. And I remain your obedient servant,

ROBERT MAGUIRE,

Clerical Secretary of the Islington Protestant Institute.

Islington, 23d Oct. 1854.

Roman Catholic Brethren! These are subjects worthy of your deep and earnest consideration. You give much for masses for the dead. We simply request you to ask Mr. Oakeley and others this plain question, in Mr. Oakeley's own words,—Sir, Are you *sure* that such a person may not "even now be beyond the need of your suffrages?"

Be not deceived; "knowing that you were not redeemed with corruptible things, as *gold and silver*, but with the precious blood of Christ."—1 Pet. i. 18, 19, *Douay Bible*. In sincere affection for your temporal and eternal welfare, I again press this inquiry. Meanwhile, both you and myself shall await Mr. Oakeley's reply.

R. M.

SCOTTISH REFORMATION SOCIETY—ANNUAL MEETING.

THE Annual Meeting of this Society takes place at Edinburgh on the 12th of this month, and we are confident that every friend of Protestantism will have cause to rejoice in the issue of the year's exertions. Dr. Dill has laboured in all parts of the country with untiring energy, and the most gratifying success. The tone of public feeling on the subject of Popery indicates a growing intelligence, whilst the amount of funds realized is a certain evidence of the estimation in which the efforts of the Society are held. We earnestly implore the continued co-operation and prayers of all God's people in behalf of this great enterprise; and we hope soon to see the Protestantism of our country so combined and enlightened, that our statesmen will not dare to set at defiance the Word of God and the wisdom of ages, merely to secure office by means of the votes of a handful of Romanists, who would fain trample the Reformation in the dust. The following is some account of the more recent operations of this Society:—

It is deeply interesting to see how extensively the people of Scotland, throughout its length and breadth, are becoming imbued with the anti-Popish spirit. To this happy result the labours of the Scottish Reformation Society have been mainly instrumental.

Their able and efficient Secretary has been recently travelling in the north, and we are glad to learn that wherever he went the public meetings which he held were well attended, his addresses listened to with the liveliest interest, and an enthusiastic spirit in favour of the Protestant cause was manifested to an extent which was very gratifying. On Sabbath, 17th September, he preached two public sermons in behalf of the Society in the town of Huntly, the one in the United Presbyterian Church in the forenoon, and the other in the parish church in the evening, to a large and interested audience, consisting of all Protestant denominations in the place. On the following day the Doctor waited on several influential parties, and it was agreed to form a provisional committee, with the ultimate design of establishing a Branch Association. On the 19th, a public meeting was held in Keith,—the Rev. Mr. Thomson, parish minister, in the chair. The Rev. Mr. Millar was also present, who has from the first proved a warm friend to the Society. James Lord, Esq., chairman of the Protestant Association in London, happened to be in Keith, and delivered an interesting speech on the occasion. The meeting was held in the Masons' Hall. Dr. Dill then proceeded on to Fochabers, where he held an excellent meeting in the Free Church on the 20th,—the Rev. Mr. Dewar in the chair. A warm feeling in favour of the cause pervaded the audience, and steps were taken on the spot to form a Branch Association. The next meeting took place on the 21st in Nairn, in the United Presbyterian Church,—Mr. Ketchen in the chair. Besides the Established, United Presbyterian, and Free Church ministers, General Ketchen and other gentlemen took part in the proceedings. The meeting was well attended, and a fine Protestant feeling prevailed throughout. The following day, the 22d, Dr. Dill addressed a numerous meeting in Forres, in the Free Church, at which the Free, United Presbyterian, and Independent ministers were present. On Sabbath the 24th, he preached a public sermon in the evening in the parish church, Elgin. The audience was very large, and listened with the deepest attention. Next day he visited Lossiemouth, where a meeting was held in the United Presbyterian Church. The meeting was addressed by Dr. Dill, and the Established, United Presbyterian, and Free Church ministers moved and seconded resolutions. On Wednesday the 27th, a numerous meeting was convened in the Free Church, Cullen,—the Rev. John Mackay in the chair. A large number of ministers from the neighbourhood attended, and, after an address from Dr. Dill, a Branch Association was formed, with great promise of success. Fraserburgh was the next place visited, when a meeting took place in the Free Church,—the Rev. W. S. Donald in the chair. Dr. Dill delivered an address, and was followed by the Rev. James Sime, Independent. This interesting tour was closed by Dr. Dill preaching twice on Sabbath, 1st October, in the Free Church, Peterhead. The audience in the evening consisted of all denominations.

In addition to this tour in the North, Dr. Dill has also recently visited various places in the West of Scotland. On the 9th October, a very successful meeting was held in Kilmarnock, in the Free High Church,—the Rev. Mr. Main in the chair. Ministers of various denominations were present, and took part in the proceedings. On the 11th, a very large and enthusiastic meeting was held in the Established High Church, Paisley,—the Rev. Dr. Baird, United Presbyterian minister, in the chair. On that occasion, Dr. Dill was accompanied by the Rev. Mr. Wylie, author of the Prize Essay on the Papacy, whose powerful address made a deep impression on the audience. In Paisley, the Protestant cause is making very encouraging progress. There is a thriving anti-Popish mission in the town, supported by all Protestant denominations. There is also a very energetic Protestant Young Men's Association, under the presidency of the Rev. Mr. Fraser. The following day a meeting was held in the parish church, Port-Glasgow,—the Provost in the chair. The meeting was well attended, and the cause seemed to excite no small interest in the mind of the audience, which was composed of individuals belonging to all denominations in the place. On the evening of Sabbath the 15th, Dr. Dill lectured in the parish church, Dumbarton, (the Rev. Andrew Gray's,) to a very large and deeply-interested audience. There is a flourishing Branch in the place, of which the Rev. James Smith is the active secretary. On the 20th, the Doctor held a meeting in the parish church, West Kilbride,—Mr. Hunter of Hunterston, a zealous friend of the Society, occupied the chair. All the ministers of the place were present, and a Branch Association was formed. On the 22d, Dr. D. lectured in Greenock in one of the Established churches to an immense audience, and, on the evening of the following day, he addressed a very large meeting in the Free Middle Church,—George Blair, Esq., President of the Branch, in the chair. There was a large attendance of ministers, several of whom moved and seconded resolutions. We are happy to understand that the cause has received considerable impulse in Greenock from the visit of Dr. Dill. On Sabbath the 5th, Dr. D. preached in the evening in behalf of the Society in the Free North Church, Stirling, (Rev. Dr. Beith's,) to a very large audience, and, the following evening, he held a public meeting in the Free Session Hall,—Dr. Stevenson of Beechwood in the chair,—which was well attended. On Tuesday the 7th, a meeting of ladies was convened in the Independent Chapel,—Rev. Mr. Russell in the chair. The meeting having been addressed by Dr. Dill, Dr. Stevenson, and Mr. Drummond, the excellent President of the Society's Branch, a Ladies' Auxiliary to the Reformation Society was formed. On the 9th instant, Dr. Dill addressed a meeting in Penicuik in the parish church,—the Rev. Mr. Williamson in the chair. The Report was read by the excellent and efficient Secretary of the Branch, Mr. Thomas Chalmers.

THE PROTESTANT ALLIANCE.

SINCE our last Number the operations of this important Institution have been progressing. In the Monthly Letter it is said, "the Travelling Secretary has been engaged during the month in London, has attended and addressed a meeting at Wooton-under-Edge, and also a meeting of the Nonconformist ministers and deacons of Gloucestershire, at Stroud, and has lectured at Plymouth, and visited Stonehouse, Devonport, Bristol, and Brighton." Since then Mr. Davis has been actively engaged in the North of England; and on the 15th ult. an important meeting of delegates was held at Newcastle-upon-Tyne, to concert joint measures of action, at which also a member of the Scottish Reformation Society was present. It is of great importance that the two kingdoms should act in concert in this great struggle, as Joab, we are told, said to Abishai, when "he saw the front of the battle against him before and behind, If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, then I will come and help thee. Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good."—2 Sam. x. 11, 12.

The following are the resolutions of the meeting of Protestant Delegates at Newcastle:—

I. That in the opinion of this Conference it is extremely desirable that the Protestant electors of the various constituencies of the North of England unite in electoral associations, whose object shall be to find fitting candidates as their representatives in Parliament, and who shall bind themselves to give their votes as one man for the candidates who may be judged best fitted to subserve the interests of Protestantism.

II. That every member of the several Alliances represented in this Conference be requested to exert himself individually to enlarge the list of its members; and that every committee employ its members in promoting the general interests of the Protestant Alliance.

III. That as occasional lectures can only reach a certain portion of the people, the clergy and ministers of all denominations be respectfully requested by the Conference to embrace every opportunity for bringing before their several congregations the errors of Popery and its present advancing influence.

THE ROMISH DOCTRINE OF INTENTION.

"Whoever shall affirm that, when ministers perform and confer a sacrament, it is not necessary that they should have, at least, the *intention* of doing what the church does, let him be accursed."—*Council of Trent*, Sess. 7, can. xi.

To the Editor of the Bulwark.

SIR,—The doctrine of intention has been pronounced by very high authority in matters of controversy, to be the most vulnerable, and the most *popularly* vulnerable, point in the Romish system. Will you allow me to suggest a mode of drawing attention to it, and making its full weight to be felt, in any place, where the controversy is carried on, or *ought* to be carried on? Let something like the following be printed as a placard, or as a handbill, or both, as well as advertised in the local papers; not just to be fired off, and then left to die away, but to be kept before the people's notice, explained, com-

mented on, talked about,—in short, *worked*, until every Popish man, woman, and child in the place becomes thoroughly aware that it is utterly uncertain, even on his own principles, whether “Father” A, or “Father” B, is any more a priest than they are.

“£50 REWARD.

“The above sum will be distributed amongst any fifty families in the parish, whom the Rev. — may name, as soon as he can prove, according to the principles of his own Church, that he is really a priest of that Church.”

This has already been tried with success in some places, and it occurred to me, that the hint might be useful elsewhere. The advantage of offering this reward *to the people*, rather than *to the priest*, is too obvious to require pointing out.—I beg to remain your obedient servant,

Liverpool.

SAMUEL MINTON.

PRIESTLY CELIBACY EXPOSED: a Lecture delivered at Stockton-upon-Tees, 11th October 1854, by the Rev. George T. Fox, M.A., of Durham. London. 48 pp.

Our readers are not unacquainted with the Rev. Mr. Fox of Durham. They are aware of the deep interest he has long taken in the great Protestant cause, and of the valuable services he has rendered to it. This exposure of priestly celibacy was suggested to him by the recent affiliation case against the Popish priest of Stockton; and the Lecture, when delivered in that town, excited the deepest interest. It is well worthy of being published, and of being widely diffused. It discusses a topic of much importance and of great delicacy, and presents an excellent summary of what is to be learned from Scripture and history in regard to the nature, tendency, and results of that peculiar and characteristic institution of Popery,—the enforced celibacy of the clergy. The picture thus produced is a dark and hideous one; but it is right that it should be contemplated, as being indispensable to the formation of a right estimate of Popery. We intended to have brought out some of the valuable materials which Mr. Fox's lecture furnishes. But we have not space at present, and can give only the following extract:—

“The subject which circumstances, not choice, have forced upon me, is one of great delicacy, and to handle it becomingly before a mixed audience, is a task of no small difficulty, for the details are so revolting, and many of them so unfit for the public ear, that it is difficult to produce the facts we possess, which form the strength of every cause. We have to do with a sink of iniquity, the very stirring of which excites pestilential miasma and poisonous fumes; but to fathom its depths, or lay bare its most secret recesses, is a task I dare not undertake: to attempt it would be safe neither for you nor me. But, on the other hand, it will not do in times like these, from a feeling of false or overstrained delicacy, to abstain from making known the doctrines and practice of the Church of Rome. If that corrupt Church were content to let us alone in Protestant England, we might let her alone also; but since she has proclaimed aggression as the order of the day, and claims to exercise spiritual dominion over these realms, we must not, from a feeling of shame, shrink from laying bare the secret corruptions of her teaching and practice. It is necessary that the people of this realm should be informed what she is, that the fair garb and gorgeous apparel, wherein she appears clad before the eyes of the world, should be stripped off, and her secret corruptions be exposed.”—Pp. 13, 14.

THE PILGRIM: A WAKING DREAM.
London: Nisbet & Co.

THE object of this excellent little work is to expose the baseness of the Rev. J. M. Neale, of Tractarian notoriety, in publishing a corrupted edition of the *Pilgrim's Progress*. As the forgers of spurious coin are dealt with as amongst the pests of society, the corrupters of books ought to be subjected to a similar punishment. It is a public fraud, and ought to be dealt with accordingly.

MAYNOOTH—IMMEDIATE DUTY OF PROTESTANTS.

WE are happy to observe, from a statement made by Lord Aberdeen, that the Report of the Maynooth Commission will "be laid on the table of the House in the first week of February." It is high time, therefore, that all Protestants and Protestant Associations were preparing for immediate and resolute action. Nothing can be contained in this report to prove the propriety of endowing a Popish College. All true Protestants are agreed in this; whilst we understand that the Appendix is likely to contain some singular illustrations of the actual teaching and baneful results of Maynooth in the evidence of converted priests. The great matter, however, is to get rid of the obstruction of this Commission altogether, which was probably proposed chiefly as a means of retarding the agitation of an indignant Protestant people, against a pet plan of our trimming politicians. And now that it is to be swept out of the way, we trust that the popular tide will burst forth all the more strongly in consequence of this temporary arrest.

In all war, the great matter is to strike boldly and unitedly at the centre of the enemy's strength. "Breaking the line" was the grand discovery of Nelson. Maynooth may be called the Sebastopol of Popery in Britain,—its armory and magazine of war. From thence its armies are continually sent forth, at our expense, to overrun Ireland, Britain, and the Colonies. Let our whole Protestant forces, therefore, be prepared to converge at once against this stronghold of the enemy, and rest satisfied with nothing short of its immediate and entire demolition. Let us also take warning by the mistakes of others, and have all our forces and reserves ready for the approaching struggle. Rome will certainly fight a desperate battle on behalf of Maynooth, but we trust sincerely, by the blessing of God, without success. A number of consultations have already been held, and a very important meeting will soon assemble of the Representatives of Protestant Societies in London. Let all the provincial branches be preparing to act, and to follow up the movement in the three kingdoms, both by petitions to Parliament and appeals to their own members. Let all ministers of the gospel explain to their people the urgency and importance of the crisis. Let prayer without ceasing be offered to God, in whose hands are the issues of all events. Let this enterprise be the main object upon which all our efforts shall be concentrated during the present session, and we can hardly doubt that our compromising statesmen will be brought to their senses, and a century of mischief undone.

TRACTARIAN DOCTRINE.

THE CHURCHMAN'S DIARY, ETC., FOR A.D. 1851.*

"AN old almanac" is generally classed among the things that have been, and upon each returning New Year the old calendar is without any ceremony displaced by the new;—a "new leaf" is literally turned over; and oftentimes a New Year is the beginning of "better things."

* Masters, London. Second Edition.

We would heartily desire that such could be said with regard to the book, the title of which heads this article. We would pray that a New Year might introduce some amendment in the practice and principles which have hitherto characterized the Romanizing party in the Church of England, of which the *Churchman's Diary* is a faithful representative. We have long protested against superstitious innovations in the public services of the sanctuary. Our protest, it seems, must not only be continued, but be even more vigorously sustained. The injunction of the Prophet—"Cry aloud, spare not; lift up thy voice like a trumpet," is as much needed now-a-days as it was in the days of Judah's transgression. "The abomination of desolation standeth where it *ought not*," even "in the holy place."

The books and publications of the Tractarian party are generally commended to that class by the names of their *publishers*. This, indeed, seems to be a characteristic quite peculiar to the Romanizers. There are but few, even of Romanizing Protestants, (an anomalous title truly!) who will venture to affix their name and authority to Tractarian publications. Their noted "publishers" are their real authorities, and for all practical purposes are of themselves sufficient to commend a book as published "*cum privilegio*." And, indeed, these publishers have their full weight and importance. Their "imprint" is sure to effect a confiding trust, and produce an implicit faith in the minds of their readers.

The "*Churchman's Diary*" for 1854 appeared in due time under such auspices—has had its circulation, has reached a second edition—has doubtless done its own share of evil, its annual amount of "sapping and mining,"—has been the daily companion of many,—has been esteemed by a party as a new and effectual "key" to open the PRAYER BOOK, but has, we fear, proved quite as effectual in *locking* the BIBLE,—and now having finished its course, the closing year closes its labours, but to be relieved by a fresh supply, and by a successor which differs only, we presume, in this respect, that it is just one year older, but nothing the better.

We would point out, by way of warning to our readers, some few specimens of the instruction conveyed in this book, and thereupon renew the oft-repeated question, What is Tractarianism? It has been called Popery in disguise. Shall we marvel if by and by the disguise should wear off (if it has not already done so) and present Tractarianism before us, in its naked form, as Popery proper? Let us, however, see.

In pp. 2-5, are contained certain directions, entitled "NOTES ON THE SERVICES." These we may call the Tractarian "RUBRICS," although wholly unauthorized. They are published as dogmatically as though they enjoyed the most unexceptionable authority, and yet there is not even the remotest shadow of a reference given, to denote whence they came, or who may have commissioned them. We would, in passing, very respectfully inquire *by whose authority* such "Notes on the Services" are published?

These "Notes," &c., commence with an architectural design, as follows:—

"The direction that Chancels 'shall remain as in times past,' implies that they shall be separated from the nave, and that the *clergy*, together with all who are about to assist in the service, that is, the *choir*, shall have their places there, and *no one else*."

Why the *choir* should have this pre-eminence we cannot understand. Are they more acceptable to God, because they can intone and chant and sing? Does the human *voice* commend to God? We are invited to "draw near, with *faith*," which qualification, we presume, is not wholly monopolized by the choristers. Very unworthy doings have been of late reported of the vocal

ministers of the "inner sanctuary," and those who have *par excellence* been admitted to the chancel on Sundays, have figured within the less sacred precincts of the police courts on week days—"that is, the choir!"*

These gratuitous "RUBRICS" proceed to further explanations, directing that—"The whole service (unless portions are 'sung') should be 'said,' that is, *recited musically* in a single tone!"

Johnson's Dictionary informs us that the meaning of the English word "say" is "to pronounce *without singing*;" but then Dr. Johnson is an old-fashioned man, and must not direct "*Directories* for the celebration of the service of the Church!" Either then the "Churchman's Diary" or "Johnson's Dictionary" must be placed in the "Index." Let *Englishmen* judge!

We can hardly deal seriously with such amusing passages as these; and yet we desire in all solemnity to remonstrate with such as may have been misled by these "inventions," and such as these. The weightiest interests of immortal souls are intimately concerned. We fear and tremble for their fate, and would with earnestness expose these vanities, and this is, after all, the kindest charity to the souls of those who are in error.

A lesson in rhetoric next meets our eye, namely:—

"In the Prayers, *Psalms*, and Creeds, with which the people are familiar, it is better not to make the termination *ed* a separate syllable. In reading *Holy Scripture* it should be sounded separately."

We would here observe that the people *ought to be* "familiar" with Holy Scripture; but the *Churchman's Diary* evidently does not think they are. Hence "the *Psalms*" are to be read differently from "Holy Scripture!" Whatever species of rhetoric this may be, it surely is not good theology.

Again: the following important *hidden* meaning of a Rubric is given:—

"The Rubric directs that the suffrages after the creed should be said, '*the Priest standing*.' When a *Deacon* says prayers, he should *kneel*."

This is a perfectly gratuitous interpretation—it is in no wise a corollary to the Rubric. It is nothing more or less than another attempt to augment the power of the *Priest*—a term, however, which the *Churchman's Diary* interprets very differently from the Church Reformers and the framers of the English Liturgy.†

And, again:—

"In the Litany, 'let us pray,' is not addressed *to the people*, as it is after the Creed. It is the sign that the Priest is about to gather together the suffrages which have been offered before in common with the people, and to present them to God."

The *Churchman's Diary* deals with an intelligent public, as though there were no other Liturgical commentators to instruct us. They even interpret directly contrary to the testimony of Wheatly, a recognised authority in these matters, who thus writes:—

"The whole congregation having thus addressed the Son, [in the suffrages in the Litany,] the Priest now calls upon *us* to make our application to the Father, (who knows as well what we can suffer, as what we can bear;) in a most fervent form or address, and

* The late scene at Knightsbridge, at the election of Churchwardens.

† The "judicious Hooker," speaking of the term "Priest," thus remarks:—"I rather term the one sort *Presbyters* than *Priests*, because in a matter of so small moment I would not willingly offend their ears to whom the name of priesthood is odious though without cause."

"Wherefore, to pass by the name, let them use what dialect they will, whether we call it a Priesthood, a Presbytership, or a Ministry, it skilleth not: although in truth the word *Presbyter* doth seem more fit, and in propriety of speech more agreeable than *Priest* with the drift of the whole gospel of Jesus Christ. . . . The Holy Ghost, throughout the body of the New Testament, making so much mention of them, doth not anywhere call them *Priests*."—Hooker, Eccl. Pol. Book v. ch. 78, § 2, 3.

adds that this prayer, 'we humbly beseech thee,' was composed at first by St. Gregory above one thousand one hundred years ago, but was afterwards corrupted by the Roman Church, by the addition of the intercession of Saints, which our Reformers have left out, not only restoring; but improving the form."*

So much for the Liturgical correctness of the *Churchman's Diary*!

But this is not all. This "Directory" proceeds furthermore to give directions with reference to the celebration of the holy Communion. After advocating "the use of *special vestments*" in that service, it observes:—

"As there is one altar, so can there be but *one Priest*, (acting in that capacity,) whose place is to stand *at*, that is, *in front of* (!), the altar at the north side, *facing south-east*. Clergy acting as Gospeler and Epistoler, whether Priests or Deacons, should kneel before the foot-pace, *facing eastward*!"

"*Cælum non animum mutant.*"—They change their *position*, not their *disposition*. Surely this "facing eastward" and "facing south-east" form no essential part of that *spiritual* worship, which was intended by our blessed Lord to accompany the means of grace! This solemn service, in the hands of the devotees of the *Churchman's Diary*, is likely to subside into a mere formal "exercise;" and while, like the bygone Jewish ceremonial, they have "many priests," there is danger also lest like the Jews of the present day, they too should overlook the one great High-Priest, Jesus Christ, "the minister of the *true* tabernacle which *the Lord* pitched and *not man*." (Heb. viii. 2.)

The approximation to the Romish form thus again appears:—

"In consecrating the elements, the Priest should be careful to *raise them up*, so that the people *may see*, and after the consecration he will immediately cover them up."

If the minister would only stand *at* (that is, *at*, but not "in front of") the Lord's Table, the people could see if they pleased, without this *elevation* of the consecrated elements. For if the officiating minister stands *before* or "in front of" the table, he, of course, intercepts the view of the people. Hence, to avoid this, it is prescribed in the Rubric of the Prayer Book that "the Priest (*Presbyter*) is to stand, so that he may with more readiness and decency, break the bread *before* (in the sight of) the people."

All this decency and order the *Churchman's Diary and Directory* would obviate, and this in order to introduce their favourite Roman form. And here again, these "Notes on the Services" contradict "Wheatly on the Common Prayer"—a *recognised*, we repeat the expression, a *recognised* authority, who states:—

"If it be asked whether the Priest is to say this prayer [of consecration] standing *before* the table, or at the north end of it; I answer, at the north end of it. So that while the Priest is 'ordering the bread and wine,' he is to stand *before* the table; but when he says the prayer, he is to stand, so 'that he may with more decency break the bread *before* the people,' which must be on the north side. For if he stood *before* the table, his body would hinder the people from seeing; so that *he must not stand there*: and consequently he must stand on the north side; there being in our present rubric no other place mentioned for performing any part of this office. In the Romish Church, indeed, they always stand *before* the altar during the time of consecration, in order to *prevent* the people from being eye-witnesses of this operation in working their pretended miracle."†

It is, indeed, not very difficult to convict Tractarian publications of overt acts of the most unwarranted and unwarrantable approximations to Popery.

The following gesture is also "directed" to be used:—

"In giving the blessing, the Priest should hold up *the right hand* open towards the people, *the fourth and fifth fingers being doubled down*!"

No very graceful gesture either! One would almost imagine that the

* Wheatly on Common Prayer, chap. iv. sec. iv. § 3.

† *Ibid.*, chap. vi. sec. xxii. § 5.

blessing rested in the priest's *hand*—thus half opened and half “doubled down!”

And, finally, omitting some passages of minor importance, we proceed to the injunctions as to private auricular confession. The very “form of confession” to professedly Protestant ministers is thus given in the *Churchman's Diary and Directory*:—

“The accustomed form for making a confession is as follows, (to be said kneeling)—‘In the name of the Father, and of the Son, and of the Holy Ghost.—Amen. I confess to God the Father, Almighty, to His only-begotten Son, Jesus Christ our Lord, to God the Holy Ghost *and to thee, father*, that I have sinned exceedingly in thought, word, and deed through my fault, through my fault, through my most grievous fault, (here comes in the confession.) For these and all my other sins which I cannot now remember, I humbly beg pardon of Almighty God and grace to amend, *and of thee, father, I ask penance, counsel, and absolution.*’”

This is *verbatim* the Romish form of confession, omitting the names of various saints. The great impiety of the form consists in thus placing sinful man on a level with the Triune God, and confessing to our fellow-man in the same posture, the same language, and the same spirit as are used towards God himself. “Who can forgive sins, but God only?”

Directions are also given to the minister, prescribing certain prayers and ejaculations to be used while robing himself; for each individual portion of the dress a prayer is suggested. A strange “direction” is appended in a footnote, (p. 6,) as follows:—“The *deacon's stole* should be over the *left shoulder only*, and be fastened by a *button*!”

Making mountains of mole-hills! or perhaps we might appropriately attribute to this modern Pitarisism, the well-merited rebuke uttered by Him “that spake as never man spake”—“Ye strain at a gnat, and swallow a camel.” These indeed are “blind guides,” and “if the blind lead the blind, they shall *both* fall into the ditch.”

We grieve over the prostrate condition of those who would thus seek after Rome, and copy her superstitious practices. If they would but openly avow their attachment to Rome, and call themselves at once and without mistake true Romanists, reason would that we should bear with them, and we should yet hope to convince them of their errors; but while they thus retain the position, the name and the *prestige* of Protestantism, what honest man can deal thoroughly with them? So warped must be their moral sense—so depraved their sensibilities—so diseased their moral tone—as to disgust all right-minded individuals. We only ask, how would such conduct be received in the exchange, the banking-house, the market, and the world in general? One that would thus loosely and faithlessly act in worldly matters, would be deservedly scouted from the society of all honourable men, and degraded to the position well earned by his tortuous twistings and turnings, the obvious expedients of a dishonest cause. And these men, who would thus pervert the spirit and genius of Protestantism, are fast hastening the crisis in which an intelligent Protestant nation must soon decide, whether real Protestantism or real Popery is to prevail. No neutral power will be respected: no intermediate system or “half-way house” can expect to meet with either favour or approval; and must ultimately reach the level which is eventually found by all those who “receive not the Truth in the love of it.”

Tractarians need but to exhibit themselves as they have done in the *Churchman's Diary* for 1854. Their principles and their practices being thus made public will of themselves abundantly manifest the fact, that Tractarianism, while being more or less identified with Popery, constitutes no part of the blessed Reformation.



NUNS FOR NURSES.

Our strong opinion in opposition to the employment of Popish nuns as nurses for our wounded soldiers is being confirmed in every way. The whole affair is a palpable indecency, and a device for averting the indignation of Britain from the stealthy and rapid re-introduction of the monastic system into our country. News from the East have arrived which indicate that the hospital scenes are not very fit for "young ladies;" that Popish priests have been found, like the toad in Milton, at the ears of dying Highlanders, whilst recent facts in Ireland demonstrate that the real object for which nuns ever seek access into hospitals is, that they may act as proselytizers and pioneers for Rome. They are found the greatest nuisances at the sick-beds of Protestants. It has been alleged, no doubt, in reference to the nuns that have gone to Scutari, that liberty has been refused them to take a priest along with them, and that they have for a time been released from their vows, that they may exclusively obey Miss Nightingale. Can Protestants be really such simpletons as to credit the latter statement? As to a priest going with them, we know that the priests are there already; and as to obedience, it is certain that their confessor is of necessity their master. Our object, however, at present is especially to refer to the facts from Ireland. From the *Morning Advertiser*, November 22, we learn that it has been found necessary to eject the nuns from the House of Industry in Dublin altogether, whilst the following letter of the Rev. W. B. Stoney, Rector of Castlebar, and the deposition of Edward M'Tigue, will give an idea of their proceedings in the county Mayo Infirmary. We have ventured to represent this latter scene by a woodcut, and we trust that this whole subject will immediately engage the attention of Parliament. Mr. Stoney says,—

"The County Mayo Infirmary is a place for poor afflicted persons to get gratuitous medical relief; it is conducted with skill and humanity; a sick person in that institution ought not to be persecuted, whatever may be the religious belief of the patient. I regret to be obliged to remonstrate with you, ladies, on your acts of uncharitable treatment of Protestant patients.

"You addressed language to the sick such as I must say was unbecoming any female, to express, and, amidst the harassing and tedious hours of affliction and sickness, you did what lay in your power to add to the sorrows of those whom the hand of a just but merciful God had smitten with disease.

"I will refer to a few of the circumstances attending your visits to the infirmary—the names I must withhold, because the Church of Rome never loses an opportunity of persecuting, even to the death, those who reject its falsehoods; and to be a witness against its enormities is to become a victim to its cruelty.

"When you went through the ward in the infirmary where, on one occasion, a poor sick Protestant lay, you demanded of him that he should repeat his prayers. And when you found that he could not mutter the Romish prayers, you addressed the patient in most unchristian invectives—called the sick person a 'jumper,' told him he 'jumped into hell'—with a great deal more abuse to the same effect; you took up a crucifix and held it before his eyes; you turned round the back of the idolatrous image, and taunted him with turning his back on Christ; and you warned the patients around against the 'jumper.' From that visit of yours until he left the infirmary, the poor diseased Protestant, who was unmolested before, had to endure the scoffs and persecutions of the Roman Catholic patients—with one exception, which, in justice, should be noticed—namely, that of a Romanist patient, who, when you retired, expressed his strong disapproval of the mode in which you conducted yourselves towards the Protestant.

"To another Protestant in the infirmary you addressed yourselves, endeavouring to make her pray to the Virgin Mary, and to kiss your wooden crucifix, on which was a figure on a cross, in awful opposition to the Divine command—'Thou shalt not make to thyself any graven image.'

"Another Protestant you forbid to read the Holy Bible—a book which God tells both you and her 'can instruct to salvation;' 'is profitable to teach, to reprove, to correct, to instruct in justice;' 'because from thy infancy thou hast known the Holy Scriptures;' 'search the Scriptures.'—2 Tim. iii. 15, 16; John v. 39.

"Other similar instances occurred where you enacted scenes with Protestants to enumerate which would make this letter too long; but I cannot conclude without earnestly warning you of the great sin you commit when you persecute the poor of Christ's flock. Your mission to persecute, to call sick patients 'jumpers,' to use such unfeminine expressions as 'you jumped into hell'—to excite to persecution—to enforce idolatry—to prohibit God's word—ill accords with the name you assume to yourselves of 'Sisters of Mercy.'

"Alas! ladies, another name—'Sisters of Cruelty'—would better express your treatment of helpless Protestants when in your power; as is also to be seen in the published reports elsewhere of the horrid persecutions of Protestant children by your fellow-labourers in the same vocation called 'Nuns,' or 'Sisters of Charity.'

"You would be true 'Sisters of Mercy,' and your mission would be a 'merciful' one, if you went to bring to poor sinners the good news of salvation through the Saviour's blood, to read to them that Holy Word of God which tells the blessed story of what Jesus did and suffered; if you sat by the bedside of the sick and dying, and, instead of holding a bit of senseless wood to be kissed, took the Scriptures, and read how God so loved the world as to give His Son to die for them; if, instead of vain repetitions, idolatrous Hail Marys, and worship of sticks, and stones, and images, you pointed the dying sinner to the full, free, and everlasting salvation purchased by the one offering of Christ on the cross; if, instead of calling names and persecuting, you taught the poor charity, brotherly love, forgiveness of injuries, friendship even for those who differ from them.

"This, ladies, would be far more Christian-like and merciful than to be the pioneers of persecution to the priestly masters under whose sway you are organized—whose grand mission it is to make war with the Lamb and His poor afflicted people, to be 'drunk with the blood of the saints, and with the blood of the martyrs of Jesus.'

"If you brought the consolations of salvation through the alone merits of Christ to the sinner on his sick-bed, your name and your errand would correspond: your record would be on high, and your reward sure and everlasting."

Since the publication of the above, Mr. Stoney has addressed the following letter to the Governors of the Infirmary:—

"I beg leave, as one of the Governors of the Castlebar Infirmary, to give you notice that it is my intention, at the next meeting of the Board, to move a resolution to prohibit the persons called Nuns, or Sisters of Mercy, from entering the infirmary wards. I beg to subjoin an affidavit of a patient, being one out of similar cases, which I shall have to bring before you; it would reflect a high disgrace on us, as governors, to allow such persons to persecute the sick.

"THE DEPOSITION OF EDWARD M'TIGUE.

County of Mayo, —.

"Deponent saith he was lying sick in the infirmary of Castlebar at the time of the last Spring Assizes. After being some time in the hospital, two Nuns, or Sisters of Mercy, with black dresses on and white bands across their foreheads, came to his bedside. They began to call him 'a jumper;' they said that 'he jumped into hell,' and used a great deal more of such language.

"They took up a cross with a figure stretched out on it; they held it up with the back of it to deponent; called him 'a jumper;' said he turned his back on Christ.

"The Nuns then warned the other patients in the hospital against 'the jumper.' They said they would come to him again.

"Deponent was from that time persecuted, abused, and called names; he was not molested before; he had peace and quietness until the Nuns came to his bedside, called him 'a jumper,' and spoke to the other patients against him. Deponent shortly afterwards left the infirmary.

"Taken and sworn before me, this 7th October, 1851.

"R. I. H. BROWNE.

"Edward M'Tigue."

Similar scenes are described as at present occurring in the military hospital at Therapia, in a letter from Signor Turin, minister of the Waldensian Church, and missionary at Constantinople, published in a late number of the *Buona Novella*. The following are extracts:—

CONSTANTINOPLE, November 6, 1854.

"The arrival of the French troops in the East without a Protestant chaplain, has led me to consider my coming to Constantinople as providential. The director of the hospital at Therapia is the only one who has prevented my visits to the Protestant invalids, a certain number of whom are found in all the hospitals. In order to discover them, it is needful that I should go to every bed, and inquire of the sick men whether they are Protestant or Roman Catholic. . . . It would take me too long if I were to recount all the intrigues of the Sisters of Charity among the Protestants. . . . One of them begged my pardon for the impertinent conduct of a younger sister. The Superior, whom I saw a moment after, denied that they ought to have asked my forgiveness, adding that the sister who had acted wrongly to me had only done her duty. But the other, coming in at that

time, confirmed the necessity for apologizing. As I was one day attending to a dying man, a sister came and asked me if I were the Protestant minister! On my replying in the affirmative, she retorted, 'Then, you have not the least right to enter our Catholic establishment.' On saying this, she turned to the invalid and gave him something to drink; then, taking her crucifix, she said, 'Here, kiss the good God!' A few hours after the poor man was no more. During my visit to another invalid, a sister approached the bed, and said in a loud voice, 'Poor heretic! lost for ever!' A superior officer lately made a present of a little snuff to all the invalid soldiers, the distribution of which was entrusted to the sisters. Coming to the bed of one of our friends, a sergeant of the Zouaves, a sister said to him, 'If you are a Protestant you shall have none!' 'As you think best, sister,' replied the sergeant. 'No; you shall have none, unless you repeat what I tell you,' she replied. 'At that price, sister, I do not wish for any.' As our friend firmly resisted, the sister said to him, 'From which Department are you?' 'If I tell you, I am sure that you will not come near my bed again.' 'You had better tell me,' she rejoined. 'I am from La Rochelle!' On hearing this, she hastened away from him."—From *La Buona Novella*, Turin, December 1, 1854.

AGITATION AGAINST NUNNERIES.

THE ladies of this country are again preparing to petition Parliament for the supervision of Nunneries. In Glasgow, 8000 signatures have already been obtained to such a petition. We recommend their example to be extensively followed, and that by means of such petitions the attention of Parliament should be called to the unblushing effrontery of sending to the seat of war a lady, having under her a whole troop of nuns and sisters of charity, to spread the infection of a false faith,—a faith repudiated by the country and by the word of God,—a faith of darkness and superstition and blood, among the sick and wounded soldiers of the British army.

Let the women of Great Britain, who have raised around the nunnery system a storm which will not easily be quelled, do what they can to neutralize this national, or rather this cabinet insult offered to the religion of the country, this letting loose upon our soldiery of a swarm of women, bound and banded to destroy its faith. And above all, let them be earnest at a throne of grace, in seeking that the Lord may confound this counsel of Ahithophel.

SPANISH BURIAL-PLACE FOR PROTESTANTS.

EVEN those who are well acquainted with the spirit of Popery must occasionally be surprised by its extraordinary and ferocious intolerance. The very same system which clamours imperiously for every form of concession in this country, denies the least particle of toleration in Popish lands, and when any right, however insignificant, is extorted from the shame of Popish statesmen, makes the loudest and most frantic complaints and remonstrances. Our readers must all recollect the case of Spain, in which, till lately, Protestants were sternly refused, not only liberty of worship, but even a spot of ground in which to bury their dead. The children of a people to whose gallantry Spain owes its existence, were forced to hide their dead below high water-mark, or to cover them away in secret places like dogs. This was the true spirit of Romanism. By means of strenuous remonstrances, however, the Spanish Government was at length forced to grant a burial-place for the use of British Protestants, and now there is no end to the indignant remonstrances of the Romanists of Britain at such an unheard-of stretch of liberality. Let our readers study these remonstrances, and learn that the descendants of the men who dug up and burnt the bones of Wickliff, are still animated by

the same spirit, and that we owe our liberty in Britain, not to the will of Romanists, but solely to the strong arm of British law. In proof of this, we refer to the *Tablet*, December 2, where we have an article entitled, "The Protestant Cemetery in Madrid," from which the following are extracts:—

"During the height of the Madiai and Cunningham's fevers, the Anglo-Saxon mind hurried on to the most curious excesses of useless zeal. Among other follies it demanded a Protestant cemetery in Madrid. The English ambassador there, as in all other places where Protestant rage can be safely manifested, pestered the Spanish Government from day to day with his unreasonable requests. Exeter Hall pronounced its will, and the Whig Ministers, with their usual adroitness, stirred up the fire of the heretical malice, and the Spanish Government conceded the demand. . . . They have had probably what they wanted, a few acres of ground to call their own in the form of a public and visible insult to the feelings of a population which, whatever may be its errors, is still profoundly Christian at heart.

"Now, we have an ambassador at Madrid, and a consul; both these functionaries were perfectly well aware of the scarcity of English Protestants in that city. Of this fact not a word was said; on the contrary, the English consul held meetings, it is said, in his house, where this question of a cemetery was hotly agitated, and the ambassador insisted, in no very courteous terms, on this most preposterous demand. The fiery zealots for infidelity made a disturbance in the House of Commons, and the Ministry nearly yielded to their unreasonable clamour. Mr. Gladstone, who grudgingly furnishes money for the necessary armaments in a most perilous war, was too ready to squander it in Madrid, where a Catholic people was to be offended in its dearest interests and most sacred affections. . . . As the facts at present stand, it certainly seems that ministers should be compelled to give some account of their conduct in this matter, and explanations should be required of the ambassador and the consul for their proceedings.

"There was a heathen once who attended the lectures of another in his school of philosophy, and all he heard from his master was a string of unmitigated abuse, which he bore with the most perfect good temper and philosophic tranquillity. When his teacher demanded the reason of his equanimity, the pupil replied that he had for some years listened to greater abuse daily from a man he had hired for that express purpose from the Billingsgate of the city. This is our case nearly; we are abused by persons who receive our money, but we have not the merit of the heathen; our Billingsgate preachers levy their contributions of their own authority, and we have to submit. It is time certainly to inquire into these things, and to see that some sort of justice be dealt out to us. We shed our blood in the Crimea, and our money in the Madrid cemetery, and our recompense is abuse and injustice. So much for the public spirit of men who boast from time to time that their ancestors wrung Magna Charta from a king who threatened to turn Mahomedan."

This, however, is not enough. In the next *Tablet* of December 9, the subject is again resumed with the same earnestness of denunciation under the head of "The bullying System," and the following is an extract from this article:—

"We alluded last week to the 'Protestants of Madrid.' Octaves of correspondence and folios of speeches set forth the dignity, sufferings, and indignation of this injured 'population.' Policy was shaped by their influence, and diplomacy was perplexed by their complaints. The whole world began to fear that unless Spain surrendered in good season, and wisely legislated to grant this 'people' their demand, they might abandon the country *en masse*, and leave Madrid a desert, or may-be proceed even to violence. At length they present themselves, and we find them somewhere about *forty men*. The bullying system is the beginning, the end, and the middle. Law is what it pleases to accept—reason what it pleases to dictate—liberty is its right to trample upon every one and everything, and that against all evidence, truth, and common sense, the country must believe whatever it propounds.

"The 'bullying system' has the stamp of the fallen angel upon it—'tis marked by the seal of pride. All the 'Reformers,' from Arius or even Simon Magus to Luther (inclusively), were 'chips of the same block,' fit for any quantity of flame and fire, and burning all their lives with egoism. The progeny is like the parentage, ruled and ruined by the same devil. He looks from the eyes of the 'bullying system,' speaks with its tongue; swings in its arms; stiffens its strut, and squares himself in its bearing. He presides in its brain, and will not allow it to see, hear, think, or determine unless according to his direction. He makes it absurd without shame, and unjust without remorse. He drags it through all Europe a laughing-stock to reason, and nurses it at home for the overthrow of charity and peace. Nothing can destroy England if this devil in the 'bullying system' fail."

Let our readers study the spirit of such articles, and understand somewhat of the true nature of what the word of God calls the "mystery of iniquity."

What insane folly on the part of our Government to train the priests of such a system at the public expense! and how much are we bound to seek by the grace of God to rescue its degraded victims, and to protect ourselves against its machinations!

PROTESTANTISM AND POPERY IN THE UNITED STATES.

OUR readers are aware, from the notices we have occasionally laid before them, that a great controversy is going on in the United States between Protestantism and Popery, and that some of the aspects which the controversy there assumes are peculiar and interesting. The practical lessons which the history of this controversy in the United States furnishes are very much the same as those suggested by what has been taking place among ourselves. Papists there, as well as here, had been long busily employed in forming plans and arranging schemes for extending their influence in the community, before the attention of Protestants was roused or their activity called forth. They especially made it an object to acquire ascendancy in the extensive and newly settled territories of the West; and for this purpose they received large sums of money from the European societies for the propagation of the faith. About twenty-five years ago some of the more enlightened and discriminating of the Protestant ministers began to direct the attention of the American community to the efforts and advances of Popery, and to its true bearing upon the temporal and spiritual welfare of mankind. They met with much the same difficulties and objections, from the ignorance and apathy of Protestants, as were encountered in this country, when about the same time efforts were made to rouse men to right views of Popery, and to a right sense of their duty towards Popery and Papists. There, too, as here, it was alleged that Popery was not so bad as its bigoted opponents represented it to be, that it was much changed in its tenets and spirit from what it had once been, and that there was no reason to apprehend that it would ever gain an alarming ascendancy. Events which occurred in the United States, as well as those which took place in the old world, aided the efforts of enlightened and zealous Protestants in dispelling these erroneous impressions, and in calling forth a sense of the necessity of anti-Papal efforts. In the new as in the old world Popery furnished palpable proofs, of which some Protestants did not fail to take advantage, for convincing the popular mind that it still retained all its offensive and dangerous principles, that it was as grasping and unscrupulous as ever, and was zealously exerting itself to gain the control over public affairs. When the attention of American Protestants was directed to this subject, they soon perceived that the Popish population, consisting to a large extent of emigrants from Ireland and Germany, generally exercised their privilege of voting at the elections which regulated the possession of political power, in entire subserviency to the priesthood, and with a view, not to the general welfare of the nation, but to the promotion of objects in which their own special interests as a party were concerned, and that rival politicians struggled to secure the Popish vote by concessions and promises. One of the first public and political objects to which they applied the influence they obtained in this way was to get the Bible expelled from the common schools, or to get a portion of the common school fund for the support of separate Popish schools. Their efforts to secure these and similar objects by means of the truckling politicians whom their votes had raised to

power, seem at length fairly to have awakened the indignation and activity of the Protestant community, and to have led to the adoption of measures which are likely to be attended with important and beneficial results. The most remarkable of these is the "Know-nothing" movement, a secret association extended over the whole country, and directed to the object, first and more immediately, of checking and counteracting all Popish schemes and manœuvres, and then ultimately, effecting such changes in the laws connected with citizenship and naturalization as shall confine the right of voting to those who have resided for some considerable period in the United States, and limit the enjoyment of office in a great measure to those who have been born in that country. This movement has spread, with extraordinary rapidity, over a considerable portion of the Union. It has been greatly stimulated and strengthened by the prevalent conviction, that the President owes his election, and that of course the existing administration owes its possession of office, to the Popish vote, and that the Papists were now in various ways receiving payment for the support they had given. It is generally understood that a desire to please the Papists is one cause of the strongly anti British feeling by which the organs of the present government are characterized. This remarkable movement has already produced a large crop of newspapers, especially in New York and Boston, which expose the character, tendencies, and designs of Popery, with zeal and ability. The movement had not been a twelvemonth in operation when the recent elections in November occurred, and yet it told very decidedly upon the results of them. In the great States of Pennsylvania, Ohio, and Massachusetts, the Know-nothing candidates were all at the head of the poll, and already such a change has been effected in the composition of the Congress as to put the administration in a minority. How easy would it be for the Protestants of Great Britain, by activity and combination, to effect a similar result, although in a different way—that is, to have the House of Commons so constituted as that no administration would venture to show any *special* favour to Popery, or to confer any *special* boon upon Papists.

THE IMMACULATE CONCEPTION.

In a late Number we directed attention to the fact, that a meeting of bishops was about to be held at Rome, for the purpose of erecting into a binding article of faith the notion of the Immaculate Conception of the mother of our Lord, which has hitherto been an open question, and not unfrequently a subject of controversial discussion in the Church of Rome, and we pointed out some of the absurdities involved in this contemplated procedure. The following brief paragraph has appeared in the newspapers giving an account of this council:—

"A despatch has been received in Paris announcing the result of the deliberations of the bishops assembled at Rome to consider the immaculate conception. The number of 'votes' was 576, including proxies, and about 120 bishops actually present. Of these 540 pronounced by acclamation for the new dogma; 32 voices questioned the appropriateness of such a discussion just now; while only four votes protested both against the dogma and against the right of the Holy See to decide a question of that importance without a regular council. Of these four votes, two, it is rumoured, are contributed by French prelates—namely, M. Oliver, Bishop of Evreux, and the other the Archbishop of Paris himself. *The Univers* of Paris adds, 'Rome was intoxicated with joy.'"

We shall return to this curious subject when we get a fuller account of the decision of the council; and in the meantime we commend to the perusal of

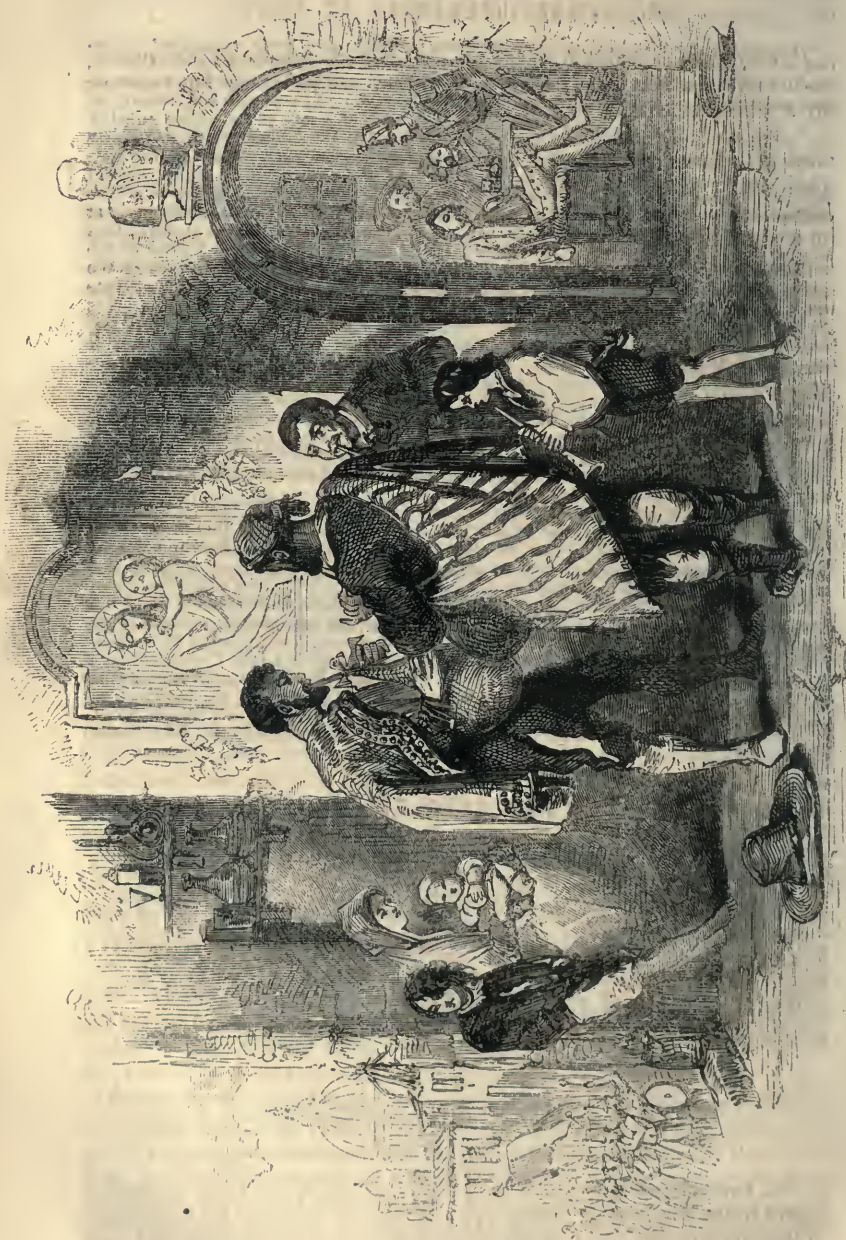
our readers, an extract from an able and vigorous article which has appeared on this matter in the columns of the *Times*,—

“To require the nineteenth century to believe, and that as a truth necessary to salvation, a fact utterly and avowedly unknown to the Apostles, the early Fathers of the Church, the Popes, the Martyrs, and the whole calendar of Saints, and that upon no better evidence than the opinion of the Pope and a number of bishops, is really a stretch of presumption of which we could not have believed even the Church of Rome to have been capable. She is not content with holding in her hands the Book of Revelation, which she claims to interpret at her will, and to add to from the resources of tradition; she is now inventing and improvising new facts, and requiring them to be received by her votaries without the slightest attempts at demonstration. If this claim of the Pope be admitted, he may as well cancel the whole Bible, and leave the doctrines of Christianity to be taught anew at his pleasure. No fact is so well established, no conclusion so logical and absolute, that he cannot at his will overthrow it. Indeed, it is quite evident that this matter of the immaculate conception cannot stay where it is. The same necessity which drives the Church of Rome to make the immaculate concipient herself the offspring of an immaculate conception will operate with equal force upon the whole succession of generations that occur between the Virgin Mary and the beginning of the world. What is true of the mother may be alleged with equal force of the great-grandmother and the more remote ancestors. It will only be necessary for a Pope in difficulties to go one step farther backward, in order to add a new saint to the calendar and a new miracle to the annals of the Church. Names will be wanting, but Rome is rich in nomenclature, and the same inspiration which reveals the miracle will not withhold the name of its object. When this is done we may look for an increase upon authority of the plagues of Egypt, the days of the creation, the number of the patriarchs, or any other firmly settled fact or number. Nothing is so true, that, under this system, it may not become false—nothing so false that it may not become true.

“We shall wait with some curiosity this bold experiment on the credulity of mankind, and if it succeeds—though we shall not be able to agree with Mr. Macaulay that the teaching of the Church is the same in all ages, we shall certainly be disposed to admit to him that, after having done this with impunity, no amount of absurdity, however gross—no deception, however transparent—no fraud or falsehood, however glaring, can shake the empire of the Roman Catholic Church over the minds of men, or teach them to apply to her the same canons of common sense and reason with which they measure all other subjects. She is about to make two immaculate conceptions out of one; if she proceed to multiply miracles at this rate, and with this facility, she may incorporate into Christianity in a single hour all the lying wonders of the Hindoo Pantheon. We know but of two parallels to such astounding audacity—Mahomet, who improvised a chapter in the Koran to re-establish the more than questionable character of his favourite wife; and Hiram Smith, who had ever a new revelation ready to conceal a fraud, to secure a mistress, or to punish an enemy.”

THE NEW PROTESTANT NEWSPAPER.

MANY of our readers who have manifested an earnest impatience in reference to the new Protestant Newspaper, will be glad to learn, from an Advertisement in this Number, that all the initial difficulties are at length overcome, and that the first Number of the new Journal will appear on the 3d of February simultaneously in London and Edinburgh. The Journal appears at a most important crisis,—the commencement of an eventual session of Parliament, and of a renewed, and we trust, final struggle against Maynooth. The principles of this paper will be precisely those of our own Journal, whilst the *Bulwark* itself, which, from its cheapness, is fitted for universal diffusion, will be carried on with increased energy. The *Rock* will be, to all intents and purposes, an ordinary weekly newspaper, giving full information in regard to all passing events,—dealing freely with questions of social improvement as well as of Protestant truth and duty; but standing aloof from mere ecclesiastical and political parties. It will do this for the purpose of combining, on a broad basis, all true Protestants who are really alive to the vast importance of the present struggle, a struggle which is, after all, probably only beginning. A strong staff of first-class writers has been engaged, and we trust that the blessing of God may attend the enterprise.



CHRISTMAS IDOLATRIES AT ROME.

Our woodcut is a sketch, taken on the spot, of a scene which annually occurs at this season in the capital of Romanism, and which is thus described by Mr. Whiteside in his book on Italy:—

“December 1846 to April 1847.—The day set apart for commemorating the birth of Christ is ushered in by a simple yet affecting custom, which has been practised for centuries; the *Pifferari* descend in their native costume, short cloaks and pointed hats, from the Abruzzi mountains, and are suddenly heard in the streets of the Eternal City, playing their peculiar music, consisting of bagpipe and fife. In parties of two, these shepherds perambulate Rome, awaking the inhabitants in the stillness of night by their welcome strains. They remain in the city about a fortnight, generally commencing their labours about four o’clock in the morning, and passing through each street twice in the day. Whenever they see an image of the Madonna, there they stop and play a *sonata* before it. They ask no alms, but each shopkeeper and householder gives something to the *Pifferari*, who come from a distance to commemorate the birth of Him who gave salvation to the world. The Romans say, it once happened that the *Pifferari* shepherds came not, and plague and famine scourged their city; they therefore welcome their humble visitors, remembering it was to shepherds keeping watch over their flocks by night that the blessed revelation first was made. This is indeed an innocent custom. It was so congenial to my feelings, that to preserve its remembrance, I secured a sketch of the *Pifferari*, as they devoutly serenaded, with heads uncovered, an image of the Madonna at the corner of my street.”—Vol. iii. pp. 160, 161.

This extract not only records and describes the fact, but contains certain reflections which illustrate in a striking way the seductive and corrupting influence of Popish superstition, even on the vigorous mind of Mr. Whiteside. He calls this “an innocent custom,” a “devout serenade,” and declares that it was “congenial to his feelings.” To every well-informed Christian it must seem an exhibition of very degrading idolatry, indicative of the lowest state of spiritual prostration on the part of the poor Italian peasants. We cannot contemplate the pretty children without peculiar sympathy. Mere sentiment is a most dangerous guide in matters of religion. But strip this scene of its disguise, and to find men made in the image of God, taking off their hats devoutly to a piece of wood or stone from street to street, and playing tunes to a dead unconscious image, is about as humbling a spectacle as can be witnessed. Instead of a “devout serenade,” it is as palpable an act of idolatry as was ever performed by the worshippers of Baal or Dagon, and demonstrates the corrupt state and corrupting influence of Romanism in Italy.

NOTES OF THE MONTH.

ITALY.

WE have elsewhere referred to the late extraordinary doings at Rome in regard to the Virgin Mary, which are said to have “intoxicated” the people of that city with joy. In these circumstances, one would think that the French troops might be removed, and indeed a rumour of this kind was afloat, but it has been officially contradicted, as follows. We read in the *Moniteur*:—

"Several foreign journals have announced that the Government of the Emperor has resolved to recall the corps of observation which he maintains in the dominions of the Holy See. This assertion is unfounded. The Pontifical Government is labouring with success to reorganize its army, and, in order to make room for the Roman troops, it will perhaps be necessary gradually to reduce ours. However, our soldiers will not abandon the garrisons of Rome and Civita Vecchia until the Government of the Emperor and that of the Holy See are certain that their departure may take place without endangering public tranquillity."

FRANCE.

The French Emperor has written a favourable letter to the Protestants of that country, and is said to have given New Testaments to the soldiers about to start for the East. What the precise bearing of this may be, if true, it is scarcely possible to say, but if Protestants were as consistent and anxious to turn the French alliance to account for the promotion of truth as Romanists are to turn it to the advancement of Popery, no one can tell how much, by the Divine blessing, might be accomplished.

ENGLAND.

EXETER.—The Bishop of Exeter has just made another of his singular exhibitions. The Rev. J. Gill, who was about to leave his diocese, produced a certificate, signed by the Rev. T. G. Pestlethwaite, M.A., Perpetual Curate of Christ Church, Plymouth; H. A. Greaves, M.A., Vicar of Charles, Plymouth; Francis Barnes, M.A., Incumbent of Holy Trinity, Plymouth; G. Hadow, M.A., Incumbent of St. Andrew's Chapel, Plymouth; and asked the Bishop to countersign it. To this he received the following singular reply from his "faithful friend and brother" the Bishop:—

"BISHOPSTOWE, October 5, 1854.

"REV. SIR,—As I understand that Rev. H. A. Greaves and Rev. G. Hadow do not hold the doctrine of the Church of England on the Sacrament of Baptism, namely, that all infants baptized, according to our Church's Formularies of Baptism, whether public or private, are 'regenerate with the Holy Spirit,' I cannot with truth say that 'I believe them to be worthy of credit,' when they attest the soundness of the doctrines held by another.

"This does not prevent you from obtaining the attestation of a third clergyman, in addition to Rev. T. G. Pestlethwaite and Rev. F. Barnes. But before I countersign any testimonial in your favour, I deem it necessary (in consequence of your having presented to me the attestation of Rev. H. A. Greaves and Rev. G. Hadow) to call on you to state to me what is your own doctrine on the point on which I have stated my objection to the testimony of those two clergymen.—I am, &c.,

"Rev. J. Gill."

H. EXETER."

Mr. Gill, however, was quite firm, and after a little shuffling, the Bishop granted the necessary certificate. When is this state of anarchy to cease?

ARCHDEACON DENISON.—The attempt on the part of Archdeacon Denison to arrest the proceedings of the Archbishop of Canterbury against him have failed, and now the Tractarians are in a great state of excitement and alarm. We trust that something effective will be done in the way of unmasking and defeating their Romish policy, and definitely arresting their progress. All sound members of the Church of England should rally round the venerable Archbishop.

DURHAM.—Father Gavazzi has been lecturing to crowded audiences in Durham, and the principal towns of the north of Yorkshire.

HULL.—We are glad to observe that the fifth of November has not passed unnoticed at Hull. The Rev. John Scott has preached and published an able and interesting sermon on the occasion, on "Samson Sleeping, and Shorn of his Locks," a most apt emblem of the present state of Britain.

SHEFFIELD.—Popery is making a "dead set" in this town, and, we fear,

with little resistance. It has been repeatedly announced in the *Tablet*, in reference to Sheffield, that "about twelve months ago a small band of priests of the Mission came from Ireland to take part in the glorious works now happily going on for the regeneration and conversion of England." A correspondent informs us that they are proceeding with great activity. He says, "Popery is, in this town, using great efforts to catch the unwary by means of trained priests, who creep into houses and lead captive in their chains of priestly despotism all who come in their way, and would, if they had the power and influence sufficient, put a stop to the efforts of our Scripture-readers and town-missionaries to visit the sick and destitute, and those who are without God in the world." We have scarcely been able to find access for our Journal in Sheffield, but we trust that the schemes of Rome will be defeated by Protestant exertion.

STOCKTON.—The "case" of Priest Singleton, which has excited so painful an interest at Stockton, is thus stated in a begging appeal in the *Tablet*:—

"The above-named reverend gentleman having lately been subjected to one of the most infamous and horrid persecutions on record, owing to the foul accusations of a profligate woman, instigated by a band of licentious miscreants, has incurred the legal and collateral expenses of three different trials. Under these circumstances he is necessitated to appeal not only to the Catholics of his own diocese, but also to those of the three kingdoms, that they may assist him by their contributions in liquidating the debts he has contracted in the defence of himself, the entire priesthood, and our Holy Mother the Church, to whose service he is dedicated. His cause has been that of religion, whose authority and influence have been attacked in the person of an excellent priest by the impious machinations of an abandoned female, the tool of some of the bitterest enemies of the Catholic faith."

IRELAND.

DUBLIN.—The Dublin Protestant Association has proposed to constitute Mr. Disraeli leader of the Protestants of Britain. To this proposal the honourable gentleman has replied by the following indefinite diplomatic generality,—

"Although, in my opinion, the enduring greatness of this country is involved in the maintenance of Protestant principles, I am far from believing that such a policy is dependent upon penal legislation. What we want is, that the principles and practice of the constitution should be placed more in harmony, and that there should be an end to that ambiguous language and equivocal conduct which have existed of late years on the part of the Government, which appear to have done much mischief and no good; which have excited, instead of allaying, religious animosity; and which have terminated in producing anarchy in the Church and feebleness in the State."

THE APPEAL TO ROME.—It is affirmed in the leading political papers that an arrangement has been entered into between the Government and Archbishop Cullen, whereby, in return for all their concessions, the priests are to be in the meantime "kept quiet." This process has commenced in the county of Meath, the bishop having silenced a political priest, and Mr. Lucas has appealed to the Pope, and is said to be off to Rome. He may save himself the trouble. Rome uses such men simply as tools, and casts them aside or crushes them whenever her object requires it.

TENANT-RIGHT.—The priests are making this, which is in reality an Ulster struggle, a stalking-horse for political agitation; and a great meeting, at which "50,000" are said to have been present, was held at Thurles on a recent *Sabbath*! The priests had probably all marched from the altars with their congregations. One of the most violent speakers did not scruple to announce that he was a Maynooth priest. He said,—

"I recollect, when in Maynooth, the students in broken weather calling for a half day for a public walk into the country, and urging on old Doctor Anglade that it was a fine day—that the wind was blowing from a good point.—'Yes,' said he, 'if you could tie it there.' (Laughter.)"

NUNS FOR NURSES.—The active Protestant Association of County Down has denounced the policy of sending nuns to the East,—

“At a meeting of the Committee and Officers of the Down Protestant Association, held in Downpatrick, on the 25th November 1854,—J. W. Maxwell, Esq., D.L., J.P.; in the Chair,—the following resolution was passed unanimously:—

“Resolved—That the Down Protestant Association have seen with painful anxiety the statement that a large number of “Sisters of Mercy” have been sent out by the British Government, to act as nurses of the sick and wounded soldiers of the Eastern Army; as the Down Protestant Association cannot overlook the fact that the sisterhood of mercy is notoriously a proselytizing body, under the control of the Church of Rome; that it is, therefore, highly objectionable to run the risk of subjecting the Protestant soldiers of her Majesty to the annoyance of having their feelings harassed by solicitations to conform to the Church of Rome, at a time when they are lying helpless, and suffering, in a foreign land; and, that this Association are of opinion that it would have been more advisable to have provided nurses from the wives of the soldiers, or to have taken from the hospitals and infirmaries of the country, nurses who have a perfect knowledge of, and have had practical experience in, the duties attending the care of the sick and dying.”

SCOTLAND.

POPERY IN HAMILTON.—We directed attention some time ago to the state of matters in Hamilton, which has become important in consequence of the open profession of Popery by the Duchess, and the consequent elation and self-importance of the priest. It delights us to say, that the Protestants of the place are acting with determined energy, and that they are specially directing their efforts towards the conversion of the deluded followers of the Papal Antichrist. The following will give an idea of the progress already made:—

“The second annual meeting of the Hamilton Branch of the Reformation Society was held in the parish church yesterday evening—Dr. Keith presiding. The report exhibited the affairs of the society in a vigorous condition. Last winter two courses of lectures were got up, and very well received. They were repeated in the summer in Bothwell. £15 had been sent to the parent society in Edinburgh, and an active Irish Scripture-reader or catechist had been locally employed, who, since June last, had paid 516 visits to 160 Catholic families, 100 visits to 25 Episcopalians, and 328 to Protestant families—in all 944 visits in five months. 30 of these Catholic families have declined his future visits; 130 admit him. At his Sabbath evening lectures the attendance has risen from 6 to 70 Roman Catholics. He goes from house to house with the Bible and some of the leading Romish manuals in his pocket, and with his ingenious Irish sharpness and ready wit meets the arguments of those of his countrymen who are able to argue. At first he was taken for an assistant to the Catholic clergyman here; and this and other curious incidents of his mission he graphically related to a highly interested audience last night.”—*N. B. Daily Mail*, Nov. 24, 1854.

An attempt has been made to meet this by a declaration to the following effect, published in the Popish newspapers, and adopted at a meeting presided over by the priest:—

“DECLARATION.

“We, the Catholics of Hamilton, declare that we never received the catechist or Bible reader, Mr. Lovelock, as a missionary into our houses; and that if any of our children were present at any of his ‘Sabbath lectures,’ it was merely to amuse themselves at his expense, and we hereby challenge him to produce a single ‘convert’ he has made amongst us.”

Let our readers only imagine parents affirming that their children went to the Missionary’s meetings “merely to amuse themselves at his expense.” The Missionary, however, is prepared to meet the priest in public, and to prove the truth of all his statements, and the friends of the cause are only the more resolute in consequence of this attempt to arrest their progress. An energetic friend of Protestantism says, in reference to some recent priestly boasting,—

“We said, and we can repeat it again, ‘Do thyself no harm, for we are all here.’ Ay, and we hope to be so for a little longer, if it be God’s will, that we may bear still further our testimony to His truth, and use our best efforts to put down superstition and idolatry in the midst of us. The person who threatened us in the paragraph quoted, is off from

this place himself. Whether he *exuded* into thin air, or departed by *moonlight*, we have not heard, but henceforth we have no need to be afraid of his 'sling and pebbles.'

"The costly presents laid on the altar of the Popish chapel here by the Duchess, such as a golden cup, the image of the Virgin, and other paraphernalia, have neither intimidated nor silenced the good Protestants of this town. *Nor will they, even though 'the heathen rage, and the people imagine a vain thing.'*"

We earnestly wish that we could persuade Protestants, in all districts where Papists are found, to commence at once Missions for their conversion.

THE FIFTH OF NOVEMBER AND THE FRENCH ALLIANCE—DEAN BAGOT.

"This know also, that in the last days perilous times shall come."—2 TIM. III. 1.

No one can contemplate intelligently the present state of public affairs without being seriously alarmed at the evident tendency of the popular mind. The people are almost wholly absorbed in the contemplation of the war. Were this all, it would be only natural, but inasmuch as our allies are devoted Papists, multitudes seem determined to forget and bury their Protestantism to any extent out of compliment to them. Some of these exhibitions are so singular, that we are anxious to submit at least one prominent sample to our readers. We are prepared, of course, for the hollowness of secular politicians, and of Romanizing journals, and the sentimentality of inexperienced youth; but what do our readers say to the following, from a grave dignitary of the Established Church of Ireland? Let our readers ponder it.

"The Rev. Daniel Bagot, Dean of Dromore, and Vicar-General of Newry and Morne, has addressed the following letter to the Rev. Dr. Tighe Gregory:—"Rev. and dear Sir,—I have seen a letter in the *Northern Whig*, addressed to me by you, commenting on the circumstance of the service for the 5th November having been used on that day in the Chapel of Ease in this town; and as you have thus publicly addressed me, I beg, through the same medium, to inform you that I had nothing whatever to do with the matter, and perfectly agree with you as to the desirableness of following the example which is held out in the Chapel Royal and in several other churches, by allowing that service to become *universally obsolete*. I am happy to say, that in my parish church I was not reading a service which *Roman Catholics regard as offensive*, on a day, and at the very hour, when so many of our Roman Catholic soldiers were fighting gallantly and nobly for the glory of England, and in opposition to 'Russian tyranny and arbitrary power;' and you will, I am confident, agree with me in thinking, that now would be a happy opportunity for those who have the authority to *prohibit all further use of the service referred to*, and to remove it from our Prayer Book, in order that there may be no obstacle, on all future *fifths of November*, to Protestants and Roman Catholics harmoniously and cordially uniting to commemorate the splendid victory of Inkermann.—I am, Rev. and dear Sir, your faithful servant, Daniel Bagot, Dean of Dromore, and Vicar-General of Newry and Morne."

We do not enter here into any mere question in regard to the services of the Church of England. The letter raises a broader question, viz., one in reference to the duty of British Protestants, and, as we think, settles it erroneously. Many of our readers may remember the writer of this singular production as a very zealous Protestant at Edinburgh, and the author of an able Catechism against the errors of the Church of Rome. In those better days, the mere circumstance that "*Roman Catholics regarded as offensive*" his proceedings, did not seem so formidable an affair to our venerable dignitary. For what reason so great a change has come over the spirit of his dream we leave others to judge. What is the ground of his present proposal? It is not that Popery is changed, that the notorious facts concerning the Gunpowder Plot have been discovered to be untrue,—that the Church of Rome has ever repudiated her bloody principles, or is not perfectly prepared to enact a similar scene if she had only an opportunity,—it is not that our ancestors were wrong in appointing public thanksgivings to God for so signal and mi-

raculous a deliverance, or, that if they were right, we are under any obligation to cease to give thanks. None of these things are maintained in the letter, and Dean Bagot is too intelligent a Protestant to maintain any such views. Nor is it any objection on his part to commemorations, for he proposes that "on *all future* fifths of November," Romanists and Protestants should "harmoniously and cordially unite" in commemorating the victory of Inkermann. The entire proposal rests on the ground, simply that a desire to please Papists, who are now our allies, ought to induce us, in his opinion, at present to conceal, if not to compromise, our Protestant principles. This is surely an ominous and sweeping doctrine. It is unnecessary to ask if anything like this be the spirit of the prophets or apostles,—if any such thing as martyrdom could ever have occurred in the world upon this theory,—if this was the spirit of Luther, or any of the Reformers. It would be, in truth, a mockery to imagine that we could ever have had a Reformation, had our noble and self-denying ancestors followed such a course. And where is it to end? Romanists "regard as offensive" the coronation oath of the Queen. Is it to be abolished? One of their Popes speaks of the "never-to-be-sufficiently detested liberty of the press." Must this also be swept away? In a word, men may speak of abandoning everything "offensive" to Romanists, but all intelligent Protestants know that the thing is impossible, unless we are prepared to abandon our whole rights and liberties, as a free people, and to sink down to the degraded level of Spain or Italy, and no one, we should say, from his antecedents, knows this better than the now very accommodating Dean of Dromore.

We entirely object to his main view besides, viz., that there is anything personal to Romanists, as individuals, in a solemn and grateful commemoration of the fifth of November. The service refers to a system, and to notorious facts, having the most important bearing on the perpetuation of all that is dear to us as Christians and freemen. That another catastrophe similar to that which destroyed the Protestantism of France, was not in the merciful providence of God permitted to overtake Britain, is the great fact proclaimed by the return of every fifth of November. If Romanists repudiate these proceedings, why not rejoice with us? But if Romanists regret that such a result was not secured—and their extreme sensitiveness seems an indication of conscious guilt—that is surely no reason why we should not rejoice in it, but the very opposite. Do they conceal any of their principles out of compliment to us? They go on to curse us at Rome, and to seek the extirpation of Protestantism, without the least regard to our feelings; and our French allies go boldly to war preceded by an idolatrous image of the Virgin Mary.

We also protest against the entire line of policy indicated in reference to the Church of England. If the object were to pave the way for the triumph of Rome, we could easily understand the scope of Dean Bagot's policy. The Tractarian party are most anxious to break down all the old landmarks of Protestantism, and to inflate into the most portentous dimensions every phrase which can be made to look in the direction of Rome, and they are perfectly consistent. But for the very same reason, every true Protestant churchman should do the very opposite, revive every wholesome and scriptural custom, and give life and energy to every principle and expression, by which the ancient protest of godly men, against Rome, may be rendered emphatic, and we are delighted to observe, that this course is being increasingly pursued.

Taking a wider view of the question, however, than any connected with the fifth of November, or the Church of England,—we implore Protestants of

every name to consider what is their duty to God, their country, and their children, at the present moment, especially in connexion with this mawkish and unwholesome feeling, and with the progress of this ominous war, on the confines of which we are probably only at present entering.

1. The present war may probably be the commencement of those events that are to lead to the entire downfall of the Papacy. Popery must have nearly completed its twelve hundred and sixty years. The present remarkable events should therefore rouse God's people to increased efforts against it, instead of allowing their minds to be drawn away from the subject. It is of the utmost importance that the Protestants of the world should see that the events of the present war have not diverted the minds of God's people in this land from a struggle of far greater moment to the best interests of mankind than that with Russia. God is now saying, with a voice of thunder, "Come out of her, my people; be not partaker of her sins, that ye receive not of her plagues."

2. The war, while thus drawing off the attention of Protestants, Rome is with characteristic skill and energy turning to immense account. Amongst many other important advantages, she has obtained the appointment, by Government, of eight Popish chaplains, and some twenty nuns for the army of the East, whilst more are about to be despatched,—and should the war continue to draw off the attention of Protestants from her deep designs, nothing can save the country from other and more fatal concessions. Britain is now in close alliance with a Popish nation,—her army, probably one-third Popish, fights side by side with a Popish army, and her fleets with Popish fleets. While, so far as we can at present see, this has been unavoidable, yet it is impossible to say what new aspects the war may assume ere its close, and whether this Alliance may not in the end prove a great calamity, to vital Protestantism. Certain it is, that in pressing their constantly increasing demands, Popish priests and Members of Parliament are already referring to our French Alliance by way of threat and banter, and there are many timid spirits who will feel the influence of such intimidation. Surely, then, God's children will feel that it is just this critical position into which Divine providence has brought our nation, which, so far from tempting them to relax for a moment their struggles with its grand foe, Popery, ought to lead to redoubled vigilance and efforts.

3. The cause of Popery in Britain is now confessedly in such a critical state, that, under God, nothing farther is necessary to its speedy discomfiture than the vigorous, united, and prayerful efforts of God's people. To be drawn off, therefore, from such efforts at the very crisis of the conflict by any circumstance whatever, would be to incur a fearful responsibility, and would probably lead to the most calamitous results.

4. We would especially appeal to all who took part in the movement against the Papal aggression. If it was their duty then to exert themselves against Popery, it is far more obviously their duty now, and great is the inconsistency of all who then were zealous, but are no longer so. The real aggression has been going on ever since, is going on still, and its baneful results are only too obvious in every quarter, especially in the rapid growth of Romish influence in high places. Had the vigorous movements commenced in 1850 continued, such evil could not now have existed. On the heads, therefore, of those who have relaxed their efforts in this sacred cause, rests the gravest responsibility, and they are implored prayerfully to consider that responsibility, which is hourly increasing through continued inaction.



THE VALUE OF A POPE'S WORD.*

"As soon as the governor returned with the procurator of the Exchequer, he called to me and said, 'Benvenuto, I am sorry to come back from his Holiness with so severe an order: either quickly produce the chalice, or beware of the consequences.' I made answer, that as I could never persuade myself that a vicar of Christ was capable of doing injustice, I would not believe it till I saw it; so that he might do whatever he thought proper. The governor replied, 'I have two words more to say to you from his Holiness, after which I shall proceed to execute my orders. It is the Pope's pleasure you shall bring your work hither, that I may get it put into a box, and then I am to carry it to his Holiness, who *promises upon his word to keep it sealed up as he receives it*, and will quickly return it to you without ever meddling with it; but he requires that this should be complied with, as his honour is concerned in the affair.' To these words I answered, smiling, that I would very readily put my work into his hands, in the manner he required, because I was desirous to know what dependence there could be upon the faith of a Pope.

"Accordingly, having sent for my work, I put it into his hands, sealed up in the manner required. The governor having returned to the Pope with the box sealed up as above, his Holiness, after turning it several times, as I was afterwards informed by the governor, asked the latter if he had seen my work? He answered that he had, and it had been sealed up in his presence; adding, that it appeared to him a very extraordinary performance. Upon

* Memoirs of Benvenuto Cellini, pp. 139-141. London: Henry G. Bohn, 1847.

which the Pope said, '*You may tell Benvenuto that Roman Pontiffs have authority to loose and bind things of much greater importance than this;*' and whilst he uttered these words, he with an angry look opened the box, taking off the cord and the seal. He then examined it attentively, and, by what I could learn, showed it to Tobbia, the goldsmith, who praised it highly. The Pope asked him whether he would undertake to make a piece of work in the same taste and according to the same model. The other answered he would. The Pope desired him to follow that model exactly; and, turning to the governor, spoke to him thus: 'See whether Benvenuto is disposed to let us have it in its present condition: in case he is ready to comply, he shall be paid for it, whatever price it may be valued at by any intelligent person. If he is willing to finish it, let him take his own time, and give him whatever assistance he can reasonably require.' Hereupon the governor answered, 'Most holy father, I am acquainted with the audacious character of this young man; grant me authority to deal sharply with him in my own way.' The Pope replied, that he gave him full liberty as to words, though he was sure he would only make the breach wider; adding, that when he found all ineffectual, he should order me to carry the five hundred crowns to his jeweller Pompeo.

"The governor being returned sent for me to his apartment, and addressed me thus with the bluff air of a grenadier: 'Popes have authority to loose and bind the whole world; and what they do in this manner upon earth, immediately receives the sanction of Heaven: here is your box, which has been opened and examined by his Holiness.' I then loudly exclaimed, 'I return thanks to Heaven that I am now qualified to set a proper value on the word of God's vicegerent.'"

PROTESTANT ASPECTS OF THE WAR QUESTION.

It is important that the attention of our readers should be turned not to nurses merely, but to a far darker plot. The truth of Lord John Russell's announcement to the Commons in 1850, however miserably disregarded by himself, every subsequent event has contributed to confirm—that Protestant Britain is the object of a deep-laid diabolical Popish conspiracy. And it is truly alarming to mark the steady steps by which this treacherous foe is quietly stealing on a yet half-slumbering nation. Aiming, first, at the Parliament, she has, by adroitly availing herself of its political divisions, managed now for years to control the votes by a contemptible brigade; and thus to obtain from our various Governments concession upon concession, as the price of their support. Aiming, next, at the Government itself, she has now already secured in it, besides three avowed Papists, several open Puseyites and others suspected of Puseyism; and by these she has succeeded in completely paralyzing such half-hearted friends of Protestantism as are left to us in the Cabinet. Moreover, two rank Puseyites are, as we have stated, at the head of our army; a suspected Puseyite presides over our navy; while a most notorious Puseyite has charge of our Exchequer;—that is to say, those Government offices, on the faithful administration of which England's very existence now depends, are in the hands of friends to Papacy. When, after the declaration of war, attempts were made by a few hotheaded priests to prevent Papists from joining the army, these were at once discountenanced by their more knowing brethren; and so

recruiting among Papists now goes on apace. Why is this? Is it that Rome, the great fomentor of all our rebellions and disturbances has of a sudden grown loyal, and would really rejoice in our triumph over Russia? Let the following passages from the *Tablet* of the 14th October answer the question:—

“There is no use in disguising or concealing the fact, that every Russian shot, every town taken, every battle gained, and every ship sunk, are so many bricks laid to the edifice of religious persecution which our enemies are seeking to raise. To every other class of Her Majesty’s subjects the victory of the British arms in the East brings unmixed benefit. To us who contribute equally to the funds by which the war is supported, who send out our contingent of men to shed their blood upon the battle-field—to us alone this same victory brings anticipations of ill-treatment and suffering. To all others the guns which announce the triumph of Her Majesty’s arms bring good and joyful tidings; to us alone they are sounds which foretell the injustice of which we are to be the victims. . . .

“It is therefore perfectly clear, that though we are bound to wish, and though we do wish, the success of the allied forces, yet that that success offers but a poor prospect to us, unless the Almighty breaks in their mouths the teeth of the wild beasts by whom we are surrounded. That He will do this, and that He will so disconcert the purposes of evil men, we confidently trust, and entertain no real apprehension of the issue. But it is well for us to look clearly out upon the whole field before us, and to take in all the circumstances of our present state. Amongst these circumstances one of the most prominent is, that a speedily successful war augments the dangers of persecution which bigotry keeps suspended over our heads. We state this as a simple fact, and no honest man can deny that we state the truth.”

Such are the candid avowals of Rome’s leading organ in this country. Why then does she now take such a strange and startling interest in all the affairs of the army,—that last resource of any country? There is doubtless a reason. We cannot forget that one of James the Second’s first acts on ascending the throne of England was to dismiss his Protestant officers and to appoint Popish ones;—that the Popish papers have of late been agitating for the appointment of a larger proportion of Popish non-commissioned officers for the army and the police;—and that it is just at the *commencement* of a war whose complications and close none can foresee, that Rome has contrived to persuade our rulers to hand over one-third of our army to the control of priests who are *bound* to teach them to obey the Pope rather than the Queen. This, too, without even the poor excuse of necessity to plead. Were Popery *really* formidable amongst us, or were the war not prospering, our cowardly politicians might have some apology for cringing before a wretched priesthood; but for our rulers thus gratuitously to hold out to them such facilities for tampering with our soldiers, and for the nation to look on with indifference the while, is an infatuation which we can find no language to characterize.

At the door of British Protestants, therefore, we are disposed to lay the chief blame in this matter. Would they only do but half their duty, this state of things could not last an hour. Popery is at present in such a condition that we believe a comparatively moderate effort would hurl it from the artificial power and importance to which it has contrived to climb. But it is at once strange and melancholy, that multitudes of those who, in 1850, raised such a cry at the sight of a cardinal’s red stockings, seem now blind and indifferent to the fearful speed with which Rome’s *real* aggression is going on amongst us. And it furnishes a deplorable contrast between the zeal of Papists and the singular apathy of Protestants, that the very same war which is made by many of the latter an excuse for neglecting Protestant interests, has by the former been turned to such terrible account. Why, if ever anything should have filled the minds of British Protestants with trembling anxiety and made them doubly vigilant and prayerful, it is the fact that we

are now in such close alliance with a Popish nation, whose Black Sea fleet has been, by its Emperor himself, put under the protection of the Virgin, and whose soldiers are daily mingling with our own. Were we animated by true zeal, it is not the care of our own nation that would content us in these circumstances, but we should at least be taking the same advantage of this alliance to have the religion of French Protestant soldiers recognised, as Rome has taken for the Irish Popish soldiers.

STATE OF RELIGIOUS PARTIES IN ENGLAND.

THE *Rambler*, a leading Popish print, for December, contains a very remarkable article in reference to the changes taking place in religious parties in England. It is well worthy of being studied, as proving with what a deep and penetrating antagonist we are at present dealing, and that only the Divine blessing, on the most resolute zeal, offers the sure prospect of ultimate success. The writer goes round all our religious parties, and takes a wonderfully correct measure of the kind of forces actually in the field, and of their probable bearings on the ultimate issue. The following is his just estimate of Tractarianism, and its results :—

“The transition from High Church Anglicanism to true Catholicism is found the most easy and simple process conceivable by those who practically carry it out. The foundations of the faith have been partly laid in their consciences and intellects from their childhood. What they have needed to make them Catholics has been instruction, additions, developments, consistency ; the strictly heretical element has never permanently rooted itself in their minds. Profound, undoubtedly, has been the ignorance to be removed from their minds, and severe the struggle against the various temptations which combine to hold a man back within the grasp of Anglicanism, but, on the whole, so far as principles are concerned, none of that radical change has been necessary, without which the adherents of the Puritanical and Dissenting schools cannot make a single step towards Catholicism.”

On the other hand, this Popish writer sees with equal clearness how vastly different an element Popery has to deal with whenever it comes into contact with genuine personal Christianity. In truth, that is the only element of sure resistance, for just as the Man of Sin will finally be destroyed “by the Spirit of Christ’s mouth and the brightness of his coming,” so it is only the indwelling Spirit of Christ which can effectually give security against all the snares of the wicked. Popery is the direct antagonist of the Gospel, and men under the power of the Gospel are its natural foes. Hear, again, our Popish scribe,—

“How difficult it is to make a Dissenter or an ‘Evangelical’ into a thoroughly good Catholic, in all its habitual modes of thought and feeling ! How slow the process ordinarily is by which the spiritual and intellectual pride, the anti-sacramental prejudices, the coarse and unrefined feelings which prevail in those more consistent sects of Protestantism, are finally rooted out ! Everything, literally, has to be begun afresh in the mind and in the conscience. The whole attitude of the soul is uncatholic ; and unless under favourable circumstances, years pass away before any truly Catholic instincts have leavened the character so long habituated to the instinct of heresy.”

All history confirms this assertion, and the present determined resistance of Rome on the part of many noble evangelical men, both in the Church and amongst the Dissenters of England, is an undeniable confirmation of it. But it has not escaped the keen notice of this Romish writer that a large portion of so-called evangelism, both in and out of the Established Church, is a very different element from that with which the Rome of other days was called to wage so determined a war. “The salt,” to a large extent, “has lost its

savour." "The gold is become dim, the most fine gold is changed." Modern liberalism has in some districts eaten out the heart of Christian liberty, and the hood-winked descendants of Latimer and Stillingfleet, Owen and Baxter, are either wholly neutral in the struggle, or are so foolish as to hail Rome as a friend. Hear the Romish oracle on this phase of matters, from which he anticipates great results to his cause :—

"What a change it is, indeed, that is now going on in the English world, uprooting from the entire national mind the first elements of belief in Christianity as a system of revealed and unchangeable doctrine ! For many years past this substitution of latitudinarianism for belief has been taking place among the various dissenting bodies. Those who have watched the various Nonconformist publications of the last quarter of a century, and observed the acts of the Nonconformist sects, will bear us witness in stating that a change of the most formidable and fundamental kind has come upon the prevalent opinions of British dissent. Its old Puritan leaders, and its later guides, who fashioned its ideas in the days of Wesley and Whitfield, would hardly know their descendants as their children at all ; they have lost their old belief in the inspiration of Scripture, and their intense conviction that truth, as truth, is infinitely precious ; and that religious ideas and practices are to be measured, not merely by the rules of philosophy and expediency, but by their accordance with the distinctly-revealed doctrines of Jesus Christ. Of course, their interpretations of those doctrines were absurd enough, and their range of Biblical criticism was bigoted, narrow, and shallow ; but still they held, as to a sheet-anchor, that truth is truth, and the Bible inspired. Now they have become 'liberal,' 'tolerant,' 'philosophical,' 'critical,' 'enlightened,' 'benevolent ;' in other words, they have lost those glimpses of eternity which once rejoiced their souls, and have acquiesced in the idea that it is better to criticise the Bible than to believe the Gospel.

"And now, at length, the tide of scepticism is surging up into the high places of the Anglican Establishment. We do not say for a moment that it is a professed or a conscious scepticism, or that the present increase in popular morality and religious profession is not, in its way, perfectly genuine and sincere. Nay, we would admit still more, that in some respects the intentions of the present day are better than those of the past ; that if people's ideas on Christian doctrine are worse than those of their fathers, their ideas on morals are, to a certain extent, more really enlightened and Christian. But with all this, the fact is frightfully manifest that the Church of England is rapidly losing its grasp upon the relics of the Christian faith, which for three centuries it has, in some shape or other, preserved."

The disastrous state of matters here so graphically described, has long been mourned over by the friends of truth. It is, in truth, the real origin of the Papal aggression, and of all the daring concessions of our degenerate statesmen. If all the so-called Evangelical parties of Britain were really alive as of old, Maynooth would not stand a day, nor would a pro-Popish Ministry, on either side of politics, find shelter for an hour in Downing Street. We are glad to observe, that a man, occupying a most influential position in England, and who is entitled, as "one of themselves," to speak with authority, has addressed an earnest remonstrance to the Nonconformists of England, in the *Morning Advertiser*, of the present state of matters, from which we have much pleasure in making the following extract :—

"You are not given to nervousness, yet the position of Popery in this land ought to excite your thoughtfulness, if not to awaken your fears. The Government has so long conciliated the Irish priesthood, that the power of refusal has vanished. Larger demands are made every day, and the demands, however large, are granted. 'Make the annual grant to Maynooth perpetual,' and it is done. 'Give precedence to our bishops at council boards, and acknowledge their jurisdiction in local acts,' and it is done. 'Hold our convents sacred to the Papal authority ; let no Queen's officer have any admission to set any of their prisoners free,' and it is done. 'Treat your laws as to Jesuits, in the confidence of which you threw open Parliament to us, as a dead letter,' and it is done. 'Break your contract with the nation, and free us from the oaths by which you sought to guarantee your safety,' and it is attempted to be done. 'Appoint our chaplains to prisons, lest these wretched culprits should escape our influence, and learn to obey the Queen,' and it is attempted to be done. 'Send priests to your troops, who shall keep them faithful to their supreme lord the Pope,' and it is done. 'Send nuns, as nurses, to be our missionaries to your invalids,' and it is done. Gentlemen, disguise it as you may, Popery is at this moment the master of our Government, and the tyrants of Europe rejoice.

"Whatever adds strength to the papal hierarchy in one part, adds strength to the whole.

If England remain true to its protesting traditions—if it protect the worship of Catholics without shewing partiality to priests—if it extend its sympathy in practical forms to pious sufferers on the continent, then is the Papacy held in check through all lands.

“If England proves treacherous to her own Reformation—if she takes an absolutist priesthood into her patronage and pay—if she acknowledges the titles and enforces the jurisdiction of her prelates, then is Rome glad, and her princes through the whole earth encourage one another in their crusade against the freedom of human conscience. ‘Let us tread religious liberty in the dust, England will not say no; she is herself a foster-mother to the Church.’

“Assuming infallibility, and the consequent eternal destruction of all who wilfully refuse submission to her dogmas, she is compelled by a logical necessity to destroy, wherever she has the power, those who, in her judgment, are eternally destroying others. Hence she appeals to the King and Senate of Sardinia to prohibit the liberty of preaching enjoyed by the Vaudois missionaries there. In Rome, and Naples, and Tuscany, and wherever else she possesses sway over the magistrates, she makes Protestantism a crime to be punished by the State. In Ireland, where British law is not quite dead, though it bleeds with many a wound, the mob serves the purpose of the magistrate, and the Scripture-reader is visited with death.

“Gentlemen, how long is this to continue? *Till you determine that it shall cease.* The power is in your hands. You constitute the body and strength of the Liberal party in this country. Were you to stand aloof from it, the Conservatives would be triumphant to-morrow. If, therefore, true to your instincts, and true to your principles, you require of your candidates, a pledge to keep Popery in its proper place, to deal with it as you wish to be dealt by yourselves, to do it no injury, but to shew it no favour, the work will be done. No Government can stand against the general convictions of the House of Commons. Make the Liberal party English and Protestant, and the country may yet be saved. Gentlemen, will you not? Shall it ever be said that the Dissenters of England are indifferent to the political growth of the monster tyrant of the human race? Will you also, the true-hearted Liberals of England, aid in giving your power to the Beast, and thus share in the folly and doom of the absolutist monarchs of the Papal empire!

“I appeal to you as intelligent lovers of religious liberty. You have received the precious heritage from your fathers, hallowed by their martyr sufferings. The impertinence of a priesthood presuming to stand between you and God; or of a Government striving to impose opinions and practices by physical penalties, you alike repudiate with generous scorn. That which you possess you desire to impart. To earth’s remotest bounds you long that all men should be free to worship God, and speak their thoughts abroad.

“Can you then stand by, and see, without emotion, the steady advance to political power of the hierarchy, which denounces religious liberty as a sin, and punishes its exercise as a crime! *Let the priest worship, but let him not reign.*”

WHAT, WHERE, AND WHO IS ANTICHRIST? By the Rev. H. H. Beamish. London: Bagster & Sons.

This is a very able and satisfactory treatise, in opposition to those commonly called “Futurists.” At the same time, whilst there cannot be a reasonable doubt that Popery is the “little horn” of Daniel, the “man of sin” of Paul, and the “Babylon” of the Revelation, we are not sure that it serves much purpose to raise a question on the mere word “Antichrist.” Popery is an “Antichrist” without doubt. But there are “many Antichrists,” and there may yet be unfolded a combination of these “against

the Lord and his anointed,” in connexion with the last struggle. We cordially recommend Mr. Beamish’s treatise.

OUR FRIENDS IN HEAVEN. By the Rev. J. M. Killen. Edinburgh: John Shepherd.

THE subject of this book is rather peculiar, and at first sight not very practical, but in the hands of Mr. Killen it becomes both deeply interesting and instructive. For mourners sorrowing over the death of Christian friends and companions, “not lost but gone before,” it must prove a volume of great comfort, and we cordially wish it a wide circulation.

BOYLE v. WISEMAN. Verbatim Report of the Trial. London: Bosworth.

A VERY instructive pamphlet, illustrative of the peculiar morality of Rome, and its influence in high places. The conduct of the Lord Chief Baron is unprecedented in modern times; and we trust that some one will have the spirit to bring the matter under the notice of Parliament.

EVENINGS WITH THE PROPHETS. By the Rev. A. Morton Brown, LL.D., Cheltenham. London: John Snow.

A FULL study of the prophetic Scriptures is essential to a right apprehension of the rise, malignity, and doom of Rome. The work before us is very interesting and instructive, giving, as it does, a comprehensive view of the prophetic Scriptures, and indicating a large amount of reading and research. In some instances we should have liked more copious references to the authorities evidently consulted; but the book is most worthy of, and we trust will receive, a wide circulation.

ONE HUNDRED DEFECTS OF THE MASS, &c. By the Rev. Robert Maguire, B.A. London: Seeley, Jackson, and Halliday.

ONE of the pretences of Rome is, that her victims obtain a "security" within her pale to be found nowhere else. A slight examination must convince all intelligent persons that there is no more insecure and uncertain Church in the world. This follows necessarily from the Popish doctrine of "intention," and here we have it demonstrated at great length in regard to the Romish idol the "Mass." Mr. Maguire takes the Romish Missal and proves that the possible defects of the Mass are no fewer than "one hundred;" in other words, that the whole affair is a mass of uncertainty.

We cordially recommend this able treatise to general perusal.

TRUTH'S CONFLICTS, AND TRUTH'S TRIUMPHS. Essays by the Rev. S. Jenner, M.A. London: Longmans.

WE have no hesitation in pronouncing this one of the ablest works that has appeared on the present agitated religious questions. The analysis of those peculiarities of human nature to which Satan is at present adapting his temptations with such fatal success, is very masterly, and we have read the work with the highest satisfaction. All ministers of the gospel ought to study it carefully.

A COURSE OF LECTURES ON THE ERRORS OF THE CHURCH OF ROME. Delivered in Perth, 1853-1854. Perth: James Dewar & Son.

THIS is, upon the whole, a most able and valuable volume, and we trust it will be widely circulated. With some of the lectures we have been peculiarly struck. The first, by Dr. Young, is fresh and vigorous; those by Mr. Clare, on "Transubstantiation;" by Dr. Newlands, on "The Connexion between Popery and Infidelity;" and by Mr. Falconer, entitled "The Jesuit," will specially repay perusal. In this latter discourse we would take exception to one phrase. The author says the Jesuits produced "many admirable preachers." We are aware that this is a frequent phrase amongst the more secular writers on the Jesuits, but it is surely incorrect. They may be eloquent speakers, but "an admirable preacher" must be a man who preaches the gospel of Christ admirably, which a Jesuit never does. We repeat again, however, that the whole volume is admirable, and a pregnant proof of the benefits which have resulted to Scotland from the Reformation Society.

THE PAPACY IN FRANCE.

IN all parts of France at the present time signs of the power, boldness, and activity of Popery press upon the traveller's notice. The Head of the empire yields it studious respect, and loads it with favours. Court and camp unite in doing it honour. At Boulogne, some two or three months ago, the priests were regaled with one of those flaring pomps so intensely palatable to Rome, when a whole army knelt to the elevated host at the word of command,—“Knees to the ground!” As a gratification, doubtless, to the clergy, the work of renovating and lavishly embellishing the churches and cathedrals is going on at the public charge all over the kingdom. The Popish clergy in France form a body of above forty thousand men, whose revenue, from all sources, is not less than eight millions sterling, and whose amazingly minute and compact organization pervades every corner of the land. They possess a political influence which enables them to carry out measures of unsparing rigour against the circulation of Bible truth. The common school system, that really noble monument of Guizot's administration, has been thrown into their hands. Four archbishops or bishops now sit in the supreme educational council at Paris; in every departmental council the bishop has a seat; and in every school the right of inspection belongs to the rector. The influence of the clergy over the national education is thus, of course, exorbitant. The Church reciprocates services with the absolute master of France. They shepherded the rustics up to his balloting urns, and he reinstated their Pope in the Vatican. He increased the stipends of the inferior clergy by about one-third, and they are careful to inculcate obedience to him whose largesses flow so freely to them. The powerful ascendant which they feel themselves to possess has naturally stimulated them to the greatest activity and the most audacious hopes. Such is Popery as it appears in France at the present time.

Is this apparent strength quite real? All the world deems the Emperor Napoleon III. a profound and knowing man, with a keen and deep perception of his own interests. This shrewd politician holds the Popish Church in his dominions to be possessed of great power. Why otherwise would he buy her support at so great a price? His policy would not be so carefully shaped to cultivate her good-will did he not believe her powerful enough to render her co-operation an object of first-rate importance to the interests of his throne. Does he estimate correctly her political value to him? Has he rightly measured her strength? Is he mistaken as to the real extent of her power and influence over the body of the French nation? We venture to think that this is a subject on which this wary and resolute statesman is mistaken.

It is not the fact that the Popish Church in France possesses any very strong hold over the French people. Multitudes of that people exhibit every symptom of having been “suckled in a creed outworn.” For instance, it has become common with the priests of late years to *confirm* boys of ten or eleven. At

that age they are still pliable ; but when the confirmation is delayed to the once customary age of eighteen or nineteen, it is found that the youth have shot away beyond priestly influence, and never receive confirmation at all. We have known a French priest candidly avow this reason for anticipating the usual period of confirmation. The fact now mentioned we take to be a tolerably significant one. Again, the priesthood of France no longer support the *prestige* of a learned body. There is a large amount of public opinion in France which holds them for laggards in the rear of the age. A great proportion of them are vulgar, coarse, ignorant men. The Church as a whole egregiously fails to give that evidence of intellectual vigour and learned accomplishment indispensable for maintaining the influence of an ecclesiastical body in a nation containing so much literary and scientific activity as the French. Roman Catholic literature, not remarkably brilliant in any country just at present, is in France poor in the extreme. Other causes have been at work to sap the influence of the French priesthood with the French people. Since 1848, the priesthood has been heaping up wrath for itself by the part it has taken in the facts of the times. The Republic received from the priests a prompt and ostentatious welcome. Not a tree of liberty was planted, but a priest was standing by to sprinkle it with holy water, and give it the Church's blessing. When the Republic fell, the priests not only forsook but insulted it. They made themselves busy as delators and informers, and many were believed to owe their proscription, and banishment, or death, to the information given to Government by priests. Again, the rapacity of the priest is in perpetual conflict with the penuriousness of the peasantry ; for the priest is grasping everywhere, and the French peasantry of our times, though the common idea of him in this country represents him as a mere light-hearted, fiddling creature, is remarkably thrifty and greedy. The peasantry are therefore greatly soured against the priests. It has been observed that many of them have even lost the way of going through those forms and motions in the rites of the Church, which Papists usually perform with practised ease and readiness, so entirely have they fallen off from Church attendance. The idea of their nationality is one of which the French people are extremely fond. But the Church of Rome, with a foreign head and an interest diverse from that of the nation, is at variance with nationality. To the patriotism of France, it is an eyesore and a grievance. Close and friendly relations between the Government and the Papacy have the effect of awakening jealousy against both. The human breast, though wrapped only in a *blouse*, has its thoughts of the great colossus which bestrides the narrow world, and under whose huge legs petty men do walk. When priests and the Government act in close alliance, it is believed to be a combination between them to use and to fleece the people for their mutual advantage. What suspicion so likely to be popular ? As a matter of fact, this suspicion is popular in France. The Church is disliked all the more for the protection and favour of the Government ; the popularity of the Government is diminished by the support of the Church. The contingent of strength which the Popish Church is supposed to bring to the present Government of France is illusory. No doubt, all the governments of France in succession have sought support from the Church, and imagined, perhaps, that they had found it. But it will not surprise any man, who takes the word of God for his counsellor, that the ablest of mere worldly politicians should utterly fail to take a just measure of the political value and social influences of that system to whose religious character they are so intensely blind. We are not disposed to call in question the reputation which Louis

Napoleon has acquired for political depth and insight, but we venture to think that he is dangerously mistaken in the reliance he appears to place on the Popish Church. Priestly support has been fatal to French governments before now. For three centuries the priests and Jesuits have toiled the stone of Sisyphus up the hill, only to see it time after time roll back to the bottom. Many times they have seemed, after long years of plot and preparation, to be on the very verge of supreme, unlimited domination, with no voice in all the realm to question them even in a whisper. But almost in the hour of triumph they have been dashed prostrate. We are somewhat inclined to regard present appearances as indicating that the height has been nearly reached. Should the whole ecclesiastical budget be struck off at the next political change which may occur in France, the news will not take us by surprise.

Meanwhile, the current is setting in, decidedly but quietly, towards the fair and candid examination of religious and ecclesiastical subjects. The number of discourses, apologies, controversies, religious romances, *monographies*, biographies, and histories, published in French within the last fifteen or twenty years, constitutes almost a new literature. The tone of educated Frenchmen, when referring to religious topics, is something very different from the sneering contempt fashionable in the last age. Thoughtful minds begin to account for the splendid position held by Britain and America on the theory that there must be a connexion between Protestantism and the outward material prosperity of nations. To shew how clearly many intelligent Papists in France begin to perceive this connexion, we may refer to the recently published *brochure* of M. De Remusat on the Reformation and Protestantism. M. De Remusat is a Roman Catholic, and a man of considerable literary eminence. He devotes a chapter to prove that justification by faith is the characteristic and fundamental tenet of the Reformation, and that the natural consequences of this tenet are to encourage the spirit of modern literature and the emancipation of science and thought; to foster the independence of governments, the development of the common law, and the advent of civil liberty. These results, he says, may be inferred from the characteristic tenet of the Reformation, and history shews that, as a matter of fact, they have been realized under the influence of this tenet.

The "resurrection of memories" heralds the revival of principles. The memories of the Scottish Reformers, for example,—long buried under a mass of calumny, ignorance, and prejudice,—revived and lived in the hearts of thousands of their admiring countrymen, at the time when the name of Knox was cleared from the reproach and obloquy of generations by the celebrated work of M'Crie. This resurrection of their memories proved the forerunner of the revived religious activity of Scotland. Now, the memories of such men as Coligny, Duplessis Mornay, Antoine Court, and Paul Rabaut, are receiving their resurrection. France is beginning to recall with reverence and affection the names of her Reformers and witnesses for the truth. It is not necessary to bring proof of this assertion to any one who knows the volumes of De Felice, Peyrat, Charles Coquerel, or Weiss. Does not this, then, promise, as in the case of Scotland, to usher in a revival of principle? Churches and nations live again when they touch the bones of the old prophets.

It will thus be seen that hopeful elements are gathering in France. The power of Popery in that empire, though gigantic in appearance, is hollow and artificial in reality. We play the game of the adversary when we give him credit for a strength which he does not possess: we thereby aid him to keep up his imposing appearance, and to damp the courage of the friends of truth.

SCOTTISH REFORMATION SOCIETY.

THE annual meeting of this Society takes place at Edinburgh on the 13th of the present month, when the Rev. Canon Stowell from Manchester and other eminent friends of the Protestant cause are expected to be present and to speak. A large and enthusiastic assemblage may be confidently anticipated. Through the blessing of God on the untiring energy of Dr. Dill, Dr. Gardner, and the other office-bearers, the Reformation Society has been honoured, amidst much torpor, to accomplish great good in Scotland during the past year. An extensive correspondence has been maintained, including 20,662 circulars and documents of various kinds sent out,—forty-one meetings of Committee or Sub-Committee have taken place,—many public meetings have been held, and lectures delivered, and great distances have been travelled by deputations. The central library at Edinburgh of Popish and Anti-Popish works has been greatly enlarged, and is now a very valuable one, and a catalogue of books suitable for district libraries has been prepared and circulated amongst the branches. The following tabular exhibition of the state of matters in the provinces with which we have been kindly supplied, will be studied by true Protestants with deep interest. The returns are imperfect, as they are only in course of being received, and therefore, although the branches amount to sixty-four, the tabular view only applies to thirty-seven. We trust that the twenty-seven which have not yet reported will report immediately, so that a full exhibition of the whole facts may be made at the annual meeting. It is cheering to witness the steady progress of our great cause, and it must convince the subscribers to the Scottish Reformation Society, that their funds have done great good, and encourage them to contribute with steady liberality. A vast amount of work is yet before those that are engaged in the great struggle with Rome. At least 1000 associations are required for Scotland, and 10,000 for England, each association putting forth its whole strength in the way of diffusing information, and zealously maintaining the cause of the glorious Reformation against the confederated hosts of Antichrist. It is a noble struggle, the greatest and the last in which the Church of God is to engage, and we trust that all who love the Lord Jesus will be speedily roused to a sense of its urgent importance, that they may unitedly and earnestly “contend for the faith once delivered to the saints.” Female associations have been formed during the past year in various places; but we have peculiar pleasure in mentioning more especially the Edinburgh Female Auxiliary, which prosecutes its work with efficiency and success. The ladies connected with it portion out to themselves more than a hundred districts of the city, in which they circulate Anti-Popish tracts and *Bulwarks*. The committee of this auxiliary have held, during the past year, ten meetings, and have circulated in town and country upwards of 8000 tracts. With the utmost zeal and activity, they are endeavouring, by correspondence and otherwise, to advance the Protestant cause, and obtain a wide circulation both for the *Bulwark* and their tracts, of which a number have been specially prepared for diffusing among the female portion of the community, with the view of rousing them to take a deeper interest in those questions which, like the subject of the opening of Nunneries, are fitted to awaken the tender sensibilities of the female mind. We trust that wherever Protestant Societies exist, they will imitate the noble example which some associations are already setting, and that instant steps will be taken to establish societies where none are at present formed. We commend the following table to the study of our readers:—

DIGEST OF OPERATIONS OF BRANCH ASSOCIATION OF THE SCOTTISH REFORMATION SOCIETY, from 1st November 1853, to 1st November 1854.

Name of Branch.	Meetings of Committee.	Copies of Bulwark.	Public Meetings.	Lectures.	Memorials and Petitions.	Proposed Future Operations of Branches.
Alloa,	3	54	None.	5	None.	A monthly series of Lectures during winter,—an anti-Popish Tract published Quarterly.
Anstruther, ..	6	13	None.	8	1 M. & 2 P.	No Lectures proposed this winter,—attention will be paid to Maynooth and Convent question.
Cupar-Fife, ..	5	69	1	None.	2 P.	Prepared to support Petitions against the Maynooth Grant.
Inverness, ..	None.	35	1	6	3 P.	Prepared to support Movements of the Society.
Dumfries,	5	..	1	9	Several.	None yet.
Dunkeld,	12	50	12 Prayer Meetings.	None.	None.	Committee considering what steps should be taken.
Banff,	4	32	2	None.	9	Anti-Popish Books to be circulated,—no Lectures.
Dunbar,	4	12	1	6	1	A Protestant Library about to be established and Tracts distributed.
Elgin,	3	284	1	11	1	246 copies of <i>Bulwark</i> ordered for next year by Association.
Falkirk,	7	250	2	10	2	A Library of nearly 300 volumes,—a series of Lectures,—a Young Men's Association.
Greenock, ....	..	..	1	..	1	Making arrangements for a course of Twelve Lectures.
Helensburgh, (Ladies.)	4	70	1	..	2	Propose to continue Lectures,—circulation of <i>Bulwark</i> ,—quarterly distribution of Tracts.
Helensburgh, (Laymen.)	16	..	..	12	..	Have commenced a series of Lectures.
Hamilton, ..	20	60	1	12	None.	Propose to correspond with M.P.'s—Another course of Lectures.
Leith,	12	..	1	26	..	Tracts have been liberally distributed,—a Missionary and a Library.
Nairn,	6	30	1	..	1	No arrangements for future as yet.
Penicuik,	7	47	1	3	1 M. 1 P.	Lectures proposed,—Tracts to be distributed,—Petitions got up.
Paisley,	12	144	1	A short course.	2 M. 1 P.	An anti-Popish Library is being formed,—Tracts, Lectures, Petitions.
Rutherglen, ..	6	100	1	2	1 M. 1 P.	A Monthly Lecture proposed.
Stirling,	5	..	1	8	..	Proposed Winter Course,—a Working Men's and also a Ladies' Association formed.
Stranraer,	11	140	None.	10	1 M. 1 P.	No definite measures yet proposed.
Tain, .....	..	31	1	None.	None.	The Association has not succeeded well.
Wigtown,	13	136	None.	8	2 P.	Usual course of Lectures and distribution of <i>Bulwark</i> .
Dumbarton, ..	11	72	None.	9	2 P.	A new course of Lectures,—agitation on the Maynooth and Convent questions.
Kirriemuir, ..	8	13	8	1	1 M. 2 P.	The Ministers of the town intend to deliver a Monthly Lecture during winter.
Irvine,	3	100	1	2	1 M. 1 P.	Anti-Popish Lectures to be delivered.
Girvan,	6	20	..	7	1 P.	Future arrangements not made.
Kelso,	6	50	..	6	1 P.	Lectures proposed, and Petitions on Maynooth and Convent questions.
Blairgowrie, ..	5	76	1	None.	2 P.	At Annual Meeting in December, steps will be taken.
Rothsay,	12	100	9	5	3 P.	Lectures this winter,—Memorials and Petitions when required.
Galashiels, ..	7	100	7	6	None.	Six Numbers of the <i>Bulwark</i> ordered for Committee, and other Anti-Popish books.
Bathgate,	4	20	None.	7	..	A large supply of Tracts has been got, and are to be circulated in District.
Dunoon,	8	120	2	7	2 P.	Increase the circulation of <i>Bulwark</i> if possible,—Lectures, and distribute Tracts.
Haddington, ..	4	..	1	10	Several.	Nothing as yet resolved on.
St. Andrews, ..	4	50	1	None.	3 P.	No measures have yet been determined on.
Ayr,	8	..	..	6	1 P.	..
Vale of Leven, ..	2	50	1	9	10	Arrangements not yet completed.
	249	2329	50	211	73	

No return from twenty-seven Associations.



EXTERMINATION OF JEWS IN SPAIN.*

OUR woodcut represents one of the striking scenes of Spanish history, described in Prescott's "Ferdinand and Isabella." A late writer has remarked, that surely the modern degeneracy of Spain must be held as a sufficient answer to all affirmations in regard to the *progress* of the human race. The truth is, that fallen men are in all ages the same, and cannot be improved except by the grace and Spirit of God. But whilst nothing else can make them *better*, Popery has demonstrated that her system can make them *worse*. The case of Spain is a pregnant proof of this. Without referring to all the ways in which Popery has accomplished the social degradation of the Peninsula, we have no doubt that the ruthless extermination of the Jews, "the seed of Abraham, God's friend," who were amongst the richest and most industrious inhabitants of Spain, had a great influence. Without entering into all the particulars of this event, we quote the passage which our woodcut is designed to illustrate:—

"These various offences were urged against the Jews with great pertinacity by their enemies, and the sovereigns were importuned to adopt a more rigorous policy. The inquisitors, in particular, to whom the work of conversion had been specially intrusted, represented the incompetence of all lenient measures to the end proposed. They asserted that the only mode left for the extirpation of the Jewish heresy was to eradicate the seed; and they boldly demanded the immediate and total banishment of every unbaptized Israelite from the land.

"The Jews, who had obtained an intimation of these proceedings, resorted to their usual crafty policy for propitiating the sovereigns. They commissioned one of their body to tender a donative of thirty thousand ducats towards defraying the expenses of the Moorish war. The negotiation, however, was suddenly interrupted by the inquisitor-general, Torquemada, who burst into the apartment of the palace where the sovereigns were giving audience to the Jewish deputy, and drawing forth a crucifix from beneath his mantle, held it up, exclaiming, 'Judas Iscariot sold his Master for thirty pieces of silver. Your Highnesses would sell him anew for thirty thousand; here he is, take him and barter him away.' So saying, the frantic priest threw the crucifix on the table, and left the apartment. The sovereigns, instead of chastening this presumption, or despising it as a mere freak of insanity, were overawed by it. Neither Ferdinand nor Isabella, had they been left to the unbiassed dictates of their own reason, could have sanctioned for a moment so impolitic a measure, which involved the loss of the most industrious and skilful portion of their subjects. Its extreme injustice and cruelty rendered it especially repugnant to the naturally humane disposition of the Queen. But she had been early schooled to distrust her own reason, and, indeed, the natural suggestions of humanity, in cases of conscience. Among the reverend counsellors on whom she most relied in these matters was the Dominican Torquemada. The situation which this man enjoyed, as the Queen's confessor, during the tender years of her youth, gave him an ascendancy over her mind, which must have been denied to a person of his savage, fanatical temper, even with the advantages of this spiritual connexion, had it been formed at a riper period of her life. Without opposing further resistance to the representations, so emphatically expressed, of the holy persons in whom she most confided, Isabella at length silenced her own scruples, and consented to the fatal measure of proscription."

* Prescott's "History of the Reign of Ferdinand and Isabella," p. 262. London: Bentley.

WHY DO WE PROTEST AGAINST THE INVOCATION OF SAINTS ?

It has been said, and truly said, that "Prayer moves the hand that moves the world ;" and the wise King Solomon has penned the inspired proverb—"The Lord heareth the prayer of the righteous." (Prov. xv. 29.) Prayer is the appointed mode of approach to God. It has in God's wise and gracious providence been ordained, that man should come before the Majesty of heaven as a suppliant, and that having many wants, and being encompassed by manifold necessities, his approach to the throne of God should be in the spirit of prayer and of supplication. By prayer—presented through the great High-Priest, who is passed into the heavens—does man draw nigh unto Him, who is the Author and the Giver of every good and perfect gift. From that Fountain, inexhaustible, does the weary, heavy laden sinner derive life, and health, and peace ; and thus coming boldly unto the throne of grace, he "obtains mercy, and finds grace to help in time of need."

Upon this vital question,—as upon all others affecting the eternal well-being of the immortal soul,—truth and error are at issue—Rome and the Bible are at variance. We now proceed to weigh the evidence of both sides in this respect. May the Holy Spirit, whose aid we humbly implore, grant us to have a right judgment in this matter ; may He "take the things of God and shew them unto us."

The Church of Rome lays all her members under a most weighty moral obligation to invoke the departed dead. The Invocation of Saints constitutes one of the most characteristic features of Romanism—is recommended by the authoritative voice of councils—is encouraged by the formal decrees of Popes—and is included as an article of Roman faith in the Creed of Pope Pius IV.

The Council of Trent thus decreed :—

"The Holy Synod commands all Bishops, &c., that . . . in the first place, they diligently instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the due use of images ; teaching them that the saints reigning together with Christ, offer their prayers to God for men ;—that it is good and useful suppliantly to invoke them, and to have recourse to their prayers, help, and assistance, in order to obtain blessings from God, through His Son Jesus Christ, who alone is our Redeemer and Saviour."—*Conc. Trid. Sess. xxv. De Invoc. Sanct.*

The Catechism of the Council of Trent, "published by order of Pope Pius V.," also determines thus :—

"This is also to be diligently taught, in the explanation of this commandment, (the First,) that the veneration and invocation of Saints, Angels, and blessed Spirits, which enjoy the glory of heaven, or even the worship (*cultum*) of their bodies and holy ashes, which the [Roman] Catholic Church has always admitted,—are not contrary to this law."—*Pars III. c. ii. q. 8.*

Again : the Creed of Pope Pius IV. professes :—

"That the saints, reigning together with Christ, are to be venerated and invoked ; and that they offer up prayers for us, and that their relics are to be venerated."

Against this doctrine and practice of the Roman Catholic Church, we Protestants feel it to be our duty to protest ; not that we despise the saints in heaven, or would one whit depreciate the excellency of their glorified state—but because we magnify the glory of Jesus, and appreciate His power. We have, indeed, many and weighty REASONS to warrant and substantiate our protest. To a careful and candid review of these we now proceed to address ourselves.

I. The first Reason for our protest is—*Because* the invocation of saints is UNSCRIPTURAL.

Both Testaments—Old and New—represent CHRIST JESUS as the appointed

"Mediator between God and man." The Old Testament, by prophecy and type, and the New Testament, by the fulfilment of the same, reveal the blessed Saviour as our Advocate and Intercessor. No other name is mentioned—no other help is sought—no other advocate is recommended. Whatsoever system, therefore, interferes with this one and only appointed way, must be unscriptural.

None of those who "died in faith," in the ancient dispensations, were ever invoked after their decease. The "holy men of old," who "walked with God" and "had power with God," here below, are yet never once mentioned as intercessors in heaven.

For example—Abraham was "the friend of God," and while living he interceded for Sodom; yet Abraham was never invoked *after death*.

Aaron was the High-Priest of God, and once stayed the devouring plague from further spreading among the people of Israel, (Numb. xvi.,) yet he was never invoked after death.

Moses was the chosen servant of God, and during his life and ministry he interceded for Pharaoh, for Egypt, and for Israel; yet Moses was never invoked by the Jews after his decease; nor could any "worship" be offered to "his body and holy ashes," for, by God's preventing providence, even his burying-place was unknown, and "no man knoweth of his sepulchre unto this day." (Dent. xxxiv. 6.)

So also, by inquiring into the New Testament Scriptures, we find no warrant there for the invocation of saints. It was a practice wholly unknown to the Apostolic age; no instance is given of any such invocation, but rather to the contrary. St. Peter, while on earth, refused to accept the homage of a fellow-man, (Acts x. 25;) and St. John, in the Apocalypse, was twice warned *not* to adore the angel who appeared to him from *Heaven*, (Rev. xix. 10, and xxii. 8.)

Thus is this doctrine not only *unscriptural*, but it is also plainly *anti-scriptural*, and as such we protest against it.

II. We object to the invocation of saints—*Because it is modern.*

That it is not scriptural, we have already proved, from which we also infer that it is not of Apostolic origin. But *when* did the practice arise? Is it to be found in the early records of the primitive Christian Church?

Dr. Delahogue, late Professor of Theology in the Sorbonne, Paris, and in Maynooth, Ireland, thus informs us in his Treatise "On the Worship of Saints."—(*De Cultu Sancti*):—

"But if in the *first and second centuries* there are not found many records of the invocation of saints, that ought not to seem wonderful; for then, during the rage of persecutions, the pastors of the churches were more engaged in instructing and preparing the faithful for martyrdom, than in writing books. Besides, very few records of those ages have come down to our age."

Thus are the first and second centuries—the purest ages of the Church of Christ, and the nearest to the source of Christianity—barren, absolutely barren of any evidence for this doctrine of the Roman Catholic Church! Of the "very few records of these ages" which *have* reached our times, we can safely say, that the records of Apostles and Evangelists, and of the Apostolic Fathers, such as Clement, Polycarp, &c., contain no warrant for the practice. The first and second centuries indeed are replete with testimonies *against* it.

Moreover, the ancient *Creeeds* contain an explicit statement of the doctrine of the early Church. But the Apostles' Creed has no allusion to this Romish doctrine. The Nicene Creed—composed in the fourth century (A.D. 325)—

expressly states the object of Christian worship :—" Who [the Holy Ghost] with the Father and the Son together, is *worshipped* and glorified." While, again, the Athanasian Creed (fifth century) in a still more enlarged form, thus defines the Christian faith :—

" And the Catholic Faith is this, that we worship one God in Trinity and Trinity in Unity.

" So that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped."

There is thus no mention made of the invocation of saints in the Bible, as proved ; nor in the first and second centuries, as admitted ; nor yet in the creeds of the Christian Church, so far as the fifth century ! Surely, then, we may say that this is a *modern* doctrine.

The origin of the invocation of the blessed Virgin, for instance, is unmistakably modern. This may be proved by an examination respecting the date of the adoption of the " Hail Mary," as it *now* stands and constitutes the daily and most ordinary prayer of Roman Catholics. It must be carefully noted, that the " Hail Mary" was not originally a *prayer* at all, but merely a *salutation* ; nor did it become a prayer until the Church of Rome added, after the fifth century, or thereabout, the clause to which we, as Protestants, object, and very naturally object, because it is both a *modern* addition, and at the same time an *unscriptural* invocation.

Regarding this modern addition to the original angelic salutation, we are informed somewhat in the " Abridgment of Christian Doctrine, revised by Dr. Doyle"—a late Roman Catholic Bishop in Ireland—as follows :—

" Q. What is the *third* part of the Hail Mary ?

" A. ' Holy Mary, mother of God, pray for us sinners, now, and in the hour of our death. Amen.'

" Q. Who made *this* part ?

" A. *The Holy Catholic Church*, in the Council of Ephesus, in the year of our Lord, 431."—P. 43.

Thus, then, the early Christians lived and died, the purest ages of the Church passed by, and yet no " Hail Mary," as it now stands, was offered for full 431 years after Christ, that is, far too late to entitle the " Hail Mary," as a *prayer*, to take its place as a portion of Christian worship.

III. Our third Reason is—*Because* it is a practice derived from Heathenism.

Although the Invocation of the departed dead be a modern doctrine in the Roman Catholic Church, yet it is a very ancient and essential principle of Paganism ; and from Rome Pagan, we presume, it has been transferred to Rome Papal.

The heathen nations had their demi-gods, that is deified men ;—such as had, by some splendid exploit, rendered themselves illustrious during their lifetime, and who, after death, were enrolled among their gods, and as such, worshipped. These were regarded as the intercessors or mediators between the great God and men ; and the calendars of ancient Greece and Rome were continually receiving fresh accessions of mortals thus " canonized"—thus raised to the supposed dignity of mediators. This principle Rome of modern times has endeavoured to ingraft upon ancient primitive Christianity.

Now, this ought not so to be ; for the Apostle Paul plainly marks the great and essential difference, in this respect, between Paganism and Christianity. As for instance, in 1 Cor. viii. 5, 6, where the Apostle thus argues :—

" For though there be that are called gods, whether in heaven or in earth, as there be gods (Θεοί, i.e., superior gods) many, and lords (Κύριοι, i.e., inferior or demi-gods) many ;

but to us (Christians) there is but *one* GOD, (Θεός,) the FATHER, of whom are all things, and we in him; and *one* LORD (Κύριος) JESUS CHRIST, by whom are all things, and we by him."

By such process does the Apostle "lay the axe to the root" of the Pagan system, and establish, or rather confirm the fact, predicted long before, that there is but "one Lord, and his name one."—(Zech. xiv. 9.)

This Mediatorial Unity the Church of Rome has interfered with, and this, by the introduction of Pagan principles. We shall again illustrate this point, by the Roman Catholic practice of the worship of the blessed Virgin.

As in the general practice, so also in this particular worship, we may seek, but seek in vain, for any Scripture evidence, for evidence from the first and second century, or from the ancient creeds of the Church. There is no warrant for the practice in any of these.

The adoration or invocation of the blessed Virgin may be dated from the end of the fifth century, and very closely resembles a like error of the Jewish people, during the days of the Prophet Jeremiah. The Prophet of the Lord bewails the idolatry of Judah, (Jer. xlv. 1-14;) whereupon that disobedient people in their answer to Jeremiah, thus avow and defend their idolatry, (ver. 16-19):—

"As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the *Queen of Heaven*, and to pour out drink-offerings unto her, as we have done, we, and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem; . . . and when we burned incense to the *Queen of Heaven*, and poured out drink-offerings unto her, did we make her *cakes* to worship her, and pour out drink-offerings unto her, without our men?"

Such was the idolatrous worship of the ancient Jews, and such their resistance to the warning Protest of the Prophet. The origin of a similar idolatrous worship in the *Christian Church*, is narrated by Mosheim in his Ecclesiastical History, (vol. i. p. 410,)* as follows:—

"The latter (that is, the Collyridians) worshipped *St. Mary* as a goddess, and thought that she ought to be honoured and appeased with libations, sacrifices, and offerings of *cakes*."

The annotator of Mosheim appends to the above the following note:—

"It was their practice to dress out a car, or a square throne, spread over it a linen cloth, and on a clear day, once a year, place on it, during the day, a loaf of bread or *cake*, (Καλαρίς,) which they offered to the Virgin Mary. Dr. Mosheim (in his Lectures) considered them as a set of simple persons, who had considerable *heathenism* about them; and supposed their offering of a cake to be derived from *Paganism*. While they were mere Pagans they were accustomed to bake and present to the goddess *Venus* or *Astarte* (the moon) certain cakes, which were called *Collyrides*. And when they became Christians, they thought this honour might now be best shewn to Mary."

The worship of the Virgin Mary in the Church of Rome, is unhappily too much assimilated to the idolatrous worship condemned by the Prophet Jeremiah. The parallel is complete. The Jews, in their idolatry, prayed to "the Queen of Heaven;"—so do Roman Catholics, for in their Litany of Loretto, the Blessed Virgin is eight times invoked as "Queen" of the inhabitants of heaven. The Jews offered the sacrifice of cakes and libations (drink-offerings) to the heathen goddess;—and Roman Catholics offer the sacrifice of the Mass—consisting of a *cake* or wafer, and wine (or *blood*, as they term it) as a libation, and this as the Roman Missal declares,—"*in honour of the Blessed Mary, ever a virgin!*"

The whole system of Romish worship partakes of the same spirit. The Pagan element pervades it throughout. It is a matter now universally

known and acknowledged, that the "*Jupiter Tonans*" of Pagan Rome is the *St. Peter* of Papal Rome; the only difference being that, in Rome Papal, the wonder-working "keys" have snperseded the awful "thunderbolt of Jove." So, likewise, does the Virgin, in Romish theology, occupy the position which, by the Pagan Mythology, was given to Venus, &c.; as a living poet appropriately remarks,—

" like those panels
Of doors and altar pieces, the old monks
Painted in convents, with the Virgin Mary
On the outside, and on the inside, *Venus!*"*

Assuredly, then, we have good "Reason" for our Protest against the Invocation of Saints, inasmuch as such practice is nothing more nor less than a Pagan custom, introduced by the Church of Rome into the constitution of genuine Christianity!

(*To be continued in our next.*)

PROTESTANTISM—THE AYRSHIRE ELECTION.

WE regret to observe that comparatively little reference is made to Protestantism in the recent English elections of Members to Parliament. In Marylebone and at Norwich the subject seems not to have been mentioned; in Sunderland little was said of it, although we understand that it had some influence. Turning to Scotland the case is considerably different. Having only one object in view in political matters, we cannot but rejoice that in Ayrshire the Protestant question was the turning-point of the election. If Protestants were only united and true to their own principles it would be so everywhere; mere secular politics, however important in their own place, would sink into insignificance in comparison of a question which involves the whole religion and liberties of the country.

The struggle in Ayrshire was peculiarly important, as Mr. Oswald had formerly been dismissed from the county expressly on the ground of his high Tractarian principles and open support of the Papal aggression. The shrewd yeomen of Ayrshire penetrated the cheat which is now being practised by many of our public men. They knew that to speak of liberty in connexion with Popery is simply a contradiction in terms, and they formerly discarded a man, who, estimable and able in many respects, had evidently abandoned the very citadel of our free constitution, and sold them to the enemy. When a new election came, our politicians, probably imagining that all this would be forgotten, started Mr. Oswald again, and under most advantageous circumstances. His opponent was young, absent, and is still untried. Many of his views we have no doubt are opposed to those of many of the more earnest Protestants of the county. Mr. Oswald, on the other hand, was on the spot, has been in Parliament, can speak well, and made great exertions. The grand distinction was that the one man openly pledged himself against Maynooth and all grants to Rome, the other not only refused any such pledge, but professed to make light of the whole subject. The grave and earnest men of Ayr—the country of the Lollards and cradle of the Reformation,—have taught him another emphatic lesson, by openly rejecting his claims on Protestant grounds. Mr. Macreadie of Perceton, a most

* The Spanish Student, Longfellow.

excellent liberal and zealous man, in proposing Sir James Ferguson, put the matter avowedly on this footing. Here is the conclusion of his speech:—

“There was another point on which the constitution stood more in danger than on the point of reform. He meant that policy which led many statesmen not to resist the aggressions of Popery. He replied to the cry for liberty by referring them to one who, in France, absolved the Roman Catholics from allegiance to Louis Philippe. As the effect of this, it was found that where Popery prevailed civil liberty could not survive. He would call on them to guard their Protestant institutions as the only safeguard of their liberties; and protested against paying with the nation’s treasures the Popish priesthood for disseminating doctrines ruinous to their Protestant institutions.”

Nay, it is quite evident that Mr. Oswald was perfectly well aware of the true hinge on which the whole contest turned, for he said, among other things,—

“I now come to a vexed question—the auld Pope. He is, in my opinion, the Tory bill man. But, *I am told, if I will pledge myself against Maynooth that I may walk the course for Ayrshire. Now I will not pledge myself to oppose the grant to Maynooth.* I will be guided in that matter by the circumstances of the time; but I do not think religious principle has anything to do with this matter. It is a mere matter of political expediency; and if it is not, how can you explain this to me, that thirty-nine members of the Protectionist party voted in the majority of 1845 for it! Among these were two Cabinet ministers of Lord Derby’s government and his Attorney-General. Have they changed their religion since then, or only changed their opinion in a matter of political expediency? I leave them their choice of the horns of the dilemma. One or other galls their side most confoundedly. (Laughter.)”

What ineffable incompetency and unsoundness shine forth in such a speech as this! If there be no “religious principle” in the Maynooth question, there is no such thing as religious principle in the world. Even if the question only involved a point of “political expediency,” it is an expediency as deep and broad as the constitution. When James II. was driven from the throne of England, expressly on the ground that he was a Papist, and when King William unfurled his standard on the coast of Devonshire, the emphatic words emblazoned on his banner were, “The Protestant Religion and the Liberties of England!” This was, in fact, the rallying cry of freedom, the very basis of our constitution, and by this title our Queen still sits on the throne. Under this glorious banner, upheld by the stalwart arms of a free and loyal people, Britain has risen to the first rank amongst the nations, and although any number of bewildered politicians, calling themselves statesmen, who have abandoned principle, and are following what they falsely designate “expediency,” (for to do right is always expedient,) belonging to “Lord Derby’s government,” or any other government, may pretend, for their own purposes, that this subject has now become unimportant, it is, in fact, the entire question between political liberty like that of Britain and America, or political slavery and basest degradation like that of Spain and Austria. This the people of Britain are gradually beginning to see, and they will not be long hoodwinked by men masquerading under the sacred name of liberty, and yet openly giving the power of this great nation “to the Beast,” and thus overthrowing the glory and palladium of the liberties of Britain. It is vain for Mr. Oswald to attempt, as he does in another part of his speech, to shift the question by saying,—

“The Protestant religion needs no assistance of Acts of Parliament or Members of Parliament. It stands on the solid convictions of the people of this country, and when it ceases so to do, no Acts of Parliament or repeal of Maynooth grants will make it remain the religion of the country an hour longer. (Hear.)”

He knows, of course, that this is not the matter with which we are at present dealing. Mr. Oswald, and those who think with him, do not propose to “let Protestantism alone.” They are giving £30,000 a-year to train the priests of Rome,—they allow and defend the Pope in establishing a rival secular jurisdiction in this country, and by his creatures, setting at defiance the Acts of



THE MARRIED PRIEST CARRIED OFF.

SEDER. HASKELL, D.D.

the imperial Parliament—the Queen's judges perch the Pope's legate on the bench instead of placing him at the bar—our army is supplied with Popish priests and nuns, at our expense. These, and similar proceedings, form the ground of our complaint; and Mr. Oswald and his friends may rest assured that so long as these things are done no mere childish declamation will satisfy, or ought to satisfy, the demands of this intelligent country. Our only regret is, that all the constituencies of the kingdom do not imitate the example which Ayrshire has set in rejecting such men as Mr. Oswald. We do not say in electing such men as Sir James Ferguson, for we know nothing of the honourable baronet, excepting that he is the son of a very worthy man. Let the people elect any class of men or politicians in whom they have confidence, but let them avoid Papists and their allies as they would a social pestilence, no matter under what pretences they attempt to establish their claims.

THE MARRIED PRIEST CARRIED OFF.

THE neighbourhood of Hull has lately been the scene of unusual excitement. A priest of the name of Henry Astrop became attached to a young woman, married her, left the Church of Rome, and set up for a grocer. The following continuation of the narrative we take from a correspondent of the *British Protestant*, himself a most efficient Anti-Popish agent:—

"But this would never do. A married priest! did any one ever hear of such a thing? 'O horrible,' says Rome, 'such a thing must not be.' He must be got out of the way at all hazards. Letter after letter reached him, beseeching and praying him to separate from his wife and child; others threatening him with the sorest judgments here and hereafter, unless he would retire into a monastery and do penance, for the grievous sin of marrying a wife; but this he felt no inclination to do. They came to the conclusion to settle the matter at once by putting him in a madhouse. This was done; they kept him there until he promised to enter a monastery at Loughborough. But when he got out he broke his promise, and again went to live with his wife, and threatened the party who put him in with an action at law. . . . The following is an extract from a letter which he sent to the surgeon who signed the certificate for his incarceration:—

"My false incarceration was a gross and infamous violation, not only of the constitution under which I have the happiness and the good fortune to live, but a stigma upon the fair name of Christianity, and a crime, yes, a deep revolting crime, to the feelings of humanity. How can you, Sir, as a professional scholar, and one so deeply versed in the profound arcana of medical science, justify your base, contemptible conduct in submitting me, when under the influence of intoxicating drinks, to the cruel, barbarous, and inhuman imprisonment within the walls of a madhouse? How can you justify your statement that my 'conduct was horrible to be thought of,' and that you would advise me (what a poor maniac like me?) to leave England altogether, and redeem my character as soon as the term of my penance expired? How, would I ask, could 'a madman' be trusted so far from home, to wander in foreign lands, far from the protection of the British constitution? No sooner would the flaunting flag of England have vanished from my sight, than I might have taken a last farewell of even-handed justice, and become the persecuted victim of continental tyranny."

"For two years he lived with his wife, and turned a deaf ear to all the invitations and threatenings of his brother priests. But Rome was determined to carry her point, setting all laws at defiance. Law, indeed! what does Rome care about law? is she not the 'lawless one'? She quietly took him away, and in such a way that it is clear she has not forgotten her old trade of kidnapping. On the 21st of last April, he left his home for the purpose of getting a newspaper at a shop, a little distance from his own house. His wife has never seen him since, and she has been told she never shall, dead or alive. Two days after, he was seen by a woman, at the Grimsby Station, in a state of intoxication, in company with two men, who forced him into a railway carriage. The property was seized by his brother, under a deed purporting to be made by A. But if he was not competent to manage his own affairs, (as they say,) where was his competency to sign his effects over to his brother? No madman has a right to dispose of his own effects, and he who receives them must admit, either that the donor was of sane mind, or that he received them, and holds them, by an illegal transfer. If he received them legally, the man is not insane. Be this as it may, his wife and child were driven out of their comfortable home, and were it not that her friends took her in, she might starve, or go to the workhouse. There was a trial some time since, when she was promised something out of the property, but up to the present, she has received nothing. At the trial she was promised her husband's

address ; an address she got in a strange name, which it was said he assumed, the place, a monastery in Bruges. When he was inquired for in Bruges, it was said he was in Ostend. When inquiries were made at Ostend, they said they did not know where he was. Thus have they fully sustained the character of Holy Church, 'speaking lies in hypocrisy.' It is said he left his wife voluntarily, but his own letter is a sufficient answer to this. His wife says if he comes forward and declares that he does not wish to live with her, she will be satisfied to separate."

At this stage the matter was taken up by our energetic friend Dr. Armstrong, and the following communication from him will throw some farther light on this subject :

"DR. ARMSTRONG THREATENED !

"PEOPLE OF HULL,—I have lately received a note, of which the following is a copy—

"BRUGES, December 1, 1854.

"SIR,—I beg to inform you, that unless you desist from the course of conduct you have lately been evincing towards me, you must take the consequences, and I moreover tell you not to interfere with me, or make any use of my name.—I am, Sir, yours, &c.,

"HENRY ASTROP."

"THIS WON'T DO NEITHER !

"Who the writer of this note may be I really cannot say ; but, as it came from Bruges, and as the married priest, whose cause I have been defending, was stated to be at Bruges ; and as, at the entreaty of his wife, who wished me to get an interview with him, and to deliver a letter to him, written by herself, I went to Bruges ; and, as I know nothing of any other person in Bruges, and although the name given to me of the priest, to whom I went, was quite different from that signed to the above note, yet, knowing how Popery can shuffle about names, I thought it possible (though not probable) that the writer might be the married priest. I accordingly forwarded the note to his wife, but she returned it, saying, that she did not believe it was written by her husband at all. She also empowers me to say, that her husband charged her, after he got out of the madhouse, never to believe what any person said of him in his absence. Nor yet to believe any paper purporting to have been written by him ; but that, if ever he was kidnapped again, she must then and there apply to a legal tribunal for his restoration.

"Another witness has written to me, with name and address, who will on oath declare, that the missing priest (who was taken from his wife before) said, if ever he was missing again, he hoped his friends would never cease seeking for him, and that they were to believe nothing they heard of him, except what came from his own mouth, for he said, 'I shall never leave England willingly.' In corroboration of this, another witness declares to having heard the priest say to his conductors—'Where are you bringing me to ?' And this occurred the night of the day on which his wife saw him last.

"If the Popish party fancy they can intimidate me, I fancy they labour under a rather slight mistake. What the writer of the note means by 'my conduct' towards him I do not know. If he be the priest, I protest I never said, or intended to say, one word against him ; on the contrary, I always maintained that this priest's marriage was an honourable atonement for his past fault, and this I still maintain, notwithstanding the impudent and barefaced Popish contradiction of God's holy word on this subject—compare 1 Tim. iii. and iv.

"I long now to shake hands with him on English soil, and who is the English freeman who would not, under the circumstances, do the same ?

"The writer of the note tells me, I 'must suffer the consequences of my conduct towards him.' Still assuming him to be the priest, I ask, What conduct ? Is it my pleading the cause of his virtual widow and fatherless child ? Or, is it obtaining for them a stated income ? Or, is it defending him from the foul Popish accusation of having cruelly and voluntarily forsaken his wife and only child ?

"Again, as I have no doubt the note was a Popish contrivance, I ask, What are to be the 'consequences of my conduct ?' Am I to be thumb-screwed ? I will not ask if I am to be hanged, for hanging would be too good for me. But am I to be broken on the wheel ? Or burned ? Or what ? I am anxious for information on this subject, that I may arrange my private affairs accordingly.

"In Walsall, some time ago, I made an exposure of the simple nature of Popery, merely its simple nature. This made 'the holy Romans' so angry, that there was a Popish official threat of bloodshed held out, for and on account of the said exposure. 'This I thought so irresistibly droll, that my fright disappeared in a fit of laughter. Only think, they were to shed blood to prove their Church did not shed blood ! How is it that the sham Archbishop of Westminster, and the sham Bishop of Beverley, or any of the other impostors, do not come forward to prove their doctrines, instead of one being threatened when we expose them ? For instance—If the celibacy of the clergy be the doctrine of Christ's Church, would not proof be better than threats ? But God in his word allows the marriage of the clergy, and the sham bishops know this, and therefore we are threatened instead of being convinced. I tell you, brethren, that Popery is a huge imposture, and hence the necessity of their exercising force when it can be exercised, and threats when it cannot. But if anything untoward should happen to me, as I am considered very trouble-

some, and intend to be more so, you will make a 'shrewd guess' as to what quarter my assailants have come from.

"But the Popish party might possibly have misrepresented me to the writer of the note, and thus they might have contrived to get him voluntarily to threaten me. I say this, to shew that I am not ignorant of their devices. We ought never to be astonished at any iniquity practised by Popery, as a system—though I willingly confess that the great majority of Roman Catholics are much better than their Church, nor would they remain in it if they knew it as well as I do.

"But, lastly, I would ask—Why is not the married priest allowed to tell his wife with his own mouth that he wishes to be separated from her and his child, if such be the fact? If he do, the controversy is over on this point. If not, the case shall be brought before Parliament, and, if necessary, before the throne.—Your faithful brother,

"JOHN E. ARMSTRONG, D.D., LL.D."

An agent of the British Reformation Society at Hull writes as follows:—

"The priest's wife has declared herself a Protestant; her mother has done so about three months ago. The priest's wife is a very intelligent woman. I have had several long and interesting conversations with her, on the points of difference between the Churches of Rome and England. I also lent her some books and tracts on the subject."

The whole history is eminently characteristic of the principles and spirit of Rome; but is the matter to end here?

WHAT CARDINALS WOULD BE AT.

LET sober Christians read what follows, and see how like it is to the scenes of the New Testament.

Let our infatuated politicians read it, and see what Drs. Wiseman and Cullen project, when their insidious designs on England are fully matured. Golden Square religion, so-called, and a "dissenting status," are not the appropriate position of Cardinals and Archbishops of the Apostate Church. Wiseman must become Wolsey, or be driven out of England. Will our people again place their necks under his rule, as of old? If they will not, they must bestir themselves *now*. Now is the crisis. Abate the nuisance while it is manageable. Let it not encroach an inch farther. The crisis of a disease is when life hangs in the balance, and when wise treatment drives it out. Act thus, people of England, now with Popery. If you do not, be assured the crisis will prove the crash.

Here is a contemporary's account of Wiseman's predecessor, Wolsey:—

"He is of low origin: he has two brothers, one of whom holds an untitled benefice, and the other is pushing his fortune.

"This Cardinal is the person who rules both the King and the entire kingdom. On the ambassador's first arrival in England, he used to say to him,—'His Majesty will do so and so'; subsequently, by degrees, he went forgetting himself, and commenced saying, 'We shall do so and so'; at this present he has reached such a pitch that he says, 'I shall do so and so.'

"He is about forty-six years old, very handsome, learned, extremely eloquent, of vast ability, and indefatigable. He, alone, transacts the same business as that which occupies all the magistracies, offices, and councils of Venice, both civil and criminal; and all state affairs likewise are managed by him, let their nature be what it may.

"He is pensive and has the reputation of being extremely just: he favours the people exceedingly, and especially the poor; hearing their suits, and seeking to despatch them instantly; he also makes the lawyers plead gratis for all paupers.

"He is in very great repute—seven times more so than if he were Pope. He has a very fine palace, where one traverses eight rooms before reaching his audience chamber, and they are all hung with tapestry, which is changed once a-week. He always has a sideboard of plate worth 25,000 ducats, wherever he may be, and his silver is estimated at 150,000 ducats. In his own chamber there is always a cupboard with vessels to the amount of 30,000 ducats, this being customary with the English nobility.

"He is supposed to be very rich indeed in money, plate, and other household stuff.

"The Archbishopric of York yields him about 14,000 ducats; the bishopric of Bath, 3000. One-third of the fees derived from the great seal are his; the other two are divided between the king and the chancellor. The cardinal's share amounts to about 5000 ducats. By the new year's gifts, which he receives in like manner as the king, he makes some 15,000 ducats."*

* Four Years at the Court of Henry the Eighth. Smith, Elder, & Co.

THE PRIEST AND THE JUDGE.

OUR readers are not unacquainted with Priest M'Corry of Perth. We have had occasion before to bring him under their notice. He is a good specimen of the busy, bustling, pompous, arrogant class of persons, who form a large proportion of the Romish priesthood. He seems to be ever on the watch for an opportunity of bringing himself into notice and doing something for the interests of his Church. The respected Sheriff-Substitute of Perth published a pamphlet on Christian Union. Mr. M'Corry forthwith comes out with "Two Letters to Hugh Barclay, Esquire," in which of course he advocates, instead of Christian Union, the external, artificial, and compulsory uniformity of the Church of Rome. Mr. Craufurd, the late Sheriff of Perthshire, and recently elevated to the Bench of the Supreme Court, made an excellent speech in November last at a meeting of the Perthshire Bible Society, in which some important Protestant principles were stated, simply stated and not argued, and stated in a perfectly calm, dignified, and inoffensive way. Mr. M'Corry immediately fastens upon this, and comes out with a pamphlet, now lying before us, entitled, "A Letter to James Craufurd, Esquire, Solicitor-General to Her Majesty for Scotland." The offence for which Mr. M'Corry does his best to censure the learned Judge, consisted in his giving expression at a meeting of a Bible Society, that great object of Papal wrath, to the following sentiments;—

"The object for which we are united, is the circulation of the *word*, the *pure word*, the *whole word of God*. In promoting this object, we bear our testimony to the truth, the importance, and the sufficiency of the Holy Scriptures. We avow our belief, that the Bible is the Word of God, containing the revelation of what is necessary, and of all that is necessary, for the salvation of man,—that there is no sure standard of faith or practice above it, or apart from it,—and that every human being of ripe years and sound mind must personally judge and believe for himself, since there is no right of infallible interpretation of Scripture, either in Church, or Council, or Pope, or any human authority."—Pp. 5, 6.

There is nothing, surely, in these statements but what can be conclusively established, and there is nothing in the mode of expressing them fitted to provoke controversy. But Mr. M'Corry has thought proper to embrace this opportunity of giving some circulation to the hacknied Popish cavils on the different topics adverted to. Before doing so, he tries to impress the necessity of the Church having not only laws, but also a constant succession of living infallible judges to interpret them. Independently of everything else that might be said in reply to this, and the entire want of analogy in this respect between temporal and spiritual things, the conclusive answer to the allegation is, that God has not appointed a succession of living infallible judges to interpret his laws, that no party claiming to exercise this function has ever yet been able to produce a valid and genuine commission to do so, and that the claim put forth by the Bishop of Rome to fill this office, can be shewn to be not only unproved, but to be positively destitute of all foundation.

After this preliminary flourish, which he seems to have thought peculiarly appropriate when he was addressing a judge, he proceeds to bring out the common Popish cavils about the evidence of the Divine origin and authority of the Bible, of its completeness, purity, and accuracy. We have repeatedly discussed all these topics as connected with the rule of faith, and pointed out how unfair and dishonourable it is for Popish controversialists to be taking up and pressing infidel difficulties, in order to perplex their Protestant opponents. We do not mean to enter upon the discussion at present; but we would remind

our readers of what we have repeatedly explained and enforced, that they should never allow themselves to be drawn into discussing *with a Papist* the evidence that the Bible is the Word of God. When a Papist calls upon us to prove this position, he is merely trying a trick to perplex us, and to divert our attention from the real points which we have to discuss with him. It is with infidels that the question, whether the Bible be the Word of God, must be discussed. Papists and Protestants are equally bound to discuss this question with infidels, and to prove against them the Divine authority of the Bible. Protestants are just as able to establish this great truth in opposition to infidels as Papists are, and they can do so without employing any arguments, or making any concessions, of which Papists can take advantage for establishing any of their positions.

This is the sum and substance of all that ought to be said whenever Popish controversialists attempt, as Mr. M'Corry does, to cavil about the difficulty or impossibility of Protestants proving that the Bible is the Word of God. He next cavils at the position of the learned judge, that the Bible Society were circulating the whole Bible; he denies the truth of this, and calls for proof of it. He tries to prove, that many books which once formed part of the Bible are now lost. This is not so easily proved as he seems to suppose. But even if it could be established, it would not in the least affect the truth of Mr. Craufurd's statement. If there be any canonical books that have perished, Papists are no more able to supply the loss than Protestants. And when Protestants allege that they possess and circulate the whole Bible, they of course mean the whole of the inspired Word of God as it now exists, —the whole of the record we now possess that is invested with Divine authority.

Mr. M'Corry ventures upon a statement connected with the subject of the completeness of the Bible, which manifests a very extraordinary amount of ignorance or recklessness. He says—

“Protestants deny the inspiration of those books which they choose to call Apocrypha, though these books rest upon the same foundation as the other books of Scripture.”—P. 12.

Every one at all acquainted with these matters must know, that the books which Protestants call Apocrypha do not “rest upon the same foundation as the other books of Scripture.” It is well known that they do not exist in the Hebrew language, and formed no part of the Jewish canon of the Old Testament in our Saviour's days, to which he by plain implication gave his sanction. This is notorious and undeniable. It constitutes an essential difference in the foundation on which the canonical and apocryphal books rest. It at once establishes the accuracy of the Protestant, and the inaccuracy of the Popish, view of the canon of the Old Testament. There is a sense, indeed, in which Mr. M'Corry's statement about the apocryphal books resting on the same foundation as the other books of Scripture, is literally true to a Romanist, inasmuch as the Council of Trent has put them on the same level. But this could not be his meaning here, as he was professing to argue with Protestants, who pay no regard to the authority of the Council of Trent. No ecclesiastical authority at all entitled to the respect of the Church had declared the apocryphal books to be canonical before the Reformation. And the decree of the majority of the Council of Trent—for there was a difference of opinion, though the Council was composed at that time of not more than fifty bishops—had no good foundation, either in facts or in authorities, to rest upon. All Romanists are now bound to believe, since the Council of

Trent has decreed it, that the apocryphal books are canonical. But some of the more learned and candid among them have made it pretty plain that they have no great confidence in the truth of this doctrine, and few of them would venture upon so reckless an assertion as that which we have quoted from Mr. M'Corry. There is scarcely anything else worth noticing in this Letter, as it just consists of the ordinary Popish cavils and misrepresentations.

THE CASE OF ARCHDEACON DENISON.

THE decision of the Commissioners in the case of Archdeacon Denison will be regarded as probably the most important event which has occurred in the history of Tractarian controversy. It is a bold, manly unmasking of the Popish conspiracy, which scarcely any longer affects concealment. We cannot doubt that these proceedings will be followed up with equal energy, and it seems as little doubtful that if proper discipline is unsparingly exercised, by cutting off diseased members, however prominent, men will soon be forced to appear in their true colours. The following is the verdict read by Bishop Carr:—

"The Commissioners, after due consideration of the depositions taken before them, and of certain printed sermons, numbered 1, 2, and 3, and of the documents annexed, declare their unanimous opinion—

"First, that as respects the preaching and publication, or making known and public the above sermons by the Ven. the Archdeacon of Taunton within the diocese of Bath and Wells, there are sufficient *prima facie* grounds for instituting further proceedings.

"Secondly, the Commissioners, having carefully examined the aforesaid sermons and the charges specified in this Commission, declare their unanimous opinion that the proposition of the venerable archdeacon, that to all who come to the Lord's Table, and to those who eat and drink worthily, and to those who eat and drink unworthily, the body and blood of Christ are given; and that by all who come to the Lord's Table, by those who eat and drink worthily, and by those who eat and drink unworthily, the body and blood of Christ are received, is directly contrary or repugnant to the doctrine of the Church of England, and especially to the Articles of religion; and that the doctrines as set forth in the aforesaid sermons with reference to the real presence of the holy eucharist, are unsupported by the Articles taken in their literal and grammatic sense, are contrary to the doctrines and teaching of the Church of England, and have a very dangerous tendency.

"The Commissioners are, therefore, of opinion—secondly—that there is sufficient *prima facie* ground for instituting further proceedings.

"The Commissioners at the same time think it due to the venerable the archdeacon to state that, in the sermons under consideration, he has expressed his full assent and consent to the articles of religion, and that he has, *ex animo*, condemned the doctrines of the Church of Rome, and particularly of the Roman doctrine of transubstantiation."

JESUS OR JOSEPH?

A CONTRAST.

THE Church of Rome has just laid the topstone upon the long series of her acts of homage and devotion to the Virgin Mary, by declaring her to have been exempt from sin, original and actual. Farther, in this respect, she cannot go. It may however be, that having definitely settled this point, the Roman Catholic Church may proceed to re-enact the same process with others. St. Joseph may, perhaps, be the next to participate in such unlawful honours; and indeed they have already gone to some extravagant lengths with regard to him.

As an instance of the *worship* already addressed to Joseph, we here quote

an extract from the *Oratorian Hymns*, (p. 79,) by Mr. Faber, of the London Oratory, and set side by side with it a parody on the same, which we have prepared, addressed to the Lord Jesus Christ, from which it will appear that words, prayers, and sentiments, which may with the strictest scriptural propriety be addressed to Jesus, and to Him alone,—are, by the Church of Rome, addressed at present to Joseph, as follows:—

ROMISH WORSHIP OF JOSEPH !

“ Dear husband of Mary ! Dear muse of her Child !
Life's ways are full weary, the desert is wild ;
Black sands are all round us, no home can we see ;
Sweet Spouse of our Lady ! we lean upon thee.

“ For thou to the pilgrim art Father and Guide,
And Jesus and Mary felt safe by thy side ;
Ah ! blessed Saint Joseph ! how safe should I be,
Sweet Spouse of our Lady ! if thou wert with me.

“ God chose thee for Jesus and Mary—wilt thou
Forgive a poor exile for choosing thee now ?
There is no saint in heaven *I worship like thee*,
Sweet Spouse of our Lady ! O deign to love me !”

WORSHIP OF JESUS !

Dear Saviour of sinners ! The Father's dear Child !
Life's ways are full weary, the desert is wild ;
Black sands are all round us, no home can we see ;
Sweet Jesus, our Saviour ! we lean upon thee.

For thou to the pilgrim art Father and Guide,
And Apostles and Martyrs felt safe by thy side ;
Ah ! blessed Redeemer ! how safe should I be,
Sweet Jesus, our Saviour ! if thou wert with me.

God sent thee to dwell among sinners—wilt thou
Accept a poor sinner that calls on thee now ?
None in earth or in heaven I desire beside thee—
Sweet Jesus, my Saviour ! O deign to love me !

GENERAL UNION FOR PRAYER.

MANY of our readers would be happy to observe that the annual call to special prayer at New Year's Day, made by the late Haldane Stewart, was this year, at the request of the Evangelical Alliance, issued by the venerable Dr. Marsh. They will also be glad to find that the “ union for prayer for the downfall of Papal Antichrist, and for the universal spread of the gospel,” suggested for three years past by the Young Men's Protestant Society of Edinburgh, is this year to be repeated, from the 5th to the 14th of March inclusive, with the cordial approbation of other Protestant Societies. Every day must be more and more convincing earnest Protestants, that in this great struggle they must look for success to a higher than human help. We may well say, “ Send us help from trouble, for vain is the help of man.” Our exalted Saviour claims it in his peculiar prerogative to “ consume the Man of Sin with the spirit of his mouth and the brightness of his coming ;” but “ for all these things he will be inquired of by the house of Israel to do it for them.” “ Ye that make mention of the Lord keep not silence, and give him no rest until he establish and make Jerusalem a praise in the earth.”

THE ROCK.

THREE days after this Number issues from the press, the first Number of a large weekly Protestant newspaper, entitled *The Rock*, will appear simultaneously at London and Edinburgh. We understand from the publishers that a large number of subscribers are already secured, and are daily sending in their names from all parts of the kingdom. We are confident that no labour or expense will be spared to make the undertaking successful. If it does succeed, we shall at least have one journal in Britain against two possessed by the Romanists—the *Bulwark* against the *Lamp* and *Rambler*—the *Rock* against the *Tablet* and *Catholic Standard*, and if one of the larger monthly or quarterly journals could be got expressly to oppose the *Dublin Review*, we should henceforth carry on this great war on somewhat of more equal terms.



THE ESTRAPADE.*

SHOCKING CRUELITIES INFLICTED ON FRENCH PROTESTANTS.

The following, extracted from a book which we have already strongly recommended to the study of our readers, illustrates at once the superstitious pomp and bloodthirsty cruelty of Rome,—

“A CHRONICLER of the time, Simon Fontaine, a doctor of the Sorbonne, has left us a long description of this event. It took place on the 29th of January 1535. An innumerable concourse had come from all the surrounding country. ‘There was not the smallest piece of wood or stone jutting from the walls which was not occupied, provided there was room on it for anybody. The house-tops were covered with men, great and small, and one might have supposed the streets to have been paved with heads.’

“Never had so many relics been paraded through the streets of Paris. The reliquary of the Sainte-Chapelle was then first brought out. Priests bore the head of St. Louis, a piece of the holy cross, the true crown of thorns, a real nail, and also the spear-head which had pierced the side of our Lord. The shrine of St. Geneviève, the patron saint of Paris, was carried by the corporation or company of butchers, who had fitted themselves for the holy office

* History of the Protestants of France, from the Commencement of the Reformation to the Present Time. By G. De Felice. London : George Routledge & Co. 1853.

by a fast of several days, and each one was bent upon touching the precious relic with the tip of his finger, or with his handkerchief, or cap.

"Cardinals, archbishops, and bishops, coped and mitred, figured in their places. Then came the king, bareheaded, holding a burning torch of wax in his hand; after him walked all the princes, knights, counsellors of the Parliaments, companies of the trades, and fraternities. In front of their houses stood the burgesses with lighted tapers, who sank on their knees as the holy sacrament went by.

"After mass, the king dined at the palace of the bishop, with his sons, the queen, and the princess of the blood royal. At the conclusion of the repast, he called together the clergy, ambassadors, lords, presidents of the courts of justice, all the notables; and having seated himself on a throne, he protested that he would not pardon, even in his children, the crime of heresy; and that if he knew that one of the members of his body were infected with it, he would cut it off with his own hands.

"The same day six Lutherans were burned. The most courageous had had their tongues cut out beforehand, lest a word of faith or a prayer, issuing from the flames, might move the conscience of the executioners. They were suspended on a movable gibbet, which, rising and falling by turns, plunged them into the fire or drew them out, until they were entirely consumed. This was the punishment of the *estrapade*. The ferocious emperor of Rome, who wished that his victims might feel themselves die, had not invented that cruelty, and the Inquisition of Spain accorded to the Saracens and the Jews the favour of being more quickly burned.

"On his return to the Louvre, Francis saw the executions. The hangmen waited for his passing, that he might witness the show.

"An ordinance was soon published, decreeing the extermination of heretics, with pain of death against those who should conceal them, and a reward of a fourth of the goods of the victims to informers."—Pp. 36, 37.

POPISH DIPLOMACY OF BRITAIN.*

IF there is one question on which, more than on any other, it might be expected that British diplomacy would be thorough and consistent, it is the question of the Papacy. In whatever relation our island may choose to stand to general secular despotism abroad, it might be supposed that towards that one form of despotism which is incarnated in the Papacy it must pursue one and only one course. If our Protestantism, our grand national doctrine of religious liberty, means anything, it might be expected that it would be a standing maxim in Downing Street, under any government in office there, that on every possible occasion that presented itself, the interference of Great Britain should be in behalf of Protestantism, and that, should an opportunity ever arise for striking a blow at Papal tyranny, that blow should be struck. Yet, what is the fact? The fact undoubtedly is, that our diplomacy exhibits no trace at all of that Protestantism which we are in the habit of supposing to be inherent in the very substance of our national fibre. Does this require proof? Let those who suppose it does try to recollect one essentially Protestant act done by our diplomacy. The remonstrance in favour of the Madias is the nearest approach to anything of the kind; and it

* Monthly Record of the Society of the Friends of Italy, No. xxxii. pp. 7-10.

is only necessary to remember the circumstances of that act, to see that in our Foreign Office the Madiari were regarded as very troublesome and fanatical persons, whom it might have been well to leave to the process of Tuscan law, but for the clamour of Exeter Hall. But take one instance by way of a sample of all. Our present Prime Minister is a Protestant, and has been closely mixed up with the Presbyterian polity of his native land. If any of our statesmen might be expected to impart a dash of true-blue Protestantism to his diplomatic proceedings, it is he. And yet it was only the other day that Lord Aberdeen gave utterance in his place in Parliament to the astounding statement, that of all the continental powers Austria was the most natural ally of Great Britain,—so naturally her ally, he said, that there was “no possible cause of variance” between the two countries. To what a low ebb must our Protestantism have come, when a British Prime Minister could use such language with respect to a power bigoted in Catholicism, and which had only a few months before driven out of its dominions British Protestant missionaries!

But we need not scatter our attention over a host of minor instances. There is the one decisive and never-to-be-forgotten fact, that the diplomacy of Protestant Great Britain was instrumental in re-establishing the Papacy after it had been spontaneously destroyed by the Romans themselves. The *Society of the Friends of Italy* was the first body to call attention to this extraordinary fact, and to publish the documentary proof of it. And yet so little are the people of Great Britain aware of what is done by diplomacy in their name, that in almost every quarter the fact has been received with incredulity. When Mr. Bright the other day asserted it in one of his public speeches, it was evidently as a novelty which would require to be asserted again and again before it would be believed. We beg again, therefore, to bring the fact forward in the language in which we asserted it two years ago.

“No British friend of Italy should ever forget, and this Society of the Friends of Italy will never be tired of repeating, those words in which our Whig ambassador at the French Court, Lord Normanby, at the time of the negotiations for French interference to put down the Roman Republic and restore the Pope—that is, on the 19th of April 1849—expressed the wishes and the policy of the government of Great Britain in that scandalous affair. The words, as quoted from the correspondence laid before Parliament, are these :—‘I (Lord Normanby) told M. Drouyn de Lhuys, (the French Foreign Minister,) that the object which the French government professed to have in view—the restoration of the Pope under an improved form of government—was precisely that which, I had always been instructed to state, was also that of her Majesty’s government ; though, for reasons which I had then explained to him, we had not wished to take any active share in the negotiations.’”

This passage, and, indeed, the whole “correspondence” of which it forms a part, may be cited as an illustration of what awful crimes Great Britain may unconsciously commit through her diplomatic officials under the present secret system. Does any one suppose, that if the negotiations in the matter of the Roman Republic had been open, if every despatch issued by the British Cabinet while the affair was pending had been published within twenty-four hours after its being sent off, our government would have dared to pursue the course they did pursue? Would not the whole heart of the British nation, would not even the most vehement hater of republicanism in ordinary circumstances, have had but one cry—“The Papacy is down ; may it never more rise !” As it was, however, our diplomacy helped to lift the Papacy once more on its decrepit legs ; did this in the name of the British nation ; did it secretly and by stealth ; and only let the fact ooze out months after, when nobody would be likely to discover it, except those

impertinent persons who "potter over blue-books." And to this day, we say, there are probably not one thousand persons in Great Britain who know that the government of Great Britain counselled France to restore the Papacy, or who would believe the fact if you swore it to them. Admirable system of secret diplomacy!

With reference to this same matter of the diplomatic part we acted in the affair of the Roman Republic in 1849, we are able now to adduce some farther information. Lord Palmerston was foreign minister at the time; and he, therefore, is to be considered as chiefly responsible for the course adopted. To do justice to his Lordship, however, we must say that his despatches, while giving British sanction to the restoration of the Pope, are always particularly emphatic in recommending that the restoration should be "under an improved form of government." On this point it is our opinion, from a perusal of the correspondence, that Lord Normanby did not do justice to the instructions sent him. Lord Palmerston is entitled to the benefit of this consideration, whatever it may be worth. But, besides his official despatches, it seems, Lord Palmerston had other opportunities of acting diplomatically in the Roman question. The Roman Triumvirs had sent an emissary, M. Marioni, to London, to represent the true state of affairs to the British government, and to ask diplomatic aid against the Catholic league formed for the restoration of the Pope. In the last volume of Farini's *History of the Roman State*, translated by Mr. Gladstone, we find a very interesting account of this envoy's private conversations with Lord Palmerston, as reported by him to the Republican government in a despatch. We quote the passage entire.

"He, Lord Palmerston, entered into a long conversation with me. He agreed that our position, as a government, was much better than it was when we first conferred together. He acknowledged that the accusation was unjust, which asserted that a Terrorist faction prevented the general expression of the wishes of the people, that would otherwise be manifested by a reaction in favour of the pontiff, to retain whom, as temporal prince, he also confessed, to be contrary to the national will. He also expressed himself in flattering terms on the bravery of our people and our soldiers in repelling the attacks of the French and Neapolitans, and on the constancy with which Bologna had suffered and fought, though with adverse fortune. In conclusion, he said,—'Yet you had better counsel those who govern the Republic to treat at least with France, and that immediately, with frankness, and on such conditions as can be accepted. England will lend a willing hand so far, and will give you every support, for the interests not only of Rome, but of Italy. Do not let slip the present moment, in which you have the power, if not to impose and exact, at least to obtain most favourable conditions. Accept the Pope with a constitution extended and real, with the freedom of the press, and with all the guarantees for liberty and future progress; with the express condition of the entire and perpetual separation of the two principles of the two powers, ecclesiastical and secular. Make also the secularization of the government a condition, a *sine quâ non*. It is my opinion that the French government, whatever may be the future ministry, will mediate on these conditions, and will cause them to be accepted by the Pope and his party, even though they should not please him. Profit by this favourable moment'—and this expression he repeated to me over and over again—'if you let it slip, it will be your own fault—your own loss. Profit by the present state of public opinion in France—for it is not eternal—and by the mistakes committed by General Oudinot, which have given quite another colouring to the affair. Hope in the future, pregnant with so many events which human foresight cannot calculate upon or direct; but treat, treat immediately. Perhaps, during the negotiations, circumstances may develop themselves which may enable you to exact still better terms. For the present, content yourselves with what is practicable; if you refuse, it will be worse for you—much worse. The chances against you being very many, you may, by your obstinacy, render them still greater and insurmountable.' And what his Lordship never did until to-day, he added, 'I give you this advice in my private capacity, or, if you prefer it, as the minister of the Queen and of the British nation.' As usual, I renewed my protest against any treaty for the restoration of the Pope, insisting that the recognition should be at least secondary, and conditional, until France should have recognised us. To this he answered, that 'happen what may in France, we shall never be permanently recognised as a Republic; that the Pope would be imposed upon

us afresh, under some title or other, under some name or colour, even if the Red Republic should be established in France, which is certainly unlikely enough.”

When we combine the information contained in this report of Lord Palmerston's private communications with the accredited agent of the Roman Republic with the information contained in the blue-book, detailing the diplomatic correspondence which passed on the same subject at the same time between our Foreign Office and the Courts of France and Austria, we find that our conduct in the affair of the restoration of the Papacy amounted to this: To the French and Austrian governments we said, “We entirely agree with you in wishing to see the Pope restored, and we will go along with you in promoting that object; but at the same time we do hope that it may be contrived so that the Pope shall feel himself obliged to ratify such a system of popular constitutional government as he once granted before of his own accord; and we shall much regret if precautions are not taken to prevent a relapse into the old tyrannical system of priestly government.” To the envoy of the Republic, on the other hand, we said, “To a certain extent we admire the proceedings of the republican government; we do not believe the charges of terrorism, and the like, brought against it; we compliment the citizens of Rome on their brave defence against the French; but we regard their ultimate success as quite impossible, and the restoration of the Pope as a European necessity; and, therefore, we strongly advise the Triumvirs to make the best bargain they can with the French government, so as to obtain guarantees for making the Papacy as liberal as it can be made. Above all, in their negotiations, let the heads of the Republic insist on a constitution, on liberty of the press, and on the permanent secularization of the Papal government. Tell them, we wish them success in their negotiations for these objects, and will do anything we can to forward it.”

Now, we will not comment on this passage of our diplomatic history with a view to point out how miserably short we fell even of what might have been achieved under the conditions of diplomacy itself. We will not dilate on the double-faced character of a policy which could first, when addressing the French government, give its cordial sanction to the restoration of the Pope, and could then, when addressing the Romans, lay such stress on the fact, that the restoration of the Pope was an inevitable necessity. Nor will we insist on the mean figure which Great Britain is made to present in the transaction, expressing so strongly in words her desire that the Papacy should be restored only under such an improved system as should make its existence tolerable; and yet doing, so far as appears, not one positive act to secure this result beforehand, and taking no steps afterwards, when the Papacy had been restored, and had begun, like the seven devils in the parable, to treat its victim more horribly than ever, to protest that *that* was not the arrangement she had sanctioned, or could allow to continue. Let all that pass, and let it be supposed that the conduct pursued by our diplomatists was actually the wisest and best that could be pursued in the circumstances. Still, is it not an atrocious consideration that all this was done in secret? Here had that very crisis in European affairs arrived, for which Great Britain, as a nation, had been publicly praying in her churches for three centuries. The Papacy had been struck down—struck down spontaneously and utterly by the Italians themselves. Had St. Paul's bell been tolled on the occasion,—had the bells in all the churches in every British town, from Cornwall to Caithness, pealed forth the intelligence, “The Pope

has been bereft of his temporal sovereignty,"—had the government stated the case to the people by proclamation, and invited a response as to what course Great Britain should pursue,—had public meetings been held everywhere to frame that response, all this would have been but the natural behaviour on such an emergency of a nation professing to be the champion of Protestantism. But no! An agent of the Roman Republic drove to Downing Street in a cab, saw Lord Palmerston for a few minutes within closed doors, and came away disappointed; and Lord Palmerston wrote one or two despatches which were forwarded to the British embassy in Paris, and the tenor of which was, that her Majesty's government went entirely along with Louis Napoleon in his movement for the restoration of the Pope, although, for certain reasons stated, the co-operation could not be an open one. Several months afterwards, one or two individuals "pottering over" a parliamentary blue-book, discovered the fact, that then, there, and thus, the champion-nation of Protestantism had been a party to the restoration of the Pope.

THE NEW ROMISH DOGMA OF THE IMMACULATE CONCEPTION. By the Rev. Edward Maguire, A.M., Incumbent of Mackamore, Antrim. Belfast: W. & S. Agnew.

THIS is an admirable little work, on a subject peculiarly interesting at the present moment. Mr. Maguire is brother to the Rev. R. Maguire of Islington, with whom our readers are so well acquainted; and his work proves that he is a keen observer of passing events, and thoroughly versed in the Popish controversy. We do not know where, in the same space, so much authentic information can be obtained in regard to the new dogma of Rome, viewed in connexion with her past history and cunning policy. It is a thorough exposure, and we are rather disposed to believe, that in this instance Rome may have outwitted herself.

STUDIES FROM HISTORY. Vol. I. By Rev. W. H. Rule. London: John Mason.

MR. RULE is already well known to our readers as the author of a number of able and learned works on the Popish controversy. In the volume before us—the first of a series—he makes history of a more general kind subservient to the grand object of

enlightening the people of England in regard to present controversies. The present volume contains two lives, Richard I., illustrative of the spirit of Popery in the middle ages; and Mohammed II., illustrative of the origin, progress, and present state of the Turkish empire. Mr. Rule must have bestowed great labour in accumulating such a mass of recondite and interesting materials, and we have no doubt his future volumes will be equally valuable.

ADDRESS TO THE PROTESTANT YOUNG MEN OF EDINBURGH. By the Rev. Berkeley Addison. Edinburgh: Murray & Stuart.

THIS is an admirable address, as all who know its excellent author will be ready to believe. It points out in clear and forcible language the true scope and object of all the efforts of Popery, and makes a strong and eloquent appeal alike to Christian principle and patriotism in opposition to the machinations of the Man of Sin. Mr. Addison is about to leave Edinburgh, amidst the deep regrets of many friends and of the general community; but we have no doubt that Manchester, his new field of labour, will gain vastly by his untiring labours in the cause of Christ.

NOTES AND QUERIES ON THE ROMAN CATHOLIC CONTROVERSY; with Introductory Correspondence between a Roman Catholic Priest (the Rev. W. J. Sheehan, St. Chad's Church, Manchester) and the Author (the Rev. W. A. Darby, Christ's Church, Salford.) No. I.—Rome and the Scriptures. No. II.—The Roman Church and the Canon of Holy Scripture. Manchester: Kelly and Slater.

THESE Notes and Queries are of a very superior order, and if carried on by Mr. Darby as they have been begun, will form a production of great value. They embody a large amount of important and authentic information on all the points included in the subjects of which they treat. And this information is applied, argumentatively, to the refutation of Popish views with ability and acuteness.

In the introductory correspondence with Priest Sheehan, Mr. Darby takes occasion to mention a book which is in circulation among the Papists of Manchester, with the following title,—"The Purgatorian Society of St. Chad's, Manchester, incorporated with the parent society of the city of Dublin, under the patronage of St. John the Evangelist, founded January 1818, and approved by his Holiness Pope Pius VII., 4th June 1820. Rev. W. J. Sheehan, President." On the fly-leaf of this work there appears the following authority:—"The Purgatorian Society of St. Chad's, and the present edition (1850) of its rules, have the official approbation of the Right Rev. Dr. Browne, Vicar Apostolic of the Lancashire District." We knew that purgatorian societies have long been in operation in Ireland, but we were not aware, or had forgotten, that the Popish authorities had been bold enough to introduce them into Eng-

land. They are carried on, it seems, in Manchester, under the superintendence and with the approbation of the Bishop. Some of our readers may perhaps not know the object and plan of these purgatorian societies. They are schemes of the Popish priesthood, to take advantage of the principle of association, in order to swindle their dupes, by inducing them to pay weekly or monthly contributions, for the purpose of getting masses said for them after their death, to relieve them from purgatory. Protestants make provision in this way for sickness, old age, funeral expenses, and the support of their families. The poor dupes of the Popish priesthood are taught that the deliverance of their souls from purgatory by means of masses, which the priests will not celebrate unless they are paid for them beforehand, has a preferable claim to any of these objects, and are thus induced to contribute to purgatorian societies. The priests, by establishing and encouraging these societies, contrive to cheat their miserable flocks out of much money, and by the trick of secret or solitary masses, manage to defraud them even of what they have paid for.

CHRISTIANITY IN TURKEY. By Sir Culling Eardley, Bart. London: Partridge & Oakey.

THE object of this pamphlet is to turn public attention to the present state of the law of Turkey in regard to converted Mahometans. By that law, such persons are liable to death, and Mr. Rule mentions a case* of a Turkish convert who was put to death for this reason, in 1853. It is surely high time that something were done to terminate a state of things so monstrous, and the present seems a most favourable opportunity.

* Studies from History, p. 125.

ORIGIN OF POPES AND CARDINALS. 7

THE gift of the ministry is one of the greatest gifts which Christ has bestowed upon a sinful world. It is in reference to this that the Psalmist, predicting the ascension of Christ, thus loftily speaks of its blessed results:—"Thou hast ascended up on high, thou hast led captivity captive, thou hast received *gifts for men*, even for the rebellious, that God the Lord might dwell among them." (Eph. iv. 8-11.) The Church of Rome, at its first planting, had the divinely-bestowed gift of a scriptural ministry and government; and then "its faith was spoken of throughout the whole world;" its works of righteousness were both rich and abundant. But in an evil hour the Babylonian element was admitted into its ministry.

If there be any who imagine that there is some occult and mysterious virtue in an apostolic succession that comes through the Papacy, let them seriously consider the real character of the Pope's own orders, and of those of his bishops and clergy. From the Pope downward, all can be shewn to be *now* radically Babylonian. The College of Cardinals, with the Pope at its head, is just the counterpart of the Pagan College of Pontiffs, with its "Pontifex Maximus," or Sovereign Pontiff, which had existed in Rome from the earliest times, and which is known to have been framed on the model of the grand original Council of Pontiffs at Babylon. The Pope *now* pretends to supremacy in the Church, as the successor of Peter, to whom it is alleged that our Lord exclusively committed the keys of the kingdom of heaven. But here is the important fact, that *till* the Pope had got succession of the keys of Janus and Cybele, no such claim to pre-eminence, or anything approaching to it, was ever publicly made on his part, *on the ground of his being the possessor of the keys bestowed on Peter*. Very early, indeed, did the bishops of Rome show a proud and ambitious spirit; but, for the first three centuries, their claim for superior honour was founded simply on the dignity of their See, as being that of the imperial city, the capital of the Roman world. When, however, the seat of empire was removed to the East, and Constantinople threatened to eclipse Rome, some new ground for maintaining the dignity of the Bishop of Rome must be sought. That new ground was found when, in 378, the Pope got possession of the keys that were the symbols of two well-known Pagan divinities at Rome. Janus bore a key,* and Cybele bore a key;† and these are the two keys that the Pope emblazons on his arms, as ensigns of his spiritual authority. How these keys came into his hands will appear in the sequel; but that they did come into his hands at the time referred to is certain. Now, bearing these keys, the thought seems to have struck him, that if he could only get it to be believed that *Peter alone* had the power of the keys, and that he was Peter's successor, then the sight of these keys would keep up the delusion, and thus, though the temporal dignity of Rome as a *city* should decay, his own dignity as the *Bishop* of Rome would be more firmly established than ever. On this policy he acted. Some time was allowed to pass away, and then, when the secret working of the mystery of iniquity had prepared the way for it, and the eyes of men had been familiarized to the Pagan keys as the badges of the Papacy, for the first time did the Pope publicly assert his pre-eminence, as founded on the keys given to Peter. In 378 did he obtain possession of the keys referred to. In 422, and not before, did he publicly lay claim to the pos-

* Ovid's *Fasti*, lib. i. v. 99.† Tooke's *Pantheon Cybele*.

session of Peter's keys.* This, surely, is a striking coincidence. Does the reader ask how it was possible that men could give credit to such a baseless assumption? The words of Scripture, in regard to this very subject, give a very solemn but satisfactory answer: "Because they received not the love of the truth, that they should be saved; for this cause God sent them strong delusion, that they should believe a lie." Few lies could be more gross; but, in course of time, it came to be widely believed; and now, as the statue of Jupiter is worshipped at Rome as the veritable image of Peter, so the keys of Cybele and Janus have for ages been devoutly believed to represent the keys of the same Apostle.

While nothing but judicial infatuation can account for the credulity of the Christians in regarding these keys as emblems of an exclusive power given by Christ to the Pope through Peter, it is not difficult to see how the Pagans would rally around the Pope the more readily when they heard him found his power on the possession of Peter's keys. The keys that the Pope bore *were* the keys of a "Peter" well-known to the Pagans, initiated in the Chaldean mysteries. That Peter the Apostle was ever bishop of Rome, has been proved again and again to be an arrant fable. That he ever even set foot in Rome, is at the best highly doubtful. But it can be shewn to be by no means doubtful that before the Christian era and downwards, there *was* a "Peter" at Rome, who occupied a very high, if not the highest place in the Pagan priesthood. The priest who explained the mysteries to the initiated, was sometimes called, by a Greek term, the Hierophant; but in Chaldee, the real language of the mysteries, his title, as pronounced without the points, was Peter, *i.e.*, "the interpreter." As the revealer of that which was hidden, nothing was more natural than that while opening up the esoteric doctrine of the mysteries, he should be decorated with the keys of the two divinities, whose mysteries he unfolded. Thus we may see how the keys of Janus and Cybele might come to be known as the keys of Peter, the "interpreter" of the mysteries. Hence, from the mere jingle of words, persons and things essentially different were confounded, and Paganism and Christianity jumbled together, that the towering ambition of a wicked priest might be gratified; and so to the blinded Christians of the apostasy, the Pope was the representative of Peter the Apostle, while to the Pagans he was only the representative of Peter the interpreter of their well-known mysteries. O what an emphasis of meaning in the scriptural expression as applied to the Papacy—"The mystery of iniquity!"†

The reader will now be prepared to understand how it is that the Pope's Grand Council of State, that assists him in the government of the Church, comes to be called the College of Cardinals. The term cardinal is derived from *cardinis*,‡ a hinge. Janus, whose key the Pope wears, was the god of hinges and doors, and was called Clavius and Patulcius, "the shutter and the opener." This had a blasphemous meaning; for he was worshipped at Rome as the grand Mediator. Whatever important business was in hand, whatever deity was to be invoked, an invocation first of all must be addressed to Janus, and without that no prayer could be heard, the "door of heaven" could not be opened. To him belonged the government of the world, and all power in heaven, in earth, and the sea, was vested in him.§ Now, in this

* For proof of the fact that this claim was *first* made in 422, see Elliott's *Horæ*, vol. iii. p. 139.

† For evidence in regard to the *title* of the interpreter of the mysteries, see Bryant's *Mythology*. Article *Mysteries*.

‡ Ovid's *Fasti*, lib. i. v. 117.

§ The genitive, of course, of *cardo*.

character, he was said to have *jus vertendi* CARDINIS,* “the power of turning the *hinge*,”—of opening the doors of heaven, or of opening or shutting the gates of peace or war upon earth. Now the Pope, when he got the key of Janus, got also the “*jus vertendi cardinis*,” “the power of turning the *hinge*,” of opening and shutting, in the blasphemous Pagan sense. This, indeed, he did not get *legally*; for at the time Paganism was legally abolished in the Western Empire. But, in the city of Rome, Paganism being strong, was connived at; and the Pope was the only one in Rome, or in the empire, who was *allowed* to bear the *badge* to which that power had been attached. Many Pagans, who saw what strides Christianity was making towards Paganism, were content to regard him as having that power: and he took pains that that opinion should spread. When, however, his power increased, when his dominion extended, and especially after he became a temporal sovereign, the key of Janus became too heavy for his single hand,—he needed some to share with him the power of the “*hinge*.” Hence his privy counsellors, his high functionaries of state, who were associated with him in the government of the Church and the world, got the now well-known title of Cardinals, *i.e.*, the priests of the “*hinge*.”

Now Janus, whose key the Pope usurped, was also Dagon. Janus and Dagon were only two different representations of the same divinity. Janus, the two-headed god, who had lived in two worlds, was Noah. Dagon, the fish-god, was the same patriarch, who had lived so long in the waters of the deluge. Now, as the Pope bears the key of Janus, so he wears the mitre of Dagon. The excavations at Nineveh have put this beyond all possibility of doubt. The Papal mitre is entirely different from the mitre of Aaron and the Jewish high-priests. That mitre was a turban. The two-horned mitre which the Pope wears, when he sits on the high altar at Rome, and receives the adoration of the cardinals, is the very mitre worn by Dagon, the fish-god of the Philistines and Babylonians. There were two ways in which Dagon was anciently represented. The one was, when he was depicted as half-man, half-fish; the upper part being entirely human, the under part ending in the tail of a fish. The other was when, to use the words of Layard, “the head of the fish formed a mitre above that of the man, while its scaly back and fan-like tail fell as a cloak behind, leaving the human limbs and feet exposed.” Of Dagon, in this form, Layard gives a representation in his last work,† and no one who examines his mitre, and compares it with the Pope’s, as given in Elliott’s *Horæ*,‡ can doubt for a moment that from that, and no other source, has the pontifical mitre been derived. The gaping jaws of the fish, surmounting the head of the man at Nineveh, are the exact counterpart of the horns of the Pope’s mitre at Rome.

Into the other orders of the Papal Church I cannot now enter. But I have said enough, and more than enough, to show how loud is the call for every Christian to exert himself to wipe away the foul blot from this land of upholding such a system. While I write we are being more and more involved in the guilt of supporting it. Oh! shall it be said that this great nation that Heaven has so highly exalted, that owes everything to its Protestantism, shall, through the treachery of some of its sons, and the supineness of others, neglect the day of its visitation, and cast away its glorious privileges? No. Let the cry ring throughout the land, “*Delenda est Carthago*. Maynooth must be abolished, and all support withdrawn from the Man of Sin.”—*British Messenger*.

* *Fasti*, *ibid.*, v. 20.

† Layard, p. 343.

‡ Elliott, vol. iii. p. 163.

MARY'S ADVICES TO HER WORSHIPPERS.

THE Papists are still exulting in the Pope's recent "dogmatical definition of the Immaculate Conception of the most blessed Virgin Mary," and seem to be running to an extraordinary excess of riot in the foolish and extravagant blasphemies which they have been putting forth upon the subject. Mariolatry seems now to be fully established and most zealously cultivated as the only religion of the Church of Rome. Bishop Gillis has published a Pastoral Charge upon the subject, which is a very poor affair both in respect to erudition and to eloquence, though it puts forth great pretensions to both. A prefatory notice tells us of "the universal joy" with which this decision was received, and informs us, that when the Bishop delivered this charge at St. Mary's on Christmas day, "the Church was ornamented with banners and devices in allusion to it," and "an instrumental band reinforced the usual choir." This was no doubt very gratifying to Mary, and the charge itself exhibited about as much folly as the circumstances that accompanied its delivery, the Koran being appealed to in the absence of all scriptural evidence, in support of the Immaculate Conception. This outpouring of extravagant and offensive folly in regard to the mother of our Lord, has recalled to our remembrance a curious book published nearly two centuries ago, entitled "Wholesome Advices from the Blessed Virgin to her indiscreet worshippers." It was published originally at Ghent in 1673, and soon attracted considerable notice. Being published anonymously, it was ascribed at first to Papists of the very highest celebrity, even to Bossuet and Nicole; but it was afterwards ascertained to have been written by a German Papist of rank and influence of the name of Widenfelt. It was translated into English, and published at London in 1687. It professes to be written in the name of Mary, and is directed to the object of discouraging and exposing the extravagances of the worship which many Papists were in the habit of paying to her. She is represented as speaking in accordance with the views and practices of the more reasonable and moderate Papists, and rebuking the folly and extravagance of her more devout and zealous worshippers. The work furnishes, incidentally, evidence that the various practices condemned in it were then common among Papists. And this evidence is confirmed, and at the same time the boasted unity of the Church of Rome is exposed, by the fact, that a famous Jesuit of the name of Crasset wrote a reply to this work, in which he strenuously defended the offensive notions and practices which it represented Mary as condemning. As these notions and practices are now more common than ever among Papists, it may not be unseasonable to reproduce what the more reasonable Romanists of former times thought would be Mary's own views of the worship that was paid to her:—

ADVICE I.

To those who persuade themselves that though they live sinful lives, yet they may be assured of their salvation, if they do but perform some devotion to the blessed Virgin.

Praise out of the mouth of a sinner is not acceptable: (Eccl. 15.) And my beloved dwells not in that heart that is a slave to sin. (Wisd. 1.) It is great madness in those therefore who persevere in a wicked life, to think that the love they bear me will do them any good: those who do not please God, please not me; and it is my desire that those who pretend to admire and love my graces, should imitate my virtues.

It is true that I am the refuge of sinners; but do not deceive yourselves, I am not of impenitents. If you love me, do that which I most desire: (Deut. 6.) Love the Lord your God with all your heart, with all your soul, and with all your strength. (Luke 10, 27.)

II.

To those who blindly believe everything that is told them of the revelations, apparitions, or prerogatives of the Virgin, and so put a false confidence in her, that with greater license they may live wicked lives.

Believe not every spirit, but try the spirits whether they are of God. (1 John iv. 1.) Be not so easy to believe for a truth, everything that is writ and said concerning apparitions or revelations, which are pretended from me, nor those powers and advantages which they say I have received and am endowed with : Do not you be like those who turn away their ears from the truth, and give heed unto fables. (2 Tim. iv. 4.)

You will deceive yourselves with a false trust, if you hope, that because you are my devotees, I can save you from hell, and make satisfaction for you, or that for your dry devotion, I can defend you when you come to be judged.

III.

To those who believe themselves in the number of the predestinate, if they have any devotion to the Virgin ; and who endeavour very little to love God, provided they have but any kind thoughts, or give any sign of their devotion to her.

There is no such thing as true love, without the love of him that made me : Do not fancy to yourselves, that though you have not this love, yet you are predestinated and chosen by God, because you have some honour for me ; I would have you know that it is charity, or the love of God, that distinguishes the children of God from those of the devil, and that those who are predestinated by God, are so, because they are conformable to the image of his Son. (August. Tract. 5 in 1 John, Hom. 8, Gat. 5.)

Know also, that none but they who have crucified the flesh and the evil desires thereof, belong to Jesus Christ ; therefore it is certain, that those who have not crucified the flesh, but fulfil the desires thereof, are not the disciples of Jesus Christ, and by consequence have no relation to me, whatever respect they bear me, or whatever service they do me.

IV.

To those who neglect repentance, because they fancy God has not a heart to damn any who have but an outward shew of zeal for the blessed Virgin.

There is none has any privilege to save an impenitent sinner from the eternal flames ; without repentance all your devotion will never obtain your pardon : (Luke xiii.) Believe it for a great truth, that without repentance you shall all be damned, without any regard whether you are of my devotees or no.

They speak very false who say, I have ever delivered any sinner who was not truly penitent : and it will avail a man nothing to his salvation to have used my name in some prayers, or that he bears any mark of devotion to me, or that he is of an order or society instituted in honour to me.

Suffer not yourselves to be abused by the devil, who under pretence of this shew of piety exterior, because it is easy and pleasing, often betrays sinners into a fatal security, which makes them neglect the mortification of their lusts, and delay their repentance and a holy life, making them presume solely upon the mercy of God and my prayers, as if these would never fail.

Far be it from me to defend these false worshippers at the day of judgment ; I shall rather be the first to accuse them, and demand vengeance for the wrong they do me in thinking and saying, That I am the patroness and advocatess of their injustice and impious lives, and that I protect impenitent sinners.

Let them not think that I have any compassion, or shed any tears for those whom my Son condemns : (Prov. i.) His will is in all things the rule of mine ; I will all he wills : So that it is impossible that I should not approve of the judgment which he pronounces against them, much rather I shall laugh with him, and shall at the hour of their death mock at them, who have leaned upon a reed, and fondly believed that this slight devotion, without a thorough conversion of heart, would be able to save them. To these it will be that this Sovereign Judge shall with great justice say, They have forsaken me the fountain of living water, and have hewed them out cisterns, broken cisterns, that can hold no water. (Jer. ii. 13.)

V.

To those who think that though they have no love for God, yet they may be saved by supplicating our Lady.

My Son has told you, That not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father which is in heaven. (Matt. vii. 21.) Can you believe now, that you shall prevail sooner in supplicating me, Our Lady, our Lady ? No ; and may it please God to take such thoughts from you, and to pardon you for thinking that I have either more power, or more mercy than Jesus Christ.

Believe rather, that though one could speak with the tongue of men and angels, he is become but as sounding brass, or a tinkling cymbal, (1 Cor. xiii. 1,) which only beats upon the ears and never touches the heart, if he has not charity or the love of God. Be ye very well assured then, that whatever praises you bestow upon me, if it were even in the choir of angels, and whatever prayers you direct to me, if you love not God, I shall never look upon you, but esteem you as if you had never been.

(To be continued.)



POPE ADRIAN IV., THE ONLY ENGLISH POPE.

AMONG the English residing in Rome there was talk, some time ago, of erecting a monument to Pope Adrian IV., the only Englishman who ever wore the tiara. This Pope died in the year 1159. There is an old Edinburgh anecdote, that at one of the prolonged social sittings in which the citizens of the northern capital were wont to indulge, the secretary of the Antiquarian Society suddenly burst into a flood of tears, and sobbed out to his astounded friends, in explanation of the startling irruption of woe, "I have just recollected that on this day two hundred years, Queen Mary, of lovely memory, was beheaded." Adrian has been quiet in his tomb for seven centuries, when the fit of reverence seizes his admirers. It is somewhat of the latest, but the monument may be a handsome monument, nevertheless. Meanwhile, as the subscription list goes its rounds, some of the more curious among our countrymen have even disturbed the dust on the mighty tomes of Muratori's Annals, to learn what manner of man he was to whom this panlo-post-future honour is to be paid.

The uncanonical and worldly name of Adrian was Nicolas Breakspeare. Langley, in Herts, was the place of his birth. When Nicolas was very young, his father abandoned his family, and entered as a monk into the monastery of St. Albans. These were the days when the loud bruit of the Crusades was making all Europe to ring again, and wandering pilgrims brought to the gates of every castle and monastery thrilling tales of portents and miracles; of victories gained over mighty soldans, and of golden realms that lie towards the rising sun. Listening to such talk, the boy might learn that the world is wide, and has brilliant prizes for the enterprising and the bold. Time passed, and the youth sought to enter the monastery. But the Abbot Richard, it seems, refused him, knowing him, perhaps, a little too well. The young man, thereupon, forsook St. Albans, and set out on a wandering life, which would have formed a curious chapter, giving us quaint glimpses of the middle ages, had such a chronicler as Brother Jocelyn of St. Edmunds, so picturesquely introduced to the modern public by Thomas Carlyle, penned it for us. How he lived, and what adventures he met with, no clerk has recorded. But he made his way to Paris, and contrived to become a student in her schools. Persistent power of will he probably did not lack, and so he appears to have toiled resolutely to acquire such wretched learning as the age had to give him. As at St. Albans he dived out of sight to re-appear at Paris, so at Paris he again dives out of sight to re-appear as a brother in a monastery in that southern region of France where the impetuous Rhone cleaves its way among volcanic hills. Here he made great progress in literature, and distinguished himself by his devotion and strict observance of the monastic discipline. In short, like a large-headed northern, he gradually edged his way from the lowest room up to the highest, and, in course of time, the foreigner was Abbot. In this capacity, his administration was so strenuous and efficient, that he was able to rebuild the convent. But the monks, who probably preferred King Log to King Stork, soon disliked him cordially. They got up a charge of crime against him, and accused him to the Pope, before whom he had to appear in his own defence. The Pope seems to have taken skilful measure of his man. He cleared him of the charge, and detained him at Rome, that he might be serviceable to the Church in a higher sphere, and in a short time created him a cardinal. Cardinal Breakspeare

was sent into Norway and Denmark as Apostolical Legate, in 1148, and won great reputation by the able and dexterous discharge of his functions there. They say that he greatly enlarged the borders of the Church in these northern regions. He was received with great distinction on his return to Rome. Soon after, the Pope died. The conclave had its customary incubation, and the result was that our Nicolas was unanimously elected to the Papal chair; whereupon he took the name of Adrian IV. Abbot Robert of St. Albans, who reigned in the stead of that abbot by whom the lad Nicolas was refused admission into the monastery, went to Rome to congratulate him on his elevation. The Pope remembered old times, joked about his rejection, and bestowed on St. Albans divers immunities and presents. But he did not find his throne a bed of roses, any more than poor puzzled Pio Nono. John of Salisbury, the chronicler, a countryman and old friend, paid him a visit, and to him he complained heavily of the uneasiness of his station, assuring him that all the former hardships of his life were mere amusements to the misfortunes of the popedom; that St. Peter's chair was the most uneasy seat in the world; and that his crown seemed to be clapped burning upon his head. In those days the Romans were in the habit of using great liberties with their Popes. One Pope was mobbed at the bridge of St. Angelo, and with difficulty escaped amid volleys of stones and arrows. A fierce baron, Cencio Frangipani, broke into an assembly of the Pope and cardinals, seized the Pope by the throat, dragged him by the hair, kicked him with his spurs, and kept him a prisoner for some time. Another Pope was struck on the temple with a stone, as he ascended to the Capitol at the head of soldiers to expel his own rebellious subjects, and expired in a few days. There were no French bayonets in Rome in the twelfth century. The Pope, though wielding an authority which was terrible in foreign countries, was often in a state of siege among the citizens of his own capital. Adrian curbed them with an iron hand, but his reign was so short that his burning crown had not time to cool. He died in five years from his accession. A slight and singular accident is said to have caused his death: "As he was drinking," says quaint Thomas Fuller, "he was choked with a fly, which, in the large territory of St. Peter, had no place but his throat to get into; but since a fly stopped his breath, fear shall stop my mouth, not to make uncharitable conclusions from such casualties."

No Pope, with the exception of Hildebrand himself, sustained the arrogant pretensions of the Papacy more energetically than Adrian the Englishman. It was he who issued the "bull" in virtue of which the English invaded and subdued Ireland. Henry II., seeing the weak and divided state of that island, had marked it for a prey, and petitioned Adrian for leave to take possession. "We," says the Pope, "being willing to assist you in this pious and laudable design, and consenting to your petition, do grant you full liberty to make a descent upon that island. . . . And we command the people of that country to receive and acknowledge you as their sovereign lord; provided the rights of the churches be inviolably preserved, and the Peter-pence [a rate of a penny a-year for each house as an acknowledgment to St. Peter] duly paid. For, indeed, it is certain that all the lands, which are enlightened by Christ, the Sun of Righteousness, and have embraced the doctrines of Christianity, are unquestionably St. Peter's right, and belong to the jurisdiction of the holy Roman Church." This is the little horn with the "mouth that spake very great things, whose look was more stout than his fellows!"

Arnold of Brescia was the Ugo Bassi, or Gavazzi of the twelfth century. Like them, he belonged to a monastic order, and like them he possessed a fervid eloquence which stirred his countrymen like a trumpet call. Protected by the nobles and people of Rome, his eloquence thundered over the seven hills in the service of freedom. He attacked the riches and profligacy of the priesthood, high and low. He denounced the exercise of feudal rights, and temporal jurisdiction by bishops and abbots, and demanded the complete severance of the ecclesiastical and secular power. He boldly maintained that the sword and sceptre belong to the civil magistrate, branded the usurpation of the Pope, and denied the right of the clergy to anything more than tithes and the voluntary offerings of the faithful. For more than ten years, comprising the reigns of two Popes, he was almost master of Rome. Counselling by him, the Romans had revived the consuls, the senate, the equestrian order, the tribunes of the people. Organizing liberty under its ancient forms, they endeavoured to shake off altogether the temporal dominion of the Pope. With this formidable champion of freedom Adrian had to deal. Two of his predecessors had trembled in the Vatican, or wandered as exiles in the adjacent cities, borne down before the ascendancy of the popular leader. But the stern Englishman grappled with him and destroyed him. Some riot had taken place in the streets, and a cardinal was hurt. The Pope instantly cast an excommunication and interdict on the city. The superstitious people were filled with dread, and abjectly consented to the banishment of Arnold as the price of their absolution. But this did not satisfy the vengeance of Adrian. Arnold, after his expulsion from Rome, had been protected by one of the powerful feudal nobles of Italy. The Emperor of Germany had come to be crowned by the Pope. He had come at the head of a powerful army, and he sought a favour at the Pope's hands. Adrian stipulated for the seizure of Arnold. The Emperor seized some of the relatives of his protector, and used such threats to them as soon extorted the surrender of the eloquent patriot. Without trial, or any other formality, the Pope had him burnt alive, and his ashes cast into the Tiber, lest the people should collect and venerate them as the relics of a martyr. This savage energy extinguished the rising flame of Roman liberty. Such result came of Abbot Richard's refusing tonsure and frock to the boy Breakspeare.

From the reign of Charlemagne, the emperors of Germany, though ruling but a fragment of the ancient Roman empire, claimed to be the successors of the Roman emperors. The Germanic diet elected the sovereign; who, however, was king only, and not emperor, till he was crowned by the Pope. Once in his life, therefore, each German monarch passed the Alps to wait upon the head of the Roman Church, and to receive from his hands the imperial crown. This crowning of the emperors was the very trump-card in the hands of the Popes, and they rarely failed to play it with Papal skill. They could give or withhold the imperial diadem, and so they had little more to do than name the gratification they required. It was in this way that Adrian obtained from the Emperor, Frederick Barbarossa (Redbeard), the seizure of Arnold. By the same means he extorted from him the homage of the stirrup. Holding the stirrup was an act of homage whereby a vassal owned feudal subjection to his lord. It was a prodigious object with the Popes to obtain this homage from the emperors. The proudest prince on earth did not feel himself disgraced by subjection to the haughty priest, whose feet were kissed and whose stirrup was held by the successors of Charlemagne. Frederick of the red beard yielded this homage to Adrian in Viterbo. Passing up a mean

and dirty by-street in that town, you come into a small, unpaved square, shut in on two sides by squalid houses. The cathedral forms a third side, and on the remaining side rises a vast, gaunt, waste-looking building, called the *Sala dei Conclavi*. Here, on four several occasions, the conclave sat for the election of a Pope. Once, the conclave sat here three and thirty months, without being able to come to a choice. The country was getting into confusion; the people of Viterbo grew impatient, rose in a mob, scaled the walls, and tore the roof from the hall where the conclave was sitting. The light being let in upon it in this original manner, the sacred college speedily came to a decision. At the foot of the stairs leading up to this hall of the conclaves, Frederick knelt and held the stirrup as Pope Adrian mounted his mule. The Imperial and Papal court folk were mustered in their most gallant show; and the cathedral square of Viterbo, mean and paltry as it looks to-day, has been the very seventh heaven of human pride. The homage of the stirrup is the subject of one of our illustrations in the present Number.

Such was the career of the only Englishman that ever sat in the Papal chair. Over such heights did the path of the ragged boy of St. Albans lead him. The idolater, when making his idol, "chooseth a tree that will not rot." Alas for the living idol, who, "as God sitteth in the temple of God, shewing himself that he is God;" that there is no known method of communicating this property of his graven counterpart to him!

THE MASS MARKET.

THE traffic in masses is inconceivably open and gross in all parts of Italy. The price varies according to the demand. In Genoa there is a regular public market, often attended by a throng of priests, who accomplish here the sale of their wares. If business is not very brisk, they push it like other traders, "Any masses, Sir? very cheap." Some priests act as brokers. They will undertake to get a lot of masses said for so much; and then realize a considerable profit by getting the masses performed at a lower rate by poor priests, especially those from the country. The author of *Lorenzo Benoni* says that most ludicrous scenes often occur in the Genoa mass market. He was witness to the following:—

"A livery-servant, sent by his master, from Albaro, a large village at a few miles' distance, was bargaining with a priest for a mass to be celebrated at the said place. The servant had been authorized to bid as much as three francs; but it was Sunday, the weather was bad, and there were but few priests at leisure. The merchandise was looking up.

"I won't stir for less than five francs," says the priest, turning away as if to break off the conference.

"Five francs! That is unconscionable," returned the servant; "why, one might get a *Novena** for that!"

"Well, then, get your *Novena*, but you shall not have a mass."

"The priest crossed the street, and entered a liquor shop.

"Boy, a glass of brandy!" said he to the lad behind the counter.

"The servant, who followed close at the priest's heels, turned pale. If the priest should break his fast, farewell to all hope of a mass.

"I'll give four francs, though I am sure I shall be scolded."

"Five francs! that's my first and last word,"—raising the glass to his lips, "you may take it or leave it as you please."

"He was just on the point of swallowing the contents, when the servant stopped his hand, saying,

"You drive a very hard bargain; however, you shall have the five francs;" and so it was settled."

* A religious service performed nine days running—as saleable an article as the mass.

Speaking of fasting, they seem to manage that matter much better in Spain. It was long a disputed point in that kingdom, whether chocolate, which a Spaniard loves as a Briton does his tea, or a Frenchman his coffee, does or does not break fast theologically. But the question was set at rest by the learned Jesuit Escobar, who decided that *liquidum non rumpit jejunium*, a liquid does not break fast. The chocolate is made just liquid enough, says Ford, in his *Gatherings from Spain*, to come within the benefit of clergy, that is, a spoon will almost stand up in it. Thus, in Spain, a man may eat his breakfast without breaking his fast. This is ingenious, but a trifle compared to the other exploits of that logic which can explain away every moral obligation under heaven; which can prove perjury meritorious, and murder an act of holiness.

THOROUGH PROTESTANTS.

"If therefore thine eye be single, thy whole body shall be full of light."—MATT. VI. 23.

WE trust we shall be forgiven if, in the first number of a Protestant Journal, we venture, in all honesty, plainly—and without circumlocution—to state what we consider to be the one great want of Protestantism at this moment in Great Britain. There are indeed many wants; but all the many are minor ones compared to the want of *thoroughness*, or, in the words of our blessed Lord, of "singleness." We have armies of half-and-half Protestants, with scores of double or treble-minded leaders; but we have yet to hear in the present day of ever so small a party of public men (we speak not of individuals) who make—we will not say the laws of the Gospel, but the moral laws of nature, written by God in the hearts of all men, their first, and always their first, rule of action; of men who know of no domestic or political necessity that can stop them in the pathway of moral and religious duty. We have yet to discover an outstanding body of public men who will put God before their party; who will stand up, in Parliament and out of it, for God's truth and for man's just rights and truest interests, though it cut them off from their party, their family, or their friends. It is not energy, intellect, eloquence, or wealth, that we must look for, but a band of whole-hearted men, men undividedly and altogether upon the side of right against wrong—of truth against its counterfeit; upon the side of nation, family, and individual, against the despotism of blasphemous imposture and brute force.

This is our great want: and it is a fearful want. But there is One above can supply it. And with firm hope in Him, that when he sees a ready will, he will open a sure way, we fling out our banner, brodered with the motto—SO GOD HELP US, AS WE ARE THOROUGH FOR HIM, HIS CAUSE, AND HIS REDEEMED.

To the Protestants, then, who, in the privacy of their families or of their hearts, are, or before God desire to be, men such as the Reformers were; who have the grace to resolve, or to desire to resolve, henceforward to stand upright, to grasp firmly, and hold fast the truth as it is in Jesus; to say with Him, Heaven and earth may pass away, but the Word I stand by shall never pass away from me, nor give place in my lips to any other, although it be the most honoured or most mighty lie of devils or men—to these, scattered thinly though they may be, unknown to each other and to us, to these we address all that we shall have to say of information, warning, counsel, or

encouragement; and from such, scattered among all ranks and professions in these three kingdoms, down to the humblest and the poorest, would we ask sympathy, from these alone would we ask even prayers for our success.

For the rest, for those Protestants who put God second, who are Protestants up to—so far—and so forth—who smoothly talk of harmonizing contradictions, who make names stand for principles, and let interests, amiabilities, or affections take precedence over duty,—for these, we only ask them, in the name of that veracity which even savages revere, *to set up for nothing else than what they are*. Let them range themselves behind whom they will; let them call themselves by the name of whomsoever they mean to follow, and wear his livery, but, at least, let them not make religion the capital they trade with, nor parade such holy names as *Protestant* and *Evangelical* for temporary and secular ends.

Year after year, and day after day, and every year and every day, under just such watch and ward, this United Kingdom is being brought more and more into what is called “harmony with the Continent;” that is, harmony with despotism and the government of the bayonet; harmony with crushed consciences and a suppressed Bible; harmony with lying miracles and a muzzled press; harmony with a mighty, blasphemous imposture, and an ubiquitous, dishumanized, and treasonous priesthood; harmony with goddess-worship, the morality of Liguori, and the charity of the Inquisition. Year after year, day after day—now with quiet footstep, now with the noise of swash-buckler troopers—the Jesuits make good the ground they win; and their great mouth-piece, the brilliant and zealous Montalembert, already boasts the British empire to be “one vast nursery” of Popery. Our Cabinets at home, our Ministers abroad, our fleets, our armies, all, all are willing or unwilling instruments of that accursed polity, of that withering Papacy, which is not only incompatible with free institutions, with social happiness, domestic virtue, and enlightened faith, but which, wherever allowed to spread, breeds personal, domestic, social, and civil degradation, makes men and nations incapable of freedom, unfit for any other rule than that of superstition and arbitrary force.

There is no doubtfulness nor uncertainty hanging about either of these two facts:—

1. Our Governments are deliberately, systematically, and perseveringly advancing the cause of Popery.

2. The cause of Popery is the cause of ignorance, superstition, social degradation, and arbitrary power.

We are persuaded that this policy of British Cabinets is neither according to the will of the people, nor of their Sovereign. We believe that nothing but the petty ambitions, which disorganize what they pretend to lead, enable a few infatuated men to gamble with the lives and liberties, the souls and the eternal interests, of a brave Christian Queen and people, as they gamble with their horses upon the turf.

Against these ambitions, not less than against the men who make them “cart-ropes” to sin with, we lift our voice, and are ready to exert our utmost power. The cause of the House of Brunswick, of our free constitution, of the Protestantism of this country, is the cause of God, the cause of all the nations of the earth, and of every redeemed soul; or else our Queen is an usurper, our constitution is an abomination, our religion is a blasphemous rebellion against him who claims to be sole vicar of Christ, and every Protestant within the reach of a Papal bull shall, as soon as the plot is ripened, *ipso facto*, owe his body to the fagot and his soul to destruction.—*The Rock*.

EL ALBA—THE DAWN.

A PERIODICAL OF INSTRUCTION AND RECREATION.

THIS is the title of a small Spanish publication, printed in London by C. Wood, 38, Gracechurch Street, and intended for gratuitous circulation among the Spanish-speaking population of South America and Spain, but especially the latter. It is written in a truly Christian tone, and exposes, in a popular manner, some of the glaring falsehoods and absurdities of the Romish religion, particularly in the article entitled, "Why does the Curate prohibit us from reading the Bible?" This is a conversation between a countryman and a colporteur, containing much matter for thought in a few words, the latter using for argument the simple words of Scripture. A pointed anecdote is worth extracting:—"A Romish gentleman, who was going to hear mass, met a poor Protestant peasant who came from church. 'Tell me, good man,' said he, 'as you and I both worship God sincerely, what real difference can there be between your religion and mine.' 'I see a great deal,' replied the peasant, 'because you worship the god the priest has made, and I adore the God who made the priest.'" We can give a hearty response to the following sentiment contained in the Introduction—"Such is the origin of the modest periodical we now publish, and which, with the favour of Providence, we hope to see changed to the *Dawn* of a glorious, splendid, and calm DAY."

To enable the proprietors to carry out their plan of gratuitous circulation, contributions of any sum will be gratefully received for that purpose, directed to the Editors of "El Alba," under cover, to Messrs. Strahan, Paul, & Co., Bankers, London.

THE MISCONCEPTION AS TO THE IMMACULATE CONCEPTION OF THE VIRGIN MARY;

Which, after great cavils and disputes during many centuries, by Popes and Councils, has only at last, on the 8th December 1854, been added to the Roman Creed, by a body of men calling themselves The Infallible and Unchanging Church of Him who is "The same yesterday, to-day, and for ever."

"Thou only art Holy. Thou only art the Lord. Thou only, O Christ, with the Holy Ghost, art most High in the glory of God the Father."—*Gloria in excelsis*.

Yes! only "Holy Lamb of God,"
Immaculate and pure!
True Man—of "Jesse's stem the rod;"
No equal thou'lt endure.—Isaiah.

A Virgin true thy Mother was,
Taintless—thy sacred brow!
She was conceived and born in sin,
But *sinless*—only thou.

Had she been sinless as thyself,
Whom angels high adore,
What was it in "the Virgin's womb"
That "Thou didst not *abhor*?"—Te Deum.

Alone thou'rt worthy to be called
Immaculate and pure:
Thou "Lamb of God," for man enthralled,
The Ransom full and sure.

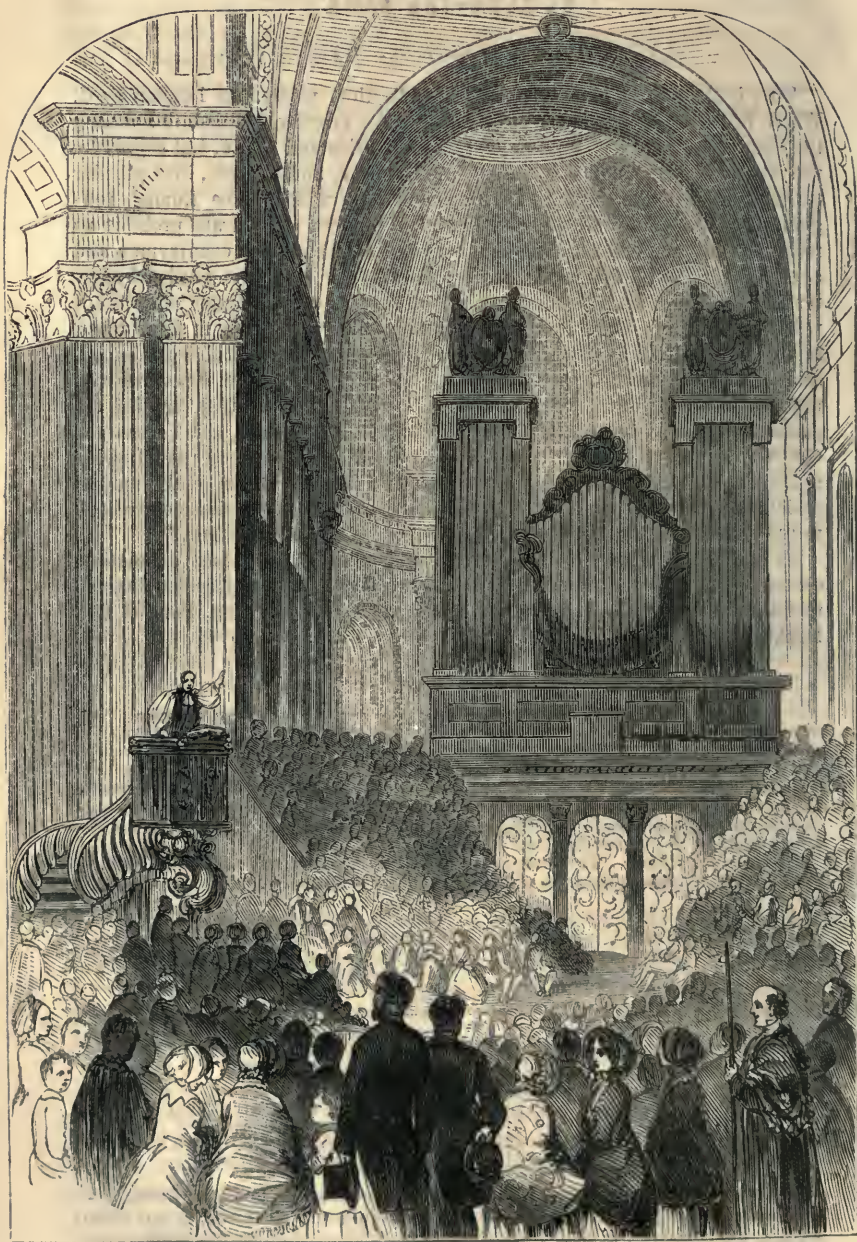
Conceived in sin is every soul,
Shapen in Adam's guilt.
For Mary's sins, as for our own,
Thy precious blood was spilt.

Conceived in perfect righteousness
And holiness wast thou:
A perfect offering once for us;
Our only Saviour now.

Away with Rome's more modern ways,
We own *this* doctrine given—
Mary, a sinner—saved by grace,
And glorified in Heaven.

Through Christ, the Crucified, the Sain—
Her Saviour and her Son,
She's saved,—and so may we attain
The same immortal Crown.

D. H.



ST. PAUL'S CATHEDRAL, LONDON.

THE MARTYRS OF SMITHFIELD.

OUR woodcut represents the scene which took place at St. Paul's on the 4th of last month, when Canon Dale, at the request of the Protestant Alliance, preached an eloquent sermon on the three hundredth anniversary of the martyrdom of John Rogers, the first who suffered at Smithfield in the days of the bloody Mary. Let us glance briefly at the previous and cotemporary history. The Reformation dawned in England in the days of Wickliff, and was greatly advanced by the proceedings of Henry VIII. But Henry VIII. was a Romanist notwithstanding, and died a Romanist as appears from the following extract from his will:—

“In the name of God and of the Glorious and Blessed Virgin our Lady St. Mary, and of all the holy company of heaven. We, Henry by the Grace of God, King of England, France, and Ireland, &c.

“We do instantly require and desire the Blessed Virgin Mary, with all the holy company of heaven, continually to pray for us while we live in this world, and in the time of passing out of the same, that we may the sooner attain everlasting life after our departure. And that there be provided, ordained, and set in the cost and charge of us or our executors, a convenient altar honourably prepared with all manner of things requisite, for daily Masses to be said there perpetually while the world shall endure. And we will and charge our executors, to move the poor people that shall have our alms to pray heartily unto God for the remission of our offences, and the wealth of our soul.

“And we will that the Dean and Canons of our Free Chapel of St. George, within our Castle of Windsor, shall have lands, &c., to the yearly value of £600, over all charges, upon these conditions, that is to say, the said Dean and Canons shall find two priests to say Masses at the said altar, to be made where we have before appointed our tomb to be made and stand.

“In witness whereof we have signed it with our hand, in our palace at Westminster, in the year of our Lord, 1546.”

He died January 28, 1547, and was succeeded by Edward VI., his only son, unlike his father in everything except his talent and firmness. He has been called the “British Josiah;” and Fuller says, “No pen passeth by him without praising him, though none praiseth him to his full deserts.”

“At his coronation the sword of State was brought to be carried before him as king of the three kingdoms. He said, ‘One is still wanting;’ and when the nobles asked his meaning, he demanded a Bible and said, ‘That book is the sword of the Spirit, and to be preferred before these swords. That ought in all right to govern us who use them for the people’s safety by God’s appointment. Without that sword we are nothing—we can do nothing—we have no power. From that we are what we are this day. From that we receive whatsoever it is that we at this present do assume. He that rules without it is not to be called God’s minister or a king. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of Divine strength.’”

He then required the Bible to be carried before him with great reverence; but he died in July 6, 1553, being still very young, and amidst universal regret. A sudden eclipse now darkened the face of England. He was succeeded by his sister Mary, a gloomy fanatic, entirely under the dominion of the priests of Rome. The Vatican rung with joy. The Pope’s legate entered England; the craven members of Parliament, with the single exception of Sir Ralph Bagnel, bowed down before the scarlet emissary, and asked the Pope’s forgiveness for the measures of Reformation adopted in previous years. Gardiner blasphemously preached from the text, “It is high time to awake out of sleep, for now is our salvation nearer,” &c.; and the fires of Smithfield were immediately kindled. It is affirmed on good authority, that at least *two hundred and eighty-eight persons*, including men of great eminence, one archbishop, and several bishops, were publicly burned in England during a very short period. The first of these was John Rogers, Prebendary and Divinity Lecturer in St. Paul’s. Rogers was a man of great energy, and had given mortal offence to the priests, and especially to Gardiner, by his faithful

preaching and stern Protestantism. His sentence was as follows, and it will give us an idea of the tender mercies of Rome:—

“In the name of God, Amen. We, Stephen, by the permission of God, bishop of Winchester, &c., &c., do find that thou hast taught, holden, and affirmed, and obstinately defended diverse errors, heresies, and damnable opinions, contrary to the doctrine and determination of the holy Church; as namely these, “That the Catholic Church of Rome is the church of antichrist; *item*, That in the sacrament of the altar there is not substantially, nor really, the natural body and blood of Christ.” We do therefore judge thee, and condemn thee, John Rogers, otherwise called Matthews, thy demerits and faults being aggravated, through thy damnable obstinacy, as guilty of most detestable heresies, and as an obstinate impenitent sinner, refusing to return to the lap and unity of the holy mother church; and that thou hast been, and art, by law, excommunicate, and do pronounce and declare thee an excommunicate person. Also we pronounce and declare thee, being an heretic, to be cast out from the Church, and left unto the judgment of the secular power, by this our sentence definitive, which we here lay upon and against thee, with sorrow of heart.”

The following is an account given by a correct historian of the martyr's death:—

“On Monday morning, the 4th of February, Mr. Rogers was awakened from a sound sleep by the keeper's wife, who warned him to make haste in preparing himself for his latter end. If it be so, said he, I need not tie my points. He was then taken before Bishop Bonner, who degraded him. Here he requested the bishop that his wife might be allowed to speak with him before he suffered. This small favour being also denied him, he added, You thus evidence the extent of your charity! The hour arrived, Rogers was brought out of Newgate, and delivered up to the sheriffs of London. One of them said, Mr. Rogers, will you revoke your abominable doctrine, and your evil opinion of the sacrament of the altar? What I have preached, said Mr. Rogers, I am ready to seal with my blood. Then thou art an heretic, said the sheriff. That will be known, said Rogers, at the last judgment. Well, said the sheriff, I will not pray for thee. But I will pray for thee, said Mr. Rogers; and so proceeded towards Smithfield, reciting the 51st Psalm; while the people, rejoicing at his steadfastness, gave thanks to God for the fortitude with which he inspired him. His wife, with ten children by her side, and one at her breast, met him by the way, being the only opportunity left of ever seeing one another in this life; and though it is difficult even to imagine anything more tender and affecting than this parting scene, this last adieu to a beloved wife, and so numerous an offspring, all in tears; he stood the shock with the feelings of a father and husband, but with the unshaken confidence of a Christian hero. When he came to the stake, having been indulged to speak only a few words, he very briefly admonished the people to hold fast the doctrines he had taught them, and for which he was now about to deliver up his body to the flames, as an evidence of his belief of their truth and infinite importance. He was again offered a pardon on condition of recanting. This he again rejected with Christian magnanimity, and suffered with the most astonishing patience, washing his hands, as it were, in the flames, and ejaculating with his last breath, Lord Jesus, receive my spirit.”

Such events made an impression in England never to be effaced, especially as Rome only wants the opportunity—certainly not the will—to renew such deeds of horror in the name of religion. Witness amongst a thousand evidences the following extract from the Catechism of the Council of Trent.

“It is not to be denied that heretics and schismatics, because they have revolted from the Church, (for they no more belong to the Church than deserters do to the army they have abandoned,)—it is not, however, to be denied that they are in the power of the Church as persons who may be called by her to judgment, punished, and doomed by anathema to damnation.”

WHY DO WE PROTEST AGAINST THE INVOCATION OF SAINTS?

(No. II.—Continued from page 208.)

IV. FOURTHLY, we protest against the Invocation of Saints,—*Because* it is very *uncertain* whether many of those thus invoked are *in Heaven* at all.

We do not here, of course, allude to the Saints of Holy Scripture, but to the subsequent and still continued accessions to the Roman calendar. For example, in the “*Litany of Saints*,” the Roman Catholic invokes, among

others, the following :—" St. Laurence, St. Fabian, St. Sebastian, St. Cosmas, St. Damian, St. Gervase, St. Protase, St. Sylvester, St. Bennet, St. Dominic, St. Francis,—all ye holy *Priests and Levites*,—all ye holy *monks* and hermits, St. Agatha, St. Lucy, St. Catharine, St. Anastasia,—all ye holy virgins (said to be eleven thousand in number !) and widows," &c., &c.

Now, who are all these that are thus invoked by Roman Catholics ? What were they during their lifetime, and where are they now ? Some of them (as for instance St. Dominic) were persecutors, who, while they lived, gave no material evidence that they were actuated by the influence of the Spirit of God. Moreover, who can with *certainly* say that "all priests, and monks, and hermits" are in Heaven ? And even if they *be* there, who will say that they ought to be invoked ? Again, what kind of claim have *all* the "*Levites*" to be thus invoked ? In a word, can Roman Catholics be assured, on the *certainly of faith*, that all these thus invoked, or even *canonized Saints*, are actually in Heaven ? This is a question worth inquiring into ; for surely to invoke a deceased person who is not in Heaven at all, is a mistake that even a Roman Catholic would not wish to be guilty of.

Nor are we wholly left without information on this topic by Roman Catholic theologians. Peter Dens, of the University of Louvain, in his *Theology*, a standard work, thus inquires :—

"Q. Is it to be believed, as of divine faith, that a *canonized* person is a *Saint* ?

"A. *It is not certain*. Sylvius in his *Controversies*, and some others, think that this matter is *not of certain faith* ; they however add, that it ought firmly to be held to."*

It is not *certain*, then, whether a canonized person be a *Saint* ; yet the Roman Catholic is "firmly to maintain" an opinion for the truth of which no *certain* evidence exists ; in fact, he is with the utmost tenacity to invoke those who may not be *Saints* at all !

We can adduce evidence to prove that persons have been for a long time invoked as *Saints*, who were afterwards adjudged as *heretics*, and thus so far from being in Heaven, must have been actually in *hell* !

Platina, an accredited Roman Catholic historian, in his "*Lives of the Popes*," affords a striking instance of this *possible* mistake in his Biography of Pope Boniface VIII. :—

"There are," he says, "those who write, that at this time Boniface ordered to be exhumed and burned the body of one Hermannus, who had for *twenty years* been worshipped as a *Saint* by the people of Ferrara ; a most diligent inquiry having been made regarding his *heresy*."†

Now, inasmuch as it is not certain whether a canonized person *be* a *Saint* at all, and as some that have actually been worshipped as *Saints* have afterwards been denounced as *heretics*, and as it is *possible* that similar instances may occur again, we are bold to inquire, What *certainly* has any Roman Catholic that these modern *Saints* are in Heaven ? Much uncertainty besets this practice of the Church of Rome. Surely "ye worship ye know not what !"

No such uncertainty enshrouds the faith of the Protestant worshipper,—*"We know what we worship,"*—we *know*, we are *assured* of the fact, that God is in Heaven, and that He is "the High and Holy One that inhabiteth eternity."—Isaiah lvii. 15.

* "*An Fide divina credendum canonizatum esse Sanctum ?*

"*R. Id non liquet*. Sylvio in suis controversiis, lib. 4, &c., variisque aliis, videtur res illa non esse fide certa ; addunt, tamen, nihilominus firmiter id esse tenendum."—Dens, ii. 138. Edn. Coyne, Dub. 1832.

† "*Sunt qui scribant, Bonifacium hoc tempore Hermannij ejusdam corpus apud Ferrarienses jam viginti annis pro sancto cultum, exhumari mandasse, ac comburi, habita de ejus hæresi quam diligentissima inquisitione.*"—*Platina in Vit. Bonif. VIII.*

V. The Fifth REASON is—*Because*, even though the “Saints” be in Heaven, yet *they cannot hear* the prayers offered to them.

Observe here the authorized teaching of the Church of Rome. The Council of Trent decrees :—

“That the clergy shall diligently instruct the faithful ; that the saints reigning with Christ offer up prayers for men to God ; that it is good and useful sufficiently to invoke them, and that if any man should say that it is a foolish thing to supplicate by voice or *mentally* those reigning in Heaven, such person holds impious sentiments, (*impiè sentire.*”) *Conc. Trid. Sess. xxv. De Invo. Sanct.*”

Thus is the Roman Catholic led to believe that not *vocal* prayer only, but also *mental* prayer—the hidden thought—the inward aspiration, unheard by mortal ear, unclothed by human sound,—is heard by the Saints in Heaven.

But how can this be ? Are the Saints omnipresent ? Are they omniscient ? Can they know the *heart* or search into the *mind* of man ? If not, how can they hear *all* prayers offered from *all* parts of the earth, and know the thoughts and desires of *all* hearts ?

This has involved the ablest Roman Catholic advocates in much difficulty. Hence they cannot tell *how* the saints hear prayer. Cardinal Bellarmine (*Lib. i. c. xx. De Sanct. Beatit.*) writes :—

“1. As to the manner in which they know our prayers, (*de modo quo cognoscunt,*) there are *four opinions* of learned men. Some say that they (the saints) know our doings, on account of their resemblance to angels, who now ascend to Heaven and again descend to us.”

This opinion, however, proves nothing to the purpose. The fact that angels go on their special errands proves not, and never can prove, that angels, and much less saints, are either omnipresent or omniscient. This mission of angels rather proves the contrary ; for, if they were omnipresent or omniscient, they need not be *sent* at all. Hence the Cardinal proceeds :—

“2. Others say that the souls of saints, by a wondrous quickness, (*mira quadam celeritate,*) are in every place, and of their own nature (*per se*) hear the prayers of suppliants.”

But neither can this mode prove their universal knowledge of our prayers ; for although by this “wondrous quickness” the saints should go from east to west with the speed of lightning ; yet they could not possibly pass from north to south *at the same time*. Grant them a power of speed beyond the flash of the swiftest lightning,—grant that they pass with the most accelerated dispatch from land to land, from clime to clime, throughout the wide world, still each can be in only *one* place at the same time. Bellarmine himself, indeed, disallows this second mode, because, as he truly says, it will not answer the purpose at all, inasmuch as speed is not sufficient, but an actual *ubiquity*. (“*vera ubiquitas*”) is required.

The Cardinal still proceeds :—

“3. Others say that the saints see in God from the beginning of their beatitude, all things which in any way appertain to them, and therefore our prayers.”

“4. Others allege that the saints do *not* see in the Word, (that is, in Christ,) our prayers from the beginning of their beatitude, but that our supplications are *revealed* to them by God when we offer them.”

These two last named opinions are directly contrary the one to the other ; yet Cardinal Bellarmine is disposed to make use of *both* ! And here he displays some disingenuousness. He says that the *third* opinion is “the more probable,” (*probabilior*) ; but that the *fourth* is “better adapted for convincing heretics,” (*magis idonea ad convincendos hæreticos.*) Thus it appears that when Roman Catholics wish to convince *themselves*, they may adopt the *third* opinion ; but when they desire to convince *us*, they are advised to adopt the *fourth*, though directly contradictory to the third. How convenient ! From contradictory propositions to prove the self-same principle !

Now what saith the Scripture on this question? How does the word of God decide between these four opinions? The testimony of the Bible is, that the departed dead know not the *heart* of man—hear not his prayers—are not acquainted with the world or worldly things, except so far as these things are specially revealed to them by God. If then the saints can know our prayers only by revelation, as we think they may, or by beholding them as “mirrored forth in the breast of Deity”—this is in itself a strong argument *against* invoking the saints at all. For if our prayers reach God *first*, what need then of this circuitous course, in having them thence forwarded to the saint, in order that he may present them back again to God? This would indeed be to reduce the great Creator to the office of a mediator between *the saint* and the sinner. But this surely cannot be, while CHRIST is so expressly declared to be the “one Mediator between God and men.” (1 Tim. ii. 5.)

That the saints in heaven hear not and know not the prayers, whether vocal or mental, proceeding from this world’s inhabitants, and that they are not in any respect concerned about terrestrial things, may be amply proved from Holy Scripture.

For example, in the Book of Job, (xiv. 20, 21,) the patient man thus speaks of the dead:—“Thou hast strengthened him for a little while, that he may pass away for ever; thou shalt change his face, and shalt send him away. Whether his children come to honour or dishonour, *he shall not understand*, but yet his flesh, *while he shall live*, shall have pain.”—*Douay Bible*.

Again, Isaiah lxiii. 16,—“For thou art our Father, though Abraham *has not known us*, and Israel hath been ignorant of us.”—*Douay Bible*.

And again, Ecclesiastes ix. 4-6,—“A living dog is better than a dead lion. For the living know that they shall die, but *the dead know nothing more*, neither have they a reward any more; for the memory of them is forgotten. Their *love* also, and their hatred, and their envy are all perished, *neither have they any part in this world, and in anything that is done, under the sun*.”—*Douay Bible*.

But again, in the days of King Josiah, when Judah corrupted his way before the Lord, we find that Josiah the king “did that which was right in the sight of the Lord.” God looking upon the wickedness of the people, determined to destroy that evil generation, but gave a promise to Josiah, saying, “I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, *that thine eyes may not see all the evil*, which I will bring upon this place.”—2 Kings xxii. 20; (4 Kings, *Douay Bible*.)

Thus is it proved, that the eyes of the saints cannot see,—their ears cannot hear,—their minds cannot know the things of earth. All are by a gracious Providence withheld from observation.

So likewise with regard to prayer. None can know it, none can hear it, but God only. Prayer proceeds from the heart. Prayer is well and aptly described by our Poet:—

“Prayer is the soul’s sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

“Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.”

It matters not how vocal, or to what degree, even though it were to reach the battlements of heaven; still it is not *prayer*, unless it comes from the *heart*. Who then can hear it, but one who knows the heart? and to One only

are *all hearts* opened, as Solomon, in that magnificent scene, the dedication of the Temple, said :—" For thou, even thou only, knowest the hearts of all the children of men."—1 Kings viii. 39 ; (3 Kings, *Douay Bible*.)

Roman Catholics, however, by way of proof that the saints hear our prayers, adduce the expression of our Lord—" Likewise there is joy in the presence of the angels of God over one sinner that repenteth." (Luke xv. 10.)

We accordingly refer to the fifteenth chapter of St. Luke, and propose to examine this quotation in its context.—And firstly, (verses 4-7)—A man possesses an hundred sheep, and loses one of them. He seeks the lost one, finds it, places it on his shoulder, and returns to his fold rejoicing. Does he find, on his return, that his friends and neighbours, by any natural instinct or peculiar gift of knowledge, have become aware of his success? Not so ! But when he comes home, he *calls* his friends together, and *tells* them, and *then* they rejoice with him, because of the recovery of the sheep which was lost ; and " I say unto you," saith Christ, "*even so* there is joy in heaven over one *sinner* that repenteth."—Again, (verses 8-10,) a woman loses a piece of silver ; she searches for it, finds it, and rejoices, and *calling* her friends together, she *tells* them, and they rejoice with her. They are made acquainted with her success, not by any instinct or intuition, but because the woman *called* them and *told* them of her good fortune ; and "*even so* there is joy in heaven."—And again, (verses 11-32,) when the prodigal son returned from his wo and his wretchedness in a strange and famine-stricken land, his father rejoices over his " lost one" found again, and in order that others may be made partakers of his joy, " he *calls together* his friends and neighbours," and *tells* them that " the lost is found—the dead is made alive again." *Then* they rejoice with him, and "*even so* there is joy in heaven."

These are " parables" figuring forth " better things." Thus is it we are taught that, when a sinner repents and returns to his sonship and allegiance, God, who is " our Father," announces the glad tidings to the inhabitants of heaven, and they rejoice together. He calls his Cherubim and his Seraphim. He summons to his joyful message all the hosts of heaven. He *tells* them of the sinner saved, and the dead in trespasses and in sins quickened and made alive again ; whereupon archangels tune their harps, and " angels chant the solemn lay," and the whole heavens rejoice with the " great Shepherd of the sheep."

God is the *only* hearer of prayer. Elijah proved this on Mount Carmel, when the prophets and priests of the false god sung the " Litany of Baal" from morning till noon, and from noon till the time of the evening sacrifice—saying, " O Baal, *hear* us ;" but " there was neither voice, nor any to answer, nor any that regarded," &c.—(1 Kings xviii. 29,) (3 Kings, *Douay Bible*.) Then the Prophet of the Lord came near and said,—"*Hear* me, O Lord, *hear* me !—*Then* the fire of the Lord fell," &c. The Prophet's prayer was heard, for God heareth prayer.

Can the " Litany of saints" meet with better success ? We must surely say that in this respect also, " There is neither voice, nor any to answer, nor any that regardeth." Surely we must thankfully take up the language—the experience of the Royal Psalmist—" O thou that *hearest prayer*, unto *THEE* shall all flesh come." (Psalm lxx. 2.)

Yet even though the saints *could* hear our prayers, still they could not answer or help in time of need. Mark the final farewell of the Prophet Elijah to his servant and successor, Elisha,—"*And* it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, *before*

I be taken away from thee."—(2 Kings ii. 9,) (4 Kings, *Douay Bible*.) Why this *conditional* promise? Why not ask *after* his departure? Simply because then the Prophet would be beyond the power to hear—beyond the power to grant. Therefore he said, "Ask *before* I be taken away from thee." Is not this a lesson specially intended for Roman Catholics, proving that however holy or honourable a saint may be on earth, yet such an one is by no means to be invoked *after* death?

"Hear thou in *heaven*, thy dwelling place, and when thou hearest, forgive!" (1 Kings viii. 30.)

(*To be continued in our next.*)

THE MARTYR'S PRAYER.

"WILLIAM HUNTER, a London apprentice, nineteen years of age, was burned at Brentwood, Essex, March 1555." When brought to the place of martyrdom he knelt down and repeated Psalm 51st. When interrupted and again tempted to recant, he calmly rose, and leaning against the stake prayed earnestly, "SON OF GOD, shine UPON ME!" Immediately the sun, which had been much obscured, shone out of a dark cloud full in his face, "whereat the people wondered!"—*Fox's Martyrs*.

THE fearful hour of agony draws nigh,—
The bitter, fiery pathway must be trod;
Unless the Martyr will the Faith deny,
Adore the Idol, and forsake his God.
Hunger and thirst already he has known,
He has endured the dungeon's chilling gloom,
Has braved the taunt, the sneer, the angry frown,
Yet may he quail before that burning tomb!—
The great Accuser hath affirmed of old,
"All that he hath a man will give for life,"
What though he has despised their proffered gold,
How will he quit him in the deadly strife?
Thou Arch Deceiver! canst thou count the throng
That stand before the throne of the Most High,
Mingling their voices in the angelic song,
Waving the Martyr's palm of victory?
These loved not their lives unto the death,
But at the feet of Jesus laid them down;
They proved thee liar with their parting breath;
Thy rage but won for them a brighter crown.

Calmly he knelt upon the broomwood pile,
Gathered from glades his boyish feet had trod;
And there was poured into his soul the while
Strength to leave all—bear all things for his
God.

Dark was the valley he must shortly tread,
Dark were the faces clustered round him there,
And o'er the heavens a gloomy veil was spread,
As if the powers of darkness ruled the air.

'Twas then arose that earnest, pleading cry,
"O Lord, thou Son of God, upon me shine,"
And straightway, through that dark and clouded sky,
Was poured a flood of radiance divine!
Ah! as the golden beams of heavenly light
Streamed on that upturned face, so worn and pale,
Perchance there was revealed unto his sight
Glimpses of glorious things within the veil,—
Of the bright city, lighted by the beams
Of the unsetting Sun of righteousness,
And his dear Lord, beyond Death's swelling streams,
"Waiting His ransomed child to own and bless."

And thus he passed away, but may his love,
His faith, his constancy, his prayer be mine;
When in life's darkest hours I look above,
Dear Saviour, thus upon my spirit shine.
And shine upon my country, mighty Lord,
Scatter the gathering clouds that o'er her spread.
Oh! take not from her that life-giving Word,
For which her noble host of Martyrs bled.
Oft hath she echoed with glad songs of praise,
As to her sons their greyhaired fathers told
Of many noble works wrought in *their* days,
And earlier still, in the dim times of old,
Remember not our mighty sins, we pray,
But for *thine honour*, still thy people spare;
Spare us, good Lord, let not the heathen say,
"Where is thy God, thou favoured England!
where?"

THE SCOTTISH REFORMATION SOCIETY.

THE Annual Meeting of this Society was held on the 13th ultimo, at Edinburgh. The meeting was crowded and enthusiastic. The Rev. Canon Stowell and the Rev. Mr. Bardsley, from Manchester, attended as a deputation, and spoke with great eloquence. Mr. Stowell's speeches, in particular, were as usual singularly effective. The report of the Society for the past year was most gratifying, indicating a great amount of work accomplished by the indefatigable Secretary, Dr. Dill, with the most gratifying results in the formation of active branches, whilst the revenue for the year was upwards of £1200. The Hon. Arthur Kinnaird, M.P. for Perth, has consented to become President of the Society; whilst a large number of eminent men from the various districts of Scotland, and of all evangelical denominations, have consented to act as Vice-Presidents. We trust that this Society will continue to receive increasing pecuniary support and a special Divine blessing.



BOSSUET ATTEMPTING TO FORCE MADAME GUYON TO ABANDON HER PRINCIPLES.*

THERE is one striking peculiarity of the Church of Rome, viz., that her adherents profess to venerate pretended saints, and yet always persecute real ones. The "Life of Madame Guyon," which we commend to the study of our readers, is a striking confirmation of this general view. With some peculiarities in her opinions, we believe that she was thoroughly in earnest about her salvation, and in the main rested on the great and only foundation. Besides, a mind which could so powerfully impress the great Fenelon must have been one of no ordinary power. And yet she was subjected to the most unrelenting persecution, simply on account of her evangelical opinions, and immured in a dungeon. We cannot go at present into the whole of this sad and interesting narrative, but the following anecdote brings out the general point with sufficient distinctness. The extract which we give will explain itself; but we may only remark, that Bossuet, who attempted to extort from Madame Guyon a recantation of her evangelical opinions, has not only been always regarded with the greatest veneration in the Romish Church, but that veneration was even extended to his mouldering remains when lately disinterred and exposed to the gaze of the so-called "faithful" in France. It is interesting to discover how true principles, even in a defenceless woman, will triumph over the greatest pressure of worldly or ecclesiastical power.

* "Life and Religious Opinions and Experience of Madame De La Mothe Guyon," &c., by Thomas C. Upham. London: Sampson Low, Son, & Co.

"From the middle of January to the last of February, she was sick. After her recovery Bossuet came one day to the convent, and shewed to her a Pastoral Ordinance and Letter (the same undoubtedly which is usually prefixed to his work, entitled, Instructions on Prayer,) in which he had noticed and condemned some of the prevalent religious errors, as he considered them.

"He asked her to add her signature to the letter, accompanied by certain statements which would involve the idea that she had fallen into the very errors named in it. To this she very naturally objected. She said, however, that she would add at the bottom of his pastoral letter whatever she could properly place there. She accordingly wrote a few words, expressive probably of her desire and intention to know and to teach the truth only, and of her readiness to submit to the decisions of the Church, and added her name. Bossuet, taking up the paper, said it was very well, with the exception that she did not say, as she ought to have done, that she was a heretic ;—adding, that it was his desire and expectation, that she would acknowledge herself guilty of all the errors condemned in the Pastoral Letter.

"*'I am quite certain, Sir,'* replied Madame Guyon, *'that you say this merely to try my feelings. I came into your diocese and placed myself under your care, in order that you might the more readily and fully ascertain my character and life. Is it possible that a prelate will so abuse the good faith thus reposed in him, as to try to compel me to do things which my conscience requires me not to do? I hoped to find in you a FATHER; and I trust that I shall not be deceived.'*

"*'I am a father,'* said Bossuet ; *'but I am a father of the Church. But, in short, it is not a question of words. It is not a thing to be talked about, but to be done. All I can say is, if you do not sign what I require, I will come with witnesses; and, after having admonished you before them, I will inform the Church of you, and we will cut you off as we are directed in the gospel.'*

"*'Then,'* said Madame Guyon, *'I can appeal to God alone as the witness of my sincerity. I have nothing farther to say. I am ready to suffer for Him. And I hope He will grant me the favour to let me do nothing against my conscience. I say this, I hope, without departing from the respect I owe to you as a bishop.'*

"Bossuet, finding her resolute, then proposed, that she should admit and declare, that there were errors in the Latin work of La Combe on inward experience. This also she refused; and he turned and went away in anger.

"The nuns of St. Mary stood by, and beheld this interview with great interest, and with some degree of astonishment. The Prioress remarked to Madame Guyon, that her too great mildness emboldened the bishop to treat her in that rough manner; adding, that his mind was of such a cast, that he was apt to be violent with those who were meek and quiet, but more gentle with those who were courageous and firm of purpose."

POPERY THE SOCIAL CURSE OF IRELAND.

THE EFFECT OF A PRIEST'S DENUNCIATION.

THE slightest glance at the social state of Ireland must convince all who are not willfully blind, that whatever other evils she labours under, the great master curse of the land is Popery. Compare comfortable Ulster with poor Connaught,—the ignorant and ragged Romanists everywhere with the industrious, intelligent, and thriving Protestants, and the result appears in the light of a demonstration. But the way in which the result is brought about, the palpable connexion between the cause and effect is almost as easily comprehended, and it is of such a nature as to defy permanent improvement, so long as Popery is paramount in any district. The experience of the whole world proves this. We refer not merely to the systematic ignorance in which Rome steeps her victims for her own sordid purposes, and to her canonization of rags, in the case of her pretended saints—we refer to her innumerable holidays, which throw the whole population idle during a large portion of the year, and thus at once violate the law of God, which says, "Six days shalt thou labour,"—foster indolence, and make social improvement all but impossible. This matter is at present being put to the test. A number of Scotch and English farmers have gone over to settle in Ireland, and there cannot be a doubt that if permitted they will do much towards developing the vast capabilities of that rich country. But it is equally certain, that the

greatest obstacle in their way is found to be the priesthood, and the preposterous and sinful arrangements of the Popish Church. Take an instance:—A farmer from Perthshire goes over and settles in the county of Kildare. No sooner does he propose to continue his work on one of the multitudinous holidays of the Popish Church, than he is denounced by the priest from the altar. Of course, if the people do not work, he cannot pay them—his land is neglected—he cannot expect to reap crops without labour; and thus his interest and theirs are destroyed, poverty, physical barrenness, and all their concomitant evils spring up, and are the necessary consequences of a system which makes void the law of God for the sake of its own absurd traditions. It is the height of folly, therefore, in statesmen to demand with vague and wondering incredulity, how religious opinion can have any possible connexion with any physical results? The connexion must be obvious to a child. Opinions like those referred to, carried out to such practical results as we have indicated, have, and must have, the most disastrous results, and must, in the nature of things, make Popery the mother of beggars, as well as of abominations. A friend of ours was fortunately present at the aforesaid denunciation, and therefore we can describe it. He went on a week day to the Popish chapel, not knowing what was about to occur. The place was densely filled, and might contain about a thousand. He took his stand in the gallery, and after witnessing the usual mummeries of Popish idolatry, the priest proceeded to denounce from the altar the Scotch farmers of the neighbourhood, who dared to ask their men to work on a Romish holiday. We have been furnished with an ample outline of the priest's inflammatory address, from which we make the following extracts:—

“Expressing regret at the restrictions imposed on them—as to a public demonstration—by the laws of England, he remarked, that where Roman Catholic liberty prevailed, this festival would be celebrated in the streets and squares of the cities, and proclaimed as with the voice of a trumpet on the hill tops and on the mountain sides. Passing from this and some other subjects of minor importance, he went on to say, that there were certain Scotch gentlemen-farmers (if gentlemen they could be called) who had come over to Ireland and settled down among them, some of whom he should like well enough to see prospering. These men, and they are now rather numerous, with a few liberal exceptions, made no scruple of working in the fields on all their holidays, and if they only worked themselves he should have no objections; but as they were attempting to force poor Irish labourers to do the same, he felt compelled to raise his voice against them. These so-called Protestants boast of their principles of toleration and liberty of conscience, each and all of them, from the orthodox Episcopalian down to the low, mean, shabby Presbyterian. But we know from the history of their sires, that the Scotch Presbyterians were once persecuted by the English Episcopalians, and they, proud of their noble resistance, vaunt of the liberty of conscience they have secured for themselves. Yet, in the days of their comforts, these men came over here to oppress the poor Irish Catholic, and deprive him of the days of rest which were designed to refresh his toil-worn body. No doubt they will say they don't believe in these holidays; what do they care for them? There is no proof for them in the Bible; we only keep Sunday. All very well, said the priest; but let me tell you, no Catholic can be allowed to do any servile work, habitual husbandry labour, on these days. Sundays and holidays must be kept alike. Works of necessity—such as securing crops in harvest, burning lime-pits, &c., when the thing would be destroyed if left over—are alone permitted. And I must also tell you, that these Sundays—or Sabbaths, as they are called—which Protestants pretend to find in the Holy Scriptures and in reason, have no foundation, no authority whatever, except the authority of the Church. It is merely part and parcel of what John Knox took with him when he ran away with our creed. Now, what would the Scotch think if we should go and work on Sunday? Would they not call us unchristian and ungodly? Yes, they would. But do you know how these Scotchmen keep their Sunday? If you go to a Scotch town on Sunday, you'll find everything so dull and gloomy—no joy or gladness there! Let any one but whistle in the streets, and a policeman will be at him, and carry him off to the police barracks in an instant. The people go about with long faces, so sedate, sombre, melancholy, and hypocritical, and put on such an elongated snout—(the priest extending his arm and smiling in derision, while the people sneered furiously in return)—that's their outside. But look at the inside. The public-houses are filled with drunkards, and the houses of bad fame crowded with vagabonds. (Prolonged laughter.) That's the way

they keep their Sundays ; and there are two or three gentlemen present who have heard it from the mouths of some of these Scotchmen themselves. No marvel, then, that such men do not respect our holidays. Yet these are the men who make a boast of their toleration, their liberty of conscience, their freedom of opinion ; these are the employers who very consistently would oblige Catholics to work for them on holidays, and threaten to dismiss them if they do not. Do Catholics treat them so ? Who ever heard of a Catholic dismissing a Protestant for working on holidays ? No, never. The priest then referred to some placards that had been posted throughout the town, in which, he said, a certain so-called reverend gentleman—but gentleman he certainly was not, for no gentleman would insult his neighbour—argues, that if the lawyer receive his fee, and the merchant and shopman do business on holidays, why may not poor labourers do the same ? Such is the big, hairbrained, logical reasoner's argument. The priest went on to say, that, were there no law to prevent them, Protestants would work on Sundays as well as holidays ; and in America, where there is no such law, the great majority of them do work. Before concluding, he said he would address two classes of persons—the employers and the workers. Remarking how it would be for the interest of the employers themselves not to urge Catholics to work—for no one who was not conscientious to his religion and his God could be conscientious to his employer—he stated that there were among the Scotchmen many ignorant, low, mean, illiberal, squeezing, unenlightened, narrow-minded bigots—for ignorance is the mother of bigotry—who seemed to rejoice in trampling on their rights and holidays. And there was one man, the farmer of the Q—, out there, who sent down orders last night to his workmen, that if they did not work he would dismiss them from his service. Now, it is not in every case you will find such necessity to work as there was in the case of one of these men. The poor man could not but work to support a starving wife and eight children. He then placed in a ridiculous view ' the meanness of the fellow ' in taking hold of the poor man's necessity. As to the workers, he knew all who worked in the parish, and all who were working that day ; but there should be no more working. They might tell him, ' as they did, that their masters would dismiss them ; but, he continued, ' the time is coming to make a stand. Next holiday must decide. Let every one stand out ; and if all stand out, what can they do ? Let them dismiss you, and try to find another in your place ; and if any one does supply the place, I'll take care of him. I'll do my part, never fear.' In closing, he said, ' He was not out of humour, but he was not very well pleased.' "

Our authority—a most respectable Scotchman—who had never before listened to a priestly denunciation, adds,—

" The whole tone and tenor of the discourse was much more demonstrative of the real presence of the devil than of the meek and lowly Jesus, whom he professed that he had a little before swallowed bodily."

The important fact, however, remains behind. *That very evening one of these farmers had two excellent iron ploughs smashed to pieces ; and to prove how discriminating the poor superstitious creatures were, a sowing-machine that had not been used on the Popish holiday, was left untouched. It is well that no lives were taken.*

It is high time that altar denunciations, which lead to the destruction of life or property, were punished in the most peremptory way by the civil magistrate. Whenever any damage results in immediate connexion with an altar denunciation, the guilt and the punishment should at once be affixed to the priest. This would probably bring the reverend offenders to their senses, and abate the nuisance. Instead of this, however, the Government encourages this system, and trains the priests at the public expense.

EFFIGY BURNING.

To the Editor of the Bulwark.

DEAR SIR,—On December 30, I wrote to the Editor of the *Catholic Standard*, and asked a question. I have waited a fortnight, and he is silent. I therefore presume he cannot verify his statement.

I addressed him thus :—" Sir, I have read in your paper, page 8, of this day, December 30, the following words :—" We all know that the Virgin Mary

was burnt in effigy by the mob, 1850.' Be so obliging as to answer me in your next impression this question :—' In what part of England or Scotland did this dishonour to the mother of Jesus take place?' Your words, *we all know*, embolden me to ask this question. I am, Sir, yours,—R. A. TAYLOR."

By the silence of the Editor of the *Catholic Standard*, I judge that the above assertion of his is one of the *pivæ fraudes* of Rome's Creedsmen, made indeed, from a good intention. Alphonsus Liguori* teaches it is lawful to lie and write such things. The Ave Maria Company are taught to believe that the Protestants are blasphemers, odious heretics, apostates, and infidels.

For "strategic reasons" (as Menschikoff expresses himself) the *Catholic Standard* is a wholesale libeller of the masses of Protestants in Great Britain. All manner of evil the editor of that paper speaks against us Protestants,—but falsely, that is our comfort, not caring what he speaks, nor whereof he affirms,—so that he may promote the cause of the Vatican Pontiff, whose power is founded on lies and maintained by lies.

The effigy-burnings of the "Pontifex Maximus" of Rome, and of his eminent "factotum," Nicholas Wiseman, only as men of straw, certainly took place. The effigy declared by the editor, "known by all" to be the Virgin Mary, "we all know" was no other than the Scarlet Babylonish Harlot. Although the latter is not much like Helen in other respects, she is like Helen in being "teterrima belli causa," in this realm of Great Britain. England was once called the *Pope's ass*, for bearing his intolerable exactions, but has thrown off the old man of the seven hills. As God sent Nebuchadnezzar against Tyre, Alexander against Asia, and Atila against Rome, so he will put into the hearts of many to hate the whore, and to make her desolate and naked. "They shall eat her flesh, and burn her with fire," (Rev. xvii. 16.) May the sincere but unenlightened Latins hear that voice from heaven, (Rev. xviii. 4,) "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—I remain, dear Sir, yours very faithfully,

ROBERT ASKWITH TAYLOR.

BRISTOL, January 18, 1855.

PROTESTANT CHARITY.

To the Editor of the Bulwark.

SOUTHGATE, MIDDLESEX, Dec. 14, 1854.

SIR,—As a reader and subscriber to your excellent work the *Bulwark*, it has occurred to me that the enclosed valuable letter would be deserving of insertion in your pages. It is a portion of a letter from Old Humphrey to my dear father. It turned up a few days ago, in looking over some letters. Perhaps you could give it insertion in the next Number, if you think that it will be proper so to do. Dear Old Humphrey, I regret to say, *died last month at Hastings*,—there is an account of "his last hours" in the *Christian Spectator* for November 15, published by the Religious Tract Society. Although we regret his loss to society, *and we cannot but do so*, yet his writings will continue to instruct the minds of many, in leading them to the ROCK OF AGES, on which he confidently rested all his hopes to time and eternity.—I am, my dear sir, yours faithfully,

RICHARD SHEPHERD.

"August 16, 1843.

"MY GOOD FRIEND,— * * * My inquiries arose out of the following circumstances : I

* Moral Theology, lib. ii. cap. 3.

had written an off-hand *Old Humphrey paper* on 'the places' where Martyrs have suffered, which paper excited sufficient interest to produce the *express desire* that I would throw together a small book about the size of 'Grandfather Gregory.' It may be that on some fine summer's day I may attempt something more impressive in appearance on the same subject. In the meantime, I have used your kindly supplied and very excellent paragraph. I will here copy a few lines from my *Old Humphrey paper*, that you may see how well we agree on the subject of *POPERY*. 'I know that Christian charity is urgent in its demands, and that it will not abate a jot or tittle of its requirements, however much opposed to our inclinations.'

"It requires the full and free forgiveness of our bitterest enemies, and it is at our peril that we refuse acquiescence in the demand. Thus spake the righteous Lord of heaven and earth, 'Forgive, or thou shalt never be forgiven!' 'If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses,' Matt. vi. 14, 15. Not once, nor twice, nor seven times, are we to forgive, but 'seventy times seven.' The terms, however, on which this forgiveness is to be awarded are stated. The offence must be REPENTED OF. 'If thy brother trespass against thee, rebuke him, and, if he repent, forgive him,' Luke xvii. 3. But has *Popery* repented the shedding of the blood of the Martyrs, and has it given evidence of that repentance in word or deed? Is not the SAME CREED held as heretofore, and the same intolerant principles avowed? True it is that we have no Gardiners nor Bonners exercising their ungodly bigotry and rancorous inhumanity, and that we have no Smithfield and Oldham fagots, and flames polluting earth and heaven with the unhalloed incense of human sacrifice; but what warrant is there that this will always be the case?

"Will you smile at an old man's fears, and talk garrulously about 'the march of intellect?' Will you tell him that *Popery* has changed its character, and that cruelty has become obsolete? If you know your own hearts, you will be less confident in this matter. Good men have been destroyed by Papists, on the charge of 'relapsing into heresy.' Is there no such thing as Papists relapsing into cruelty? Do you not know that unsanctified human nature remains the same? Have we not read in holy writ, that the dog will return to his vomit, and the sow to her wallowing in the mire? When the scotched snake recovers, does it not use its poisoned fangs? When the wounded panther survives, does he not once more spring at his prey? Why, then, may not *Popery* in power do what it has done in former times?

"It may be that recent proceedings or the cruel sufferings of martyrs, and the unrighteousness of their oppressions, have excited me too much with abhorrence and indignation, but unless my judgment be strongly perverted, I am justified in my present emotions, and I hold it not inconsistent with Christian charity to give utterance to the opinion, that so long as there is the remotest *probability*, I had almost said *possibility*, of a return of these murderous martyrdoms, these ruffian-minded atrocities, it is a duty to keep them alive in our remembrance, and to hand them down from generation to generation, even to the end of the world.

"I think to these sentiments you will subscribe, and I know you have forbearance enough to pardon the portion of egotism which has mingled with their avowal.

"I love to think as good men think. Oh! there is something noble, exalted, heavenly, in loving what is lovely, and pure, and good, and holy, and waging an eternal warfare against hatred, and bitterness, and cruelty, and oppression, and sin of all kinds. *We are never so strong as when defending a good cause.*—Your much obliged friend,

G. M."

TRACTARIANISM.

It is most gratifying to observe that the zealous efforts of Mr. Westerton have been crowned with success; and that the Hon. and Rev. Mr. Liddell is to be deprived of his Romish "altar," whilst a "decent table" is to be set up instead thereof. This victory ought to be followed up with energy in all Tractarian churches, and should convince the timid that the true course with such Romanizers is to go boldly forward in the path of duty.

SARDINIA.

THE Pope has fulminated a threatening against the king of Sardinia in consequence of his wise interference with the monasteries and nunneries. It will be interesting to mark the issue of the struggle; but it surely proclaims to us the duty of arresting the nuisance of monastic institutions in time.

THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY, HISTORICALLY REVIEWED. By the Rev. Robert Maguire, B.A. London: Seeley, Jackson, & Halliday.

A VERY able and seasonable treatise, containing ample and authentic information on a subject of peculiar interest at this present moment.

ARMSTRONG'S REPLY TO WISEMAN'S PASTORAL LETTER ON THE IMMACULATE CONCEPTION. London: Wertheim & Macintosh.

A VERY pungent and characteristic pamphlet, exposing without mercy the pomp, self-importance, ignorance, and heresy of the Romish emissary.

ROMAN CATHOLIC DIRECTORIES FOR 1855. England: Burns & Lambert, London. Scotland: Marsh & Beattie, Edinburgh.

THESE documents are very instructive, and still indicate untiring efforts on the part of Rome, and considerable success. No fewer than about *fifty* new Popish chapels are announced as having been brought into various stages of progress in Britain since last Almanac was issued. *Twelve* clergymen, whose names are given, are said to have left the Church of England, and gone over to Rome during the same period, with a considerable number of laity more or less distinguished. This is the true Papal "aggression," and unless all this can be arrested, the ultimate triumph of Rome is a mere question of time. As we anticipated, the Duchess of Hamilton is being made a powerful instrument in advancing Popery in the west of Scotland. We only wish that all the startling facts of these Almanacs were laid before our sleepy Protestants, in order to convince them that the ground is being quietly cut away from beneath their feet, and that efforts made by and by may be too late.

WHAT DOES POPERY WANT HERE? By the Rev. Robert Maguire, B.A., Islington. Fourth thousand. London: Seeley, Jackson, & Halliday.

THIS is a new issue, with large additions of Mr. Maguire's excellent tract on the real object of Rome in England. These tracts sell for a penny each, and are most suitable for distribution.

THE REV. MR. M'CORRY'S LETTER EXPOSED, &c. By John R. Wise. Perth: Dewar & Son.

WE referred in our former Number at some length to the letter of the priest of Perth, in reference to the Solicitor-General's (now Lord Ardmillan) speech at a Bible Society Meeting. We are glad to see that it has been thoroughly exposed on the spot by Mr. Wise, who seems well qualified to discharge that duty. His pamphlets indicate very considerable ability. The following curious exposure will give an idea of his style:—

"Mr. M'Corry has been a copyist—a servile copyist. He has not had the wit or invention to find out any for himself, but has borrowed, without the slightest acknowledgment, *per fas atque nefas*, from others; the consequence is, that they are all old acquaintances; but before I commence I'll give you a specimen of Mr. M'Corry's audacious plagiarisms:—

REV. MR. M'CORRY.

"The Protestant Bishop, Tunstal, counted two thousand errors in the first English translation; and Broughton, another English divine, says that the English translation of the Bible is so corrupt as to send *millions* into eternal flames."—Page 15.

REV. S. KEENAN.

"The Protestant Bishop, Tunstal, counted two thousand errors in the first English translation; and Dr. Broughton says the English Bible is so corrupt as to send *thousands* into eternal flames."—*Controversial Catechism*, second edition, page 40.

"What shall be said of this? First, the statement is palmed off as Mr. M'Corry's own! Is this fair to Mr. Keenan? Secondly, the substitution of millions for thousands! Is this fair to Dr. Broughton? say rather is this not gross deception?"

THE PROTESTANT'S ARMORY.

BY THE REV. CANON STOWELL, M.A.

It is my earnest wish to aid and to arm our Protestant Operatives, and more especially that most valuable class, our Protestant Watchmen, for their righteous warfare with Popery. After some reflection on the best method of giving increased effect to this wish, it has appeared to me that nothing would be more suitable than the attempt to furnish them with a few plain, pointed *Questions*, with which to ply the Romanists with whom they come into contact, and whose conversion to the Truth they seek. The wisdom and policy of our friends is *to question*, not *to submit to be questioned*; and they should always stipulate, that at the least, where they *answer* one question, they should be allowed to *ask* another. The whole stock in hand of the common class of Romish disputants—and there are few Romanists who are not ready for controversy—consists in a few commonplaces—a few crafty questions which they have been taught to wield, from their cradle, and which constitute almost the whole of their theological education. These cunning, though shallow queries—such as, “*Where was your Church before Luther?*” “*How can you prove the Bible without the Church?*”—are ever on the tongues of the whole multitude of simple Papists, from the infant scholar up to the grey-headed man. Now, it is only right that the plainest Protestant should be furnished with a few *counter questions*, simple but *sound*, puzzling but *plain*. A few of this description, first published in occasional leading articles of *The Protestant Witness*, are now republished in the shape of a Tract, for general circulation.

May Almighty God, for Christ's sake, grant His blessing to this effort in furtherance of His Truth!

QUESTIONS FOR PAPISTS.

I.—You say, “How can you prove the Bible without the Church?” We reply, how can you prove the *Church* without the *Bible*? How can you know that there is *such a thing* as a Church? How can you know *what marks* distinguish a *True Church* until you *accept* the Bible? Thus, you see, you put the bottom top, and the top bottom—the *effect* before the cause, and the *cause* before the effect.

II.—You say you call upon the Saints that the Saints may call upon Christ to hear you. But a Saint is *finite*, can only be in *one* place at a time. How, then, can the Saint *hear* you? You might as well call on the Great Mogul or the Emperor of China, to listen to your cry.

III.—You hold that your Church is infallible. Now, *where* does this infallibility dwell? In the Pope, in the Priest, or in the Council? You cannot tell. Your *Church* has never told you. Infallible as she pretends to be, she cannot *infallibly decide* where this infallibility is to be found. It is *here*, it is *there*, it is *nowhere*. What a “Will-o'-the-wisp” is this *infallibility*!!

IV.—You believe that Masses celebrated by your Priests help souls out of Purgatory. But your Priests will not celebrate them except they be *paid* for doing so. Now the rich man can leave money enough, or his relatives can furnish money enough, to get him quickly out of the flames; but as for the *poor* man, who had no money to leave, and no friends able to pay the price, his soul must agonize on in unspeakable torments, not because he was *worse*, but because he was *poorer*: not that he had less *merit*, but less *money* than

his affluent neighbour. Is this *impartial*? Can *this* be the doctrine of *that* Just God "with whom is no respect of persons," and who hath "chosen the poor of this world rich in faith, heirs of the kingdom which He hath prepared for them that love Him?"

V.—You boast that *yours* is the *old*, whilst ours is the *new*, religion. How is it, then, that *we* appeal to the *Scriptures alone* for our faith, and you to the *Fathers and to the General Council for yours*? Are our authorities or *yours* the *oldest*?

VI.—You believe that those who are cleansed from "mortal sins" by Christ, must still go through the fires of Purgatory on account of "venial sins." Monstrous absurdity! fearful blasphemy! The blood of Jesus either "*cleanseth from all sin*," or it does *not*; now if it does *not*, *where is its infinite efficacy*?—If it *does*, *what need can there be for Purgatory*? Surely if the blood of the Lamb wash away *great*, it must wash away *little* sins?

VII.—You are taught that the *intention of the Priest* is essential to the *reality* of the sacraments, and to the *efficacy* of every service. But you can never be *certain* of the Priest's intention. How, therefore, can you ever be *sure* that you have *had* a sacrament, or that all your religious ordinances have not been a *miserable mockery*?

VIII.—You hold that the Pope is the Head of the Church. But, says the Scripture, "Christ is the Head of the Church." (Ephesians v. 23.) Has, then, the Church *two heads*? Would not a body with *two heads* be a *monster*? Yes; and Scripture never speaks of Jesus as a head, but as *the* head; therefore there can be *none other*.

IX. Will you say, "we must have a *visible* head?" If so, of *what use* is that head to *you*? *You* can no more *see* the *Pope* than you can see the *Emperor of China*.

X.—You protest in your creed that you "will interpret the Holy Scriptures according to the unanimous consent of the Fathers." Now, *where* is *this* consent to be found? Have *you* got it? Has your *Church* given it? Ask your *Priest* for it. *Without it* you might as well have *no Bible*. The Bread of Life is to you a *stone* which you *cannot eat*—a *sealed book* which you *must not open*.

XI.—You maintain that the Church of Rome is "the mother and mistress of all Churches." How can this be when Christ himself commanded that the Gospel should be preached, *beginning at Jerusalem*, and it was *from Jerusalem* Apostles went to *Rome*—so that if there be a mother Church, *Jerusalem* is that Church. How, then, can your Church be at once the *mother* and the *daughter* of *Jerusalem*!! A strange mystery your Church must be!!!

XII.—You believe that, in the Sacrifice of the Mass, there is "a change of the substance of the bread and wine into the body, blood, soul and divinity, bones and sinews of Jesus Christ." Has the Lord, then, *myriads of bodies* that they can be at *one and the same time* on *myriads of Romish altars*? Can he, as *very man*, be *bodily seated at the Right Hand of the Father*, and yet *laid entire* on unnumbered altars?

XIII.—Will you say—"it is a mystery and a miracle; it is above our reason and our senses." Then we answer—It is not simply *above*, it is *against* our reason; it does not simply *surpass*, it *contradicts* our senses. *Taste* the consecrated wafer—is it not *bread*? *Feel* it—does not *touch* pronounce it *bread*? *Smell* it—does not *smelling* declare it to be *bread*? *Look* at it—*search* it—does not *sight*—do not *all your senses* assure you it is *BREAD*?

XIV.—Do you reply—"it is an invisible miracle?" Who, then, ever

heard of an *unseen* miracle? Or who ever heard of *one and the same body* being *ten thousand bodies*?

XV.—If the *substance* of the wafer be *changed* in consecration, then *poison the wafer* beforehand; tell your Priest you have done so—will he *venture to eat it*?

XVI.—You believe that your Priests sacrifice the Lord Jesus in the Sacrifice of Mass. Do they, then, sacrifice Him *living or dead*? If *dead*, where is the *reality* of the sacrifice, since there is no suffering, no shedding of blood? If *living*, are they not the *murderers* of the Lord of Glory, as were the Jews?

XVII.—You hold that the Sacrifice of the Mass is an “*unbloody*” sacrifice. How, then, can it be the same as that offered on the cross, for in that the precious *blood* of the Lamb was *shed* for sinners? Yea, and how can it be a “*propitiatory sacrifice for the remission of the sins of the living and the dead*,” since the Spirit of God hath laid it down as an universal law that “*without shedding of blood there is no remission*?”

XVIII.—If the consecrated wafer were kept long enough, would it not *decay* and become *corrupt*? But can “The Holy One of God *see corruption*?”

XIX.—You believe that the cup of the Lord is *not to be given to the laity*, but to be drunk by the ministering Priest alone. Now, the body and blood are either *both* received in the *bread*, or are they *not*: if the former—why does the Priest drink of the chalice? If the latter—why is it withheld from you?

XX.—If Indulgences, if Penances, if Almsdeeds, if Extreme Unction, can *take away sin*—what *need was there that Christ should have suffered*?

O ye that are fast bound in the fetters of Rome, *consider these things*: and God give you understanding, for Christ's sake. Amen.

ANTI-MAYNOOTH PROTESTANT COMBINATION.

THE Report of the Maynooth Commissioners is out. Like the proclamation, “The great Mogul has dined, now all the rest of the world may dine”—it may truly be said, “The Pope has seen the Report, now the British Parliament and all the rest of the world may see it.” We shall give the substance of the document in our next. Meantime it is enough to know that the Commissioners have no wish, and the Government no intention, to abolish Maynooth. But nothing hinders the Protestants of the country now from clearing the decks for decisive action. Our readers, we are sure, will be glad to hear that we are at last in a fair way to secure some definite result in our war with Rome. Laying aside generalities and abandoning those mere fitful efforts which have given such an aspect of feebleness to the Protestant struggle in past times, the assembled representatives of the Protestantism of Britain, who met in London on the 1st of March, resolved unanimously to concentrate their whole strength in the first instance on one object, and that object the withdrawal of all public support from Maynooth. The wisdom of this resolution will, we trust, appear self-evident to all thinking men. In our war with Russia, we after all must begin somewhere—we go to the Baltic, we go to the Crimea—and do not waste our strength on mere generalities. And as was remarked in the Conference, even in the smaller warfare which man maintains against the fowls of heaven—that affair, small as it is, to be conducted scientifically and with success, is found to consist after all in first selecting a single covey, and then picking off bird after bird until the

whole are brought down. It is precisely so in our moral warfare. It may seem a very magnificent thing to proclaim universal war against Rome, and to meet her steady and systematic aggressions—her point by point attacks, by mere loud and tumultuous ebullitions of vague and general denunciation. But the experience of twenty years has demonstrated that such a mode of defence implies an immense amount of effort, and simply ends in smoke. The cunning managers for Rome laugh at the folly of such a mode of resistance, if, in truth, they have not found it positively advantageous. It is high time that a new course were followed, and we cannot doubt as to what that course should be. If one thing is taken steadily and determinedly at a time—if all our forces are concentrated upon that one object—if our statesmen find that nothing will for a moment divert our attention from that object until it is attained, our movement will soon gain force and momentum at every stage, and the Protestantism of Britain will acquire that triumphant position in the legislature from which it has only sunk by the disunion and infatuation of its advocates and supporters.

Another large meeting of delegates is to assemble in London on the 17th of April to arrange the course of future proceedings. Meantime a large committee is sitting in London, whilst the Protestant Alliance, the Protestant Association, and the Scottish Reformation Society, are busy at work marshalling all their troops for the approaching struggle. The present Members of Parliament are to be tested by a Bill for abolishing Maynooth, introduced for this express purpose—a Bill which we hope will secure a majority even in the present House of Commons. But, at all events, if the Protestants of the country do their duty, a great majority of the members of the next Parliament will go pledged to Protestantism generally, and on this subject in particular, however they may differ on mere political questions. In the late elections at Barnstaple, Montrose, and Stirlingshire, the spirit of the country to this effect has unmistakably appeared, and we do trust both that Christian men will be sought out as candidates, and that every candidate will be thoroughly tested at next general election on the grand question at issue. Now, that the Protestants of this country have unanimously adopted a course of policy, and one which has been so universally approved of, we trust that nothing will prevent them from carrying it out with union, determination, and energy, and, above all, in a humble reliance on the blessing of Him who only can crown their efforts with success, but who has promised to destroy the Man of Sin with the spirit of His mouth, and consume him with the brightness of His coming.

POPERY AND THE PATRIOTIC FUND.

WHENEVER money is to be distributed, Rome is always singularly alert. Mr. Roussel, indeed, in one of his excellent tracts, has called Popery “the religion of money.” The following minute will indicate with what fatal success she has lately been grasping at public funds:—

“SCOTTISH REFORMATION SOCIETY.

“A numerous meeting of the Acting Committee of this Society was held in their Rooms, 6, York Place, on Thursday last, when, *inter alia*, their attention was directed to the following announcement in the public prints, in reference to the Patriotic Fund:—

“The London Journals are requested by the Royal Commission of the Patriotic Fund to state that, although the circular of the Honorary Secretaries to the Local Committees of the Patriotic Fund pointed out national schools for the orphans, this was only as an example; and the orphans of Roman Catholics and Dissenters may, of course, be placed in their own schools, and will be paid for by the Committee upon the same scale as the other children are to be paid for.”

"So far as can be gathered from the Romish Journals, the meaning of this announcement is, that the Commissioners have agreed to commit the care of the orphans of Popish soldiers to nuns and Romish ecclesiastics in the schools attached to their conventual and other institutions, and to leave them to be entirely managed and educated by these emissaries of Rome, and that thus in effect a large portion of the Fund of upwards of £800,000 at the disposal of the Commissioners will go to the support of such institutions. The Committee were unanimously of opinion, that such a transference of the responsibility of the Commissioners to Romish priests, as well as such an appropriation of a Fund mainly contributed by Protestants, was entirely at variance with the intentions of the donors, and would result, if permitted, in a vast increase of Romish institutions and influence at the public expense. The matter must, however, rest with the subscribers, but the Committee reckoned it their duty to call immediate public attention to the subject, and ordered a copy of this minute to be inserted in some of the leading public journals.

(Signed) D. T. K. DRUMMOND, Chairman."

We trust the subscribers will not rest until this fatal resolution is rescinded.

EFFIGY BURNING.

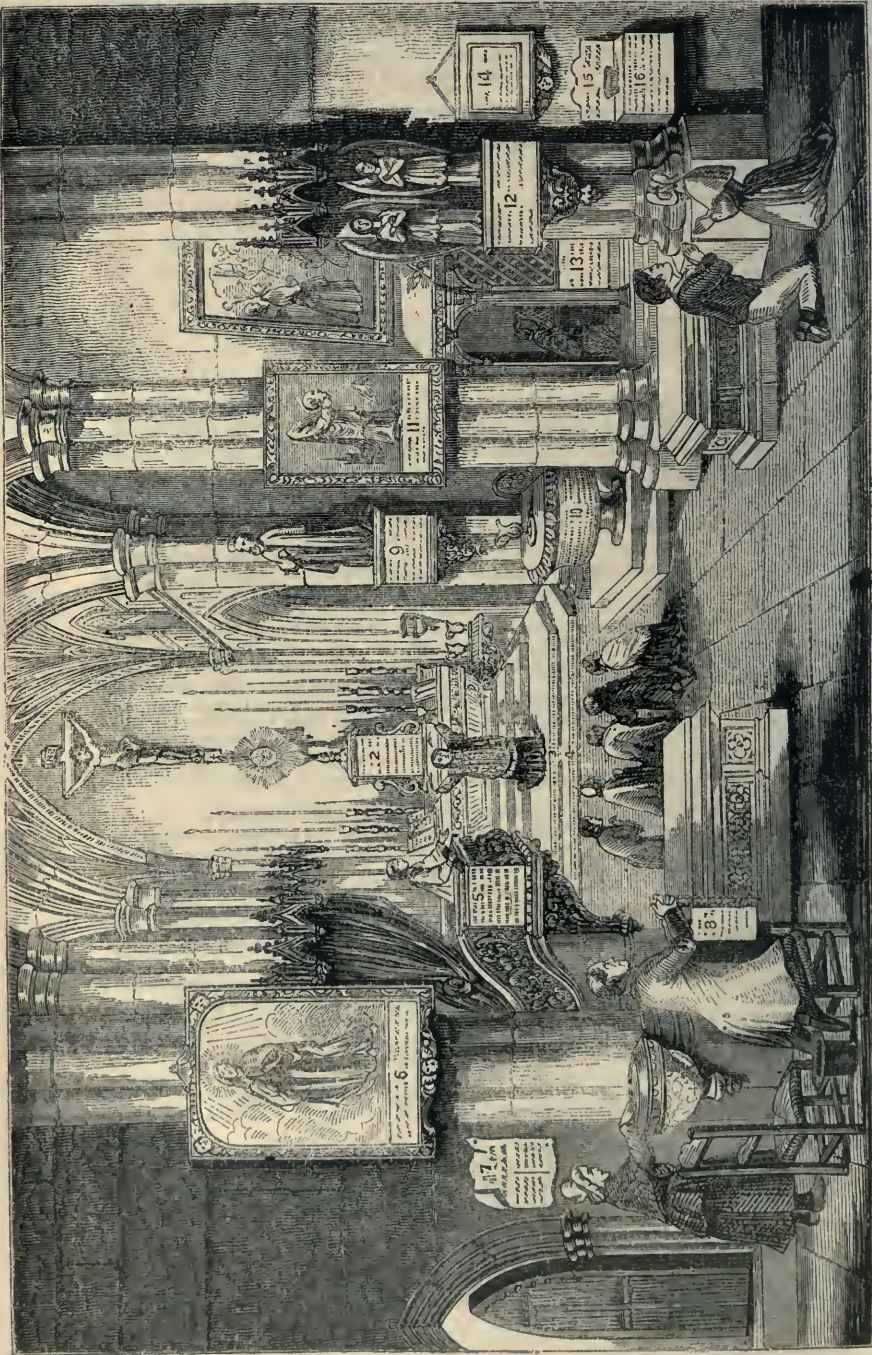
THE following letter is from Captain H. Young of Bedford, well known for his able exposure of Mr. Chisholm Anstey, and of the "farewell letter" of H. W. Wilberforce, M.A., who apostatized to Rome, and is understood to be now editor of the *Catholic Standard*. It throws some curious light on the letter of the Rev. R. A. Taylor of Bristol, which appeared in our last Number. Such earnest and able Protestants as Captain Young are of great value:—

"BEDFORD, 12th March 1855.

"SIR,—In your Number for this month is an article with the above heading, in which your correspondent, 'Robert Askwith Taylor,' quotes from the *Catholic Standard* the following words, 'We all know that the Virgin Mary was burnt in effigy by the mob, 1850.' Perhaps you will find room in your next for some further remarks upon this subject. In a letter written to me by H. W. Wilberforce, (March 1851,) occurs the following passage, 'All over England the mob have been lighting fires, and so far from being checked, these "popular demonstrations" have been extolled by the Protestant clergy of all denominations, by all the bishops, and the Archbishop of Canterbury, and by the Government, e.g., the Home Secretary and the House of Commons. Now, what have they burned in these fires? The effigies of all those whom we most revere,—our priests, our bishops, our primate, the Pope—our earthly head; and much more than this, the blessed Virgin Mary, the mother of God and our crucified Lord Himself. Can you shew me anything like this in any Catholic country?'

"After the publication of this letter, with my reply—in the little pamphlet which I inclose—I was censured by Mr. W. for an alleged misprint in the following words, which I think will startle some of your readers,—'You have (I doubt not unintentionally) misrepresented my meaning by a misprint. In stating the public insults offered to our holy religion last year, . . . I mentioned that the mob in many places had burnt in effigy all the objects of our highest reverence, and after enumerating the earthly objects, our clergy, &c., I added, "the Blessed Virgin Mary, the mother of our God; and our crucified Lord Himself." By leaving out the stop, you have made nonsense of this sentence or worse than nonsense, for if I had called Mary the mother of our God and of our Lord, I should seem to describe Him as two persons.' That to which I did call your attention was the appalling fact, that to insult our religion the English mob, with the approbation of their temporal and spiritual rulers, had burnt in effigy not only the blessed Virgin mother of God, but also our Divine Lord and Redeemer Jesus Christ the Eternal God, hanging upon His cross for us. I am aware that this was intended to insult not Him, but our religion, and therefore I so mentioned it. Still it is an awful fact, that professed Christians should prefer to burn the effigy of their own God rather than not outrage our religion.' I need scarcely say that this is no 'misprint,' the MS. of Mr. W. has been accurately copied by the printer.

"Roman Catholics, whether perverts or born in Babylon, are not very scrupulous in their statements when the interests of their Church are concerned. Nevertheless I presume that Mr. H. W. W. has some slight foundation for his audacious charge. It is probable, though I did not see it in any public notice of such doings, that a mob of iconoclasts may have burnt publicly some idols of Romish worship, such as wooden or brazen images intended to represent Mary and the crucifixion.—So Hezekiah burnt the brazen serpent rather than let it become an object of idolatry to the Jews. Your correspondent will thus perceive that the *Catholic Standard* has only echoed, and that very feebly, the calumny of Mr. H. W. Wilberforce, when secretary to the Catholic Defence Association—now, I believe, extinct.—Yours, &c.,
H. YOUNG."



THE INTERIOR OF A POPIISH CHURCH,

OR ROME TRIED BY SCRIPTURE.

THE illustration on the opposite page represents the interior of a Popish church, with its customary furnishings of images, pictures, candles, holy water, confessional, &c. A priest is droning the Latin Mass; worshippers kneel before the altar-steps; a female figure is whispering her sins through the grating of the confessional; St. Dennis carries his head in his hands in a picture on the wall. M. Roussel of Paris, by whom the illustration was designed, has attached a text of Scripture to each of the rites and paraphernalia. The idea is extremely happy. The monstrous contradiction offered by Romish doctrine and worship to the word of God is placed before the eye. Antichrist and Antibible is written on every hand's-breadth of the Popish system.

The following texts from Scripture are introduced into the original picture, and we here introduce them with corresponding references on the woodcut:—

1. "God is a Spirit: and they that worship him must worship him in spirit and in truth."—(John iv. 24.)
2. "And then, if any man shall say to you, Lo, here is Christ; or, lo, he is there: believe him not."—(Mark xiii. 21.) "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."—(Acts iii. 21.)
- 3, 4. "Yet in the church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue."—(1 Cor. xiv. 19.)
5. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."—(Eph. ii. 8, 9.)
6. "For there is one God, and one mediator between God and men, the man Christ Jesus."—(1 Tim. ii. 5.)
7. "Whatsoever is sold in the shambles, that eat, asking no question for conscience sake."—(1 Cor. x. 25.)
8. "But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking."—(Matt. vi. 7.)
9. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth be-

- neath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—(Ex. xx. 4, 5.)
10. "The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—(1 Peter iii. 21.)
 11. "Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders."—(2 Thess. ii. 9.)
 12. "Let no man beguile you of your reward in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind."—(Col. ii. 18.)
 13. "And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?"—(Luke v. 21.)
 14. "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—(Matt. x. 8.)
 - 15, 16. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money."—(Acts viii. 20.)

WHY DO WE PROTEST AGAINST THE INVOCATION OF SAINTS?

No. III.

(Continued from page 245.)

VI. OUR SIXTH REASON is—Because the saints are not MEDIATORS.

Roman Catholics attempt to justify the invocation of saints by asserting that, while Christ Jesus is alone the Mediator of *redemption*, yet the saints may be regarded as mediators of *intercession*—or, in other words,—We ask the prayers of God's people on earth, and why not much more ask those of the saints in heaven?

This argument is instantly refuted by the expression of Elijah to Elisha, to which we have alluded in the preceding "Reason." Doubtless, the Prophet, while living, had oftentimes been solicited by his servant for favours, and doubtless he oftentimes prevailed in his intercession with God; yet, if there be any meaning in his own parting words, it is evident that no request could be made to him *after* his departure. Further comment is needless.

To ask a friend,—a brother, while living, to pray for us, is a scriptural counsel, an inspired precept. "Brethren, pray for us," and, "Pray one for another," saith St. Paul. This, then, is an apostolic injunction; but to ask the departed dead to pray for us is nowhere commanded in Holy Scripture, and as practised in the Church of Rome, is plainly *forbidden* by the word of God. To pray *for* another is a revealed duty—to pray *to* another (save to God) is a forbidden practice.

The great and manifest differences which exist between asking the prayers of those on earth, and asking the intercession of those in heaven, may, perhaps, appear all the clearer from the following contrast:—

I. The saints in heaven, to whom Roman Catholics pray, are *absent*, and distantly removed.

II. The saints in heaven, being thus absent, *cannot hear* the requests offered to them.

III. The saints who reign in heaven, and who are invoked by Roman Catholics, are invoked in the *posture*, in the *spirit*, and in the *language of prayer*.

But the people of God on earth, of whom we ask favours, are *present* with us face to face.

But the people of God on earth, being thus present face to face, *can* hear the requests presented to them.

But the people of God on earth, whose prayers are desired on our behalf are not *invoked* by us; and we do *not* use towards them either the *posture*, or the *spirit*, or the *language of prayer*.

These circumstantial diversities make all the difference. Herein the supposed parallel essentially fails; and the departed dead being neither mediators of redemption, as admitted, nor yet mediators of intercession, as proved, cannot, therefore, be mediators in *any* sense. For this reason, then, we decline to invoke them.

"There is *one* MEDIATOR between God and men, the man CHRIST JESUS," and this because "He gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.) To him it is our blessed privilege to pray. From earth we look up to heaven—

"Nor prayer is made on earth alone :
The HOLY SPIRIT pleads ;
And JESUS, on th' eternal Throne,
For sinners intercedes."

VII. SEVENTHLY; we further protest against this practice, *because* in the old dispensations there was no such invocation of the departed dead.

St. Paul enumerates a long array of holy men in the Patriarchal and Jewish times, who were "saved by faith." (Heb. xi.) But no invocation of those thus departed is mentioned by the Apostle; on the contrary, he rather exhorts *us*, following their example, to "run with patience the race that is set before us, looking unto JESUS." (Heb. xii. 1, 2.) As saith the Apostle regarding those in his own day also, "Whose faith follow, considering the end of their conversation, JESUS CHRIST, the same yesterday, and to-day, and for ever." (Heb. xiii. 7, 8.)

We nowhere find in the Old Testament Scriptures any invocation of *Abel* or *Abraham*, as we now find those holy men invoked by Roman Catholics. The office called "The Recommendation of the soul departing," found in all Roman Catholic books of devotion, enjoins, among others, the following invocations:—

“Holy *Abel*,
 “All ye choirs of the just, } Pray for him [or her.]”
 “Holy *Abraham*,

Not so, however, the Psalmist David:—“Whom have I in *heaven* but thee? and there is none upon earth that I desire beside thee.” (Ps. lxxiii. 25.—Ps. lxxii., *Douay Bible*.)

Roman Catholics, indeed, themselves admit that there is no evidence for the invocation of Saints in the *Old Testament*, because, as they allege, the departed spirits were not then in a condition to be invoked, being not in heaven, but, as they say, in *Limbo*.

Now, while we are prepared to accept this admission on the part of Romanists, we must yet object to the *reason* thus alleged. For, the people of God in olden time were *not* in this fabled “*Limbus Patrum*,” but were in heaven, in a state of blessedness and enjoyment.

For instance, “Enoch walked with God, and he was not, for God *took him*.” (Gen. v. 24.) God took Enoch to where He Himself was, that is, to heaven. See also Heb. xi. 5.

Again, it is written that “Elijah went up by a whirlwind into heaven,” 2 Kings ii. 11. (4 Kings, *Douay Bible*.) And that Elijah was not in any intermediate place of existence, but in a glorified state, appears from the scene of the transfiguration, wherein he appeared “in glory” on the mount.

In the same glory did Moses also appear, and both, doubtless, came from the same habitation. (St. Luke ix. 30, 31.)

If, then, Enoch, Moses, and Elijah, were in glory—in heaven—before the coming of Christ, surely where these were, others may have been.

The Church of Rome, however, admits that these were not *invoked* after death, and this admission is sufficient for our present purpose, which is to prove that in the old dispensations there was no invocation of the departed dead. Roman Catholics rather adduce, by way of argument, the interference of angelic influence in olden time, and hence would deduce the invocation of *angels* under the old dispensations.

To this end the Roman Catholic lays hold on every passage wherein the appearance of an angel is mentioned in the *Old Testament*, and endeavours to establish thereon his peculiar doctrine. Now, many of these angelic appearances involve no more than a mere recognition or ordinary salutation, and which were either heard or seen by the respective parties, they being face to face. But nowhere do we find an instance of the invocation or worship of an angel in the *Old Testament Scriptures*. We shall, however, pursue this investigation, and thereby, perhaps, discover who the “angel” is, who is so frequently spoken of in the records of the ancient dispensations.

For example, an angel appeared to Hagar in the wilderness. (Gen. xvi. 7.) “Who this angel was is evident from ver. 13,—“And she called the name of the *Lord* that spake unto her, Thon God seest me.” This angel, then, was the Divine Word, assuming mortal shape, as He often did before the Incarnation. The same appeared to Abraham, as recorded in Gen. xvii. 1, &c.; and xviii. 1-3.

Dr. Milner (Letter xxxiii.) boldly asserts as follows:—“That it is lawful and profitable to invoke the prayers of the angels, is plain from Jacob’s *asking* and *obtaining* the angel’s blessing, with whom he had mystically wrestled. (Gen. xxxii. 26.)”

Now, herein Dr. Milner is wrong; this angel that wrestled with and blessed Jacob, (Gen. xxxii. 24,) was none other than the *Lord*, for we find

that "Jacob called the name of the place PENIEL: for I have seen *God* face to face." (Ver. 30.)

The Prophet Hosea gives an inspired comment on this appearance to Jacob, and proves how false and untrue is Dr. Milner's argument. The Prophet thus writes:—"And he [Jacob] prevailed over the angel and was strengthened: he wept and made supplication to him: he found him in Bethel, and there he spoke with us. *Even the Lord, the God of hosts, the Lord is his memorial.*" (Hos. xii. 4, 5—*Douay Bible*.)

This passage of the prophecies of Hosea is often garbled by Roman Catholics, who quote the former part and carefully omit the latter. Indeed, a young lady, a Nun in Walthamstowe Convent, adduced it in a recent correspondence with a young person lately reclaimed from the Church of Rome, and thus quoted the passage,—"*And he prevailed over the angel and was strengthened: he wept and made supplication to him.*" Here the quotation stopped! How unworthy is such an expedient as this, and how important that Protestants should be able to detect such misquotations on the part of Roman Catholics!

Dr. Milner, however, further argues that Jacob "*invoked his own angel* to bless Joseph's sons. (Gen. xlviii. 16.)"

The passage thus referred to by Dr. Milner, is as follows:—"And he [Jacob] blessed Joseph and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long, unto this day, the ANGEL which redeemed me from all evil, bless the lads."—(Gen. xlviii. 15, 16.)

Now, who does the Patriarch here invoke?—God *and* an angel? No! He invokes GOD ONLY.* He invoked the Lord "*who redeemed him from evil,*"—the Lord that comforted him in Bethel, (See Gen. xxviii. 13)—the Lord who, as an angel, again delivered him, as we read in Gen. xxxi. 11-13:—"And the *angel* of God spake unto me in a dream, saying, Jacob; and I said, Here am I. And he said, . . . I am *the God* of Bethel," &c. The same it was that blessed Jacob and delivered him from his brother's anger, and this same God of his father, Jacob now invokes to bless the sons of Joseph.

So much for Dr. Milner's defence of angel worship from the Old Testament Scriptures!

But again; the "*angel*" that appeared to Moses in the burning bush was God, the Divine Word, (Ex. iii. 2, &c.;) as also the angel that appeared to Joshua. (Jos. v. 13-15.) The same command, and for the same reason, was given to both:—"Loose thy shoe from off thy feet, for the place whereon thou standest is holy"—that is, because *the Lord* was standing there. If, indeed, the sixth chapter of Joshua be read in continuation of the fifth chapter, (considering the first verse of chapter sixth as a parenthesis,) the conversation would read thus:—"And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so. . . . And *the Lord* said unto Joshua, See, I have given into thine hand Jericho," &c. This connexion plainly shews that it was THE LORD that thus appeared and spoke to Joshua.

Again; the "*angel*" that appeared to Gideon, (Judges vi. 11,) &c., was also the Lord; for in verse 14 it is written,—"*And the Lord* looked upon him," &c. So also the "*angel*" that appeared to Manoah and his wife,

* The verb *εὐλογῆσαι*, (*bless*), in this verse is in the singular number, which it would not be if more than one person had been invoked.

(Judges xiii. 9, &c. ;) for in verse 22, it is written, that "Manoah said unto his wife, We shall surely die, because we have seen God."

In fine : with regard to angelic appearances in the Old Testament Scriptures, it is necessary to inquire,—(1.) Whether the quotations adduced be correctly given ; (2.) Whether the appearance be of Christ, "the messenger (or *angel*) of the covenant," or whether it be of a *created* angel ; and, (3.) If a created being, whether any invocation or adoration is represented as having been offered. Attention to these suggestions would tend much to simplify the controversy on this point.

This much we shall at all events find upon a review of the Old Testament, that neither saint nor angel was invoked, and that sinners were saved without any such intercession. Hence we are emboldened the more to protest against any such practice now.

(To be concluded in our next.)

POPERY THE GRAND CURSE OF CHRISTENDOM.

THE reader is earnestly entreated seriously to ponder the following facts :—

I. ROME'S SPIRITUAL CURSE.—1st, The number of martyrs for whose blood she must answer is computed at fifty millions ; and the number of votaries for whose souls she must answer, is reckoned at six thousand seven hundred and fifty millions. 2d, Had the gospel continued to advance as it did during the first century, humanly speaking, the millennium would ere now have begun. What arrested it? POPERY. So that if a great part of mankind are still sitting in darkness, instead of rejoicing in the light ; and if multitudes of past generations have gone down to the grave without hope, on Rome rests the tremendous guilt. 3d, What is still the grand enemy of all evangelistic agencies—opposing the friends of the gospel in heathen lands, expelling them from Popish lands, thwarting them in Protestant lands ; in a word, frustrating, in various ways, the efforts of our Bible, Tract, and Missionary Societies throughout the world? POPERY. Thus, so long as Popery continues rampant, God's servants are working at fearful odds. And hence it follows, that the shortest way to hasten the triumphs of the gospel is first to unite for the overthrow of its mightiest foe.

II. ROME'S MORAL CURSE.—According to the most authentic statistics, there are annually in Britain four murders to each million of inhabitants ; while, in the Papal States, there are 123 murders to each million. From a late Parliamentary return, it appears that in the jails of Great Britain, there are three and a half Popish prisoners for one Protestant prisoner, in proportion to their respective populations. In Ireland, the vast proportion of the prisoners are Papists, even in the most Protestant counties. While *everywhere*, as is the Popery, so is, as a general rule, the falsehood, dishonesty, profane swearing, turbulence, &c., of the community. It is, therefore, respectfully submitted to all advocates of prison reform, ragged schools, &c., that to put down Popery would be to dry up the chiefest source of the evils they are contending against ; and that to attend to these objects and *neglect it*, is to attempt to drain a few of our moral sewers, while the chief source of pollution that supplies them remains untouched.

III. ROME'S SOCIAL CURSE.—1st, By demoralizing, it necessarily degrades and impoverishes. Hence how few Papists rise to wealth and distinction in comparison to Protestants ;—what a vast proportion of the former are "hewers

of wood and drawers of water" to the latter;—and how striking the social contrast between all Protestant and Popish towns, districts, and countries! 2d, For the same reason, Popery is the great parent of disease. In the city of Rome the deaths actually exceed the births;—and from the returns of the Census Commissioners of 1851, it appears that on the day the census was taken, 1 in every 209 was sick in Connaught, and 1 in every 106 in Munster; while in Protestant Ulster there was only 1 sick in every 432. 3d, For the same reason, art and science, commerce and manufactures, owe their well-being, and almost their being, to Protestantism. To the Exhibition of 1851, filled with the fruits of Protestant enterprise and genius, Spain could only send her crown jewels, the relics of departed greatness. While recently there was not one foot of railway in the Papal States, there are said to be 30,000 miles of railway in the United States. And it is only a few months since gas light was introduced into the City of Rome. On the other hand, in the four years ending 1851-2, the shipping tonnage of Belfast port increased 34 per cent., while two attempts to put on a single steamer in the splendid Bay of Galway have failed. The commerce and manufactures of Protestant Britain are the world's wonder,—and Protestant Ulster contains a large portion of the trade, and four-fifths of the manufactures of Ireland. Therefore the Popish question comes home to the interests of every manufacturer, merchant, and trader in the land. But for Popery, how much greater would Europe have now been,—how much greater Britain,—how much more prosperous and happy the mass of our entire community?

IV. ROME'S FINANCIAL CURSE.—It is evident, from the foregoing facts, that the pecuniary loss occasioned by Popery to the nation is incalculable. Even to form an idea of it, one would need to estimate the loss to the community, positive and negative, entailed by every prisoner and pauper Rome has made, every vice and crime which Rome has caused, and all the police, military, law, prison, poor-house, and other expenses occasioned by Popery. For instance, the poor-rates of Ulster are frequently as low as sixpence in the pound, while those of Connaught and Munster are often five shillings and six shillings. It is notorious that a large portion of the prison, police, and poor expenses of Glasgow, Liverpool, &c., are caused by Popery. What untold sums Popish Ireland has already cost Britain! *Positively*—the mere grants and advances to that country have been immense; and, *negatively*, as being by its turbulence, disorder, &c., a constant drag on Britain. Nay, to estimate fully the financial curse of Popery, one would need first to consider the wealth of Protestant and the poverty of Popish lands, and then try to calculate the prodigious prosperity the nations would now have reached had they *all* and had they *always* been Protestant. Yet these enormous financial evils *every man in this nation* must more or less suffer. So that liberally to support every Anti-Popish movement is the most true and enlightened self-interest; while to withhold that support is the most false and mistaken economy. These remarks also apply forcibly to the earnest and liberal support of a Protestant press.

BAPTISMAL REGENERATION.

PAPISTS, there can be no doubt whatever, hold baptismal regeneration universally. The Bull of Clement XIV., p. 128, runs thus: "All men have been born again in the water of baptism." True it is, that a great proportion of professing Christians, including all Puseyites, have recorded their opinion

upon the same side. But what does this prove? If it demonstrates anything at all, it is, that in spiritual things the largest proportion is often in the wrong.

The Church of God is not a motley group; in point of members it is always in the minority. In a world like the present, so blinded by Satan, so ruined by sin, the wonder is, not that there are so few gracious souls; the subject of admiration is, that there are so many, who, in these days, eye the Lord Jesus as their all-sufficient Saviour; who, amid every earthly conflicting sentiment, have the courage boldly and fearlessly to assert, that it is not baptism, but the Spirit of the living God, who bestows all spiritual, life-giving, regenerating influence in the soul.

Who are the men that are betraying the palladium of our country into the hands of our enemies? Who are the persons that are sapping her foundation principles? They are no other than the baptized infidels of our day. We know very well, that in these days of spurious liberality, those who stand foremost in their opposition to Antichristian doctrines, will be set down as bigoted, narrow-minded, and exclusive. But we contend that to hold or to preach that there is regeneration in baptism, is the foundation error; it lays the axe at the very root of the tree of our common Christianity; it affects the whole system of revealed truth, not superficially, but vitally. To restrict the grace of regeneration to baptism, is to keep multitudes in the dark, and to send as many of them as possible blindfold to hell. Other evils spread partially, but what shall we say of the growth of a soul-destroying system, backed by spiritual jurisdiction, and sanctioned by all the reverence that is due to infallibility? It gives to ordinances the majesty which is due only to Jehovah; it dethrones him from his mediatorial throne; it supersedes the gracious work of the Holy Spirit in the soul; it confounds the outward signs with the thing signified; symbols with salvation itself; and covers the whole face of the visible Church with the mere fig leaves of a religious profession, without any spiritual fruit whatever.

If baptism had been a saving rite, the Apostles would have made converts with it by wholesale; Paul would never have said (1 Cor. i. 14), "I thank God that I baptized none of you, but Crispus and Gaius;" and the converted all over the world would have sounded its praises. Christianity would not for centuries have struggled with so many difficulties. But the Bible ascribes salvation exclusively to God, by the secret operation of His Spirit, whose working is compared to the wind; for in creating man anew there is a most powerful resistance; and it is easier to believe that water could create a world, than that it could create a "new man."

Thus nailed to Scripture, what is their last refuge? Circumcision? Hear the Apostle: "He is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men but of God." As if he said, "He is not a Christian who is one outwardly, neither is that baptism which is outward in the flesh; but he is a Christian who is one inwardly, and baptism is that of the heart, in the spirit and not in the letter." For God will have such, and only such, to worship him, whatever their boasted privileges. (John iv. 23.)

And what is the main discovery to be made during the present dispensation in which we now live? It is the manifestation of the Spirit. And let no one suppose for an instant that the Spirit of God is either unwilling or unequal to the whole work assigned him in the covenant of mercy. On the contrary, he is now waiting to be gracious; ready to apply what is already purchased, and to reveal Christ in all his freeness and fulness to the soul.



FORCIBLE ANOINTING—AN IRISH SCENE.

FORCIBLE ANOINTING—AN IRISH SCENE.

No mere abstract examination of the principles of Romanism can give us any idea of its true nature as a living and pestilent superstition. To understand it aright, one must see it in actual operation in Spain or Italy, Lower Canada or Ireland. Indeed, its practical manifestations are so singular and startling, that when read merely and not witnessed, the more ignorant classes of Protestants are apt to shrug their shoulders and hint that there must be some exaggeration. And yet we may generally add to all our narratives, "The half is not told." What do our readers think of the following account, for example, taken from the *Achill Missionary Herald* for March?—

"It appears that Mrs. Roberts, a convert to Protestantism, living in the neighbourhood of Carrigabolt, was confined to her bed, and application was made for the services of a nurse, a Roman Catholic, it would seem, who is accustomed to attend in such cases, but who positively refused to obey the call, unless the child were given up to the priest. Another woman was then applied to, but she also refused to attend the case. A private conversation ensued, however, between this last mentioned woman, whose name is Honor Brew, and a Mr. Keane, the result of which was that Brew consented to wait upon Mrs. Roberts, but for what purpose soon appeared. The house of Mrs. Roberts was immediately besieged by persons who had hitherto treated her with great contumely, some of whom invoked curses on her head, while others urged the attendance of the priest. The woman was roughly handled by these parties, in consequence of which insensibility, and ultimately death, ensued. About ten minutes before Mrs. Roberts' decease, says the *Clare Freeman*, a priest named Hannon rushed into the house with a mob at his heels, and prepared to anoint the woman while gasping in the agonies of death. Mr. Faussett, the Protestant clergyman in attendance upon Mrs. Roberts, protested against this infamous proceeding, but he was instantly menaced with expulsion from the room; and the husband, on whom determined hands were laid, was forcibly held up a chair while the ceremony of anointing and sprinkling was hurriedly gone through.

"How will the authorities deal with the perpetrators of this outrage? Will the Attorney-General throw the shield of his protection over them as he did to those concerned in the Six-mile Bridge riot?"

ROMANISTS IN PARLIAMENT.

In the *Rambler* for February there is an article on [Roman] "Catholic Politics and [Roman] Catholic M.P.s." It is well to ascertain the sentiments of well-informed Romanists on the great politico-religious question of the day—the strength and probable weight of Popish influence in Parliament. This review goes back some twenty years or more: first, it takes the measure of the dead; and then acknowledges that "it cannot be concealed that the affairs of British and Irish [Roman] Catholicism, so far as they have any connexion with political parties, and with the Government of the day, and with the State in general, are in a condition *eminently unsatisfactory*." It deplores that hitherto "the position of the [Roman] Catholic cause in Parliament has been anything but what it ought to have been;" and thence proceeds to speak thus freely of one of their most devoted adherents, now deceased:—

"There has been no [Roman] Catholic Peer in the Upper House both equal and willing to represent us in such a manner as to command the attention and respect of his audience. Something, either in the way of abilities or character, has always been wanting. The only man that has been listened to as a [Roman] Catholic, was the late Lord Shrewsbury; but he was a Whig of that unhappy school which contrives to unite all sorts of virtues and defects in such a confused jumble as to neutralize the influence for good which their possessor might exercise. An Earl, a wealthy man, extremely liberal of his money, and, in private, unimpeachably moral and religious, his abilities were but moderate, and his notion of [Roman] Catholic statesmanship was little better than a *backstairs intriguing*. His power in the House of Lords was *absolutely nothing*; however much he might be personally respected, as a parliamentary advocate he never produced the smallest result; while in the secret ministerial chambers, both at home and abroad, he contrived to effect far more harm than good."

Poor, superstitious Lord Shrewsbury! Hear the *post mortem* verdict of the men to whom your services, your money, and your best energies were

devoted, and whose cause you, doubtless, sincerely endeavoured to promote! In ability, "but moderate;" in policy, "a backstairs intriguer;" in the House of Lords, "absolutely *nil*;" and in the Cabinet, you did "more harm than good!"

In the House of Commons, too, the *Rambler* revives the memories of the dead, and instances, as "the only men of note," in the days gone by, O'Connell and Sheil. Sheil was, they say, a "mere political partisan." O'Connell "was only *accidentally* an exponent of the wishes of [Roman] Catholics, as such. . . . His system was, to strike bargains with the Ministry of the day; *buying* and *selling* favours and support, and working upon the fears of those whom he desired to influence!" The past dead must bury its dead. These puppets of Rome have served their purpose and are gone. There is no bright spot to light upon—no green oasis in the desert. What was it, if these men were spent in the service of their Church? The Romanist of to-day sees no cause to thank them. They worked, 'tis true, and toiled, and all for Rome; but what is that to those who have entered into their labours? They are dead—*there* let them lie, and, for aught the *Rambler* cares, let their memory be "steeped in Lethe, and forgotten!"

"A living dog is better than a dead lion." Hence, the *Rambler* writes of the *present*:—"The *first* member of Parliament whom we have had of *any* distinction and influence as a [Roman] Catholic has been *Mr. Frederick Lucas*!"

"Hereditary bondsmen!" hear ye this? The past ignored, and all the bygone "glorious days for old Ireland" swept clean out of memory! Mr. Lucas shines where all else was dark,—Mr. Lucas stands "first" and foremost upon the scene of O'Connell's hard-fought battles,—Mr. Lucas rises to "distinction and influence" upon the ashes of the dead. This is Rome's memory—this is Rome's gratitude! And yet, not even is Mr. Lucas immaculate; he has his faults and his own peculiar failings. Mr. Lucas is still fallible; and worse again, the followers of Mr. Lucas are—but the *Rambler* must itself describe the character of the *present* Roman Catholic element of the British Legislature:—

"The representation of the [Roman] Catholic cause," writes the *Rambler*, "is committed to the charge of men whose *character* and speeches can do nothing but *prejudice* it in the minds of those whom it is our business to conciliate. Our ranks are swelled with a host of men, some [Roman] Catholics nominally, others not; but who all agree in employing us and our demands as *tools* for accomplishing their *selfish* ends. Those ends may be, in some cases, mere personal *display*, the *vulgar ambition* of notoriety, to be gained by speech-making, scribbling, or blowing any loud-rearing instrument in a '*brass band*.' There is but one word which expresses the character of a certain portion of the advocacy which it has been our misfortune to undergo, and which has solely resulted from this contamination of [Roman] Catholic interests with political schemes: *that word is 'BLACKGUARDING.'* We do not, of course, mention names; but the *fact* is only too patent, that Mr. Lucas has, or has had, in or out of Parliament, certain followers, of whose character as public men and 'orators' *this word* gives the only true description. The alliance of such men we hold to be *pernicious* to the last degree. They prejudice every right-thinking man among Protestants against us. They give the worst colouring to our best acts; and foster the too common notion that we [Roman] Catholics—bishops, priests, and laymen—are a mob of low, cunning, selfish intriguers, whom anybody can buy!"

Yes! Rome would employ "gentlemen," in every sense of that word, if she could; but such are not to be found in her ranks in Parliament. What the Roman Catholic M.P.s are the *Rambler* has very elegantly told us, and we thank our cotemporary for the information. We shall now know with whom we are dealing in Parliament,—the picture is drawn by themselves, and we must not think it exaggerated or *overdrawn*. The *Rambler* would not have it so; and if it had the power to remedy or repair the scandal, it would

be unsparing with the knife, even though there were nothing else to be gained by such "reformation in head and members," than a mere superficial gloss to save appearances with the "right-thinking men among Protestants!" Hence our cotemporary renews its homily on the peril of "divisions" which occasion "a war of words and ill-feeling," and thus chides the combatants:—

"The personal abuse which has been poured out in torrents on both sides—the re-criminating parties being *all* [Roman] Catholics—is as mischievous as it is wearying. The sole result is additional bitterness of feeling and heart-burnings; while the Protestant world is edified with the spectacle of [Roman] Catholic clergymen, as well as laymen, espousing with all the ardour of personal partisanship the opposite sides in electioneering contests."

So much for the past and the present of Roman Catholic interests in Parliament—"eminently unsatisfactory!" Now, what of the future? This is made essentially to depend upon Mr. Lucas, and if this *fidus Achates* of the Papal element should fail, all is lost. And even now there are misgivings with reference to Mr. Lucas. The fact is, Mr. Lucas is at this moment at open war with the Roman Catholic Episcopate of Ireland, and still sojourns in Rome, prosecuting his appeal to the Pope, against the conduct of an Irish Roman Catholic Bishop (Ossory.) This bishop has recently suspended the functions of one of his priests, for undue interference in political matters. Mr. Lucas considers that the bishop has exceeded his powers, and accordingly has reported the offending dignitary at head-quarters. This act throws Mr. Lucas into quite a new position; the *Rambler* regrets the bishop's hasty deed, and also deplores that Mr. Lucas did not "wink at" it, and let it pass, if it were only, again, to deprive observant Protestants of this further "edifying" illustration of Romish unity and uniformity. The *Rambler* anticipates, with much alarm, lest Mr. Lucas should hazard and ultimately lose his parliamentary character and *prestige*. Hence our cotemporary observes:—

"We do not for an instant pretend that bishops may not be wrong, or priests and laymen right, when they disagree; but we do maintain that no [Roman] Catholic member of Parliament can carry any weight as a [Roman] Catholic in the House of Commons or the country, who is believed not to enjoy the confidence of the [Roman] Catholic hierarchy, as a body. If it is once supposed that the English and Irish episcopate, as a whole, condemn many of Mr. Lucas's proceedings, farewell all carrying out of those beginnings which he has so happily inaugurated in the House."

The "future," then, seems to be as "eminently unsatisfactory," as the present and the past. Mr. Lucas is bringing into exercise his "private judgment," and seems determined on carrying out what he thinks best. Meanwhile, the *Rambler* has let us into the secret of this small body of men, who have for so many years been quite untamed and untractable in the House. The only really good man among them is Mr. Lucas, and even he is not as he ought to be! All others are ———. We refer our readers back to the *Rambler's* own epithet! This is the present constitution of the Romish element in Parliament—this the body of men returned by Irish Roman Catholic constituencies; and this the character and style of men that a British Parliament, in its apathy, has allowed to carry all essentially Popish measures, to defeat all essentially Protestant measures, and, in fact, to paralyze all Protestant strength and spirit in the senate of Great Britain!

A SAD CASE.

THE following, which has appeared repeatedly of late as an advertisement in the *Tablet* and other Romish journals, strikes us as peculiarly melancholy:—

"A Convert, formerly an Anglican clergyman, who, with his family, was received in

1847 into the Catholic Church, finds himself, after struggling for years against the sufferings brought on by his change of position, compelled to make his case known.

"The state of his wife's health, who is afflicted with a grievous chronic malady; the expenses of a large family; the outlay incurred in seeking, hitherto in vain, both in England and on the Continent, permanent employment; the loss of money through investments, have, by degrees, entirely consumed the small capital he once possessed.

"To meet payments that press upon him, and also to raise means sufficient to enable him to become connected with a business that may secure him a certain and profitable occupation, and enable him to provide for the maintenance and education of his children, he now ventures to appeal to the charity of Catholics to rescue him from his ruined state. Deeply feeling with what confidence he might dare to hope for a generous response to this appeal, if he could have the good fortune to obtain the blessing of the Holy Father upon it, he has had the happiness to be able to make his position known to his Holiness, who, in the fulness of his paternal love for even the most unworthy of his flock, has been graciously pleased to vouchsafe to him the consoling assurance of his sympathy, and to bestow upon him some assistance. Thus enabled to rejoice in the singularly high privilege with which he has been honoured by his Holiness, the applicant commits this appeal to the kind sympathies of those whose happiness it is to be the children of that Holy Father, and humbly to solicit their alms, which will be thankfully received."

Now only let our readers mark the humiliating servility of this language.—Imagine the degradation implied in an Englishman and a clergyman of the Church of England, reducing himself and his family to such a miserable condition of beggary by abjuring the truth of God and voluntarily becoming a slave of Antichrist. It reminds one of the actual case of the prodigal in the parable, "who began to be in want, and fain would have filled his belly with the husks which the swine did eat, but no man gave unto him." Could he not ask "his Holiness, out of the fulness of his paternal love," to exalt him to the rank of one of his many liveried lackeys who are rolling in abundance? It is surely an emphatic lesson to clerical perverts, even in regard to this life; and what shall we think of it in reference to the next?

PROGRESS OF ROME'S CONSPIRACY AGAINST BRITAIN.

Four years ago the Premier of England announced the existence of a deep-laid Popish conspiracy against Britain. The following facts will shew the fearful advance of the conspirators on a yet half-slumbering nation,—how they have already, to a large extent, secured the command of the sources of power and influence throughout the land:—

I. SEATS OF LEARNING.—The University of Oxford, and numbers of elementary schools in which England's nobility and clergy are trained, are now in the hands of Puseyites and Jesuits—that is, the very fountains of instruction are now being poisoned. Hence in *England* the tremendous results already are—the perversion to Popery of nearly 200 Protestant clergymen, above 30 noble families or branches of families, and hundreds of the gentry and middle classes. While in *Scotland* the majority of the young nobility and gentry, from being educated in the English Universities, are fast becoming Puseyites; a number have already turned Papists; even several children of Scotch ministers and elders are now in the cloister or at the altar of Rome; and the most daring efforts, by such means as cheap copy-books with pictures of saints on the covers, or Popish tracts under covers with Protestant titles, are being used to corrupt both young and old of the middle and humbler classes.

II. THE PRESS.—Rome is straining every nerve to secure this source of power:—1. By *corrupting* it. Articles appearing from time to time in many so-called Protestant newspapers are obviously the production of Jesuits—instance the glowing description in a late *Illustrated London News* of the per-

formance of high mass at the Camp of Boulogne. The gradual but sure effect of all this on the public mind it is painful to contemplate. 2. By *intimidating* it,—instance the late attempts to procure the dismissal of the Editor of the *Morning Advertiser*, unsuccessful; and to stop the insertion of Protestant paragraphs as advertisements in the *North British Advertiser*, successful. 3. By *multiplying a Popish press*,—in England, as the *Lamp*, *Rambler*, and *Catholic Standard*; in Scotland, as the *Glasgow Free Press*; and in Ireland, as the *Tablet*, *Telegraph*, and a number of others, of which several are edited by perverts, and three at least by Popish Members of Parliament.

III. THE LEGISLATURE.—Adroitly taking advantage of the balanced state of political parties, a Popish brigade not forty strong—returned by the Irish *priests*, and thus gaining their seats through a violation of the Constitution, and, as is well known, the mere puppets of Dr. Wiseman—have now for years controlled the Parliament, and therefore virtually ruled the nation. Our recent Governments have been purchasing their support by one alarming concession after another. And the late Aberdeen Ministry seemed wholly subservient to their will. Instance its strenuous support of Maynooth, and resistance to all interference with the convents; its obstinate refusal to punish the lawlessness of Irish priests, whether in the case of Six Mile Cross, the hundred ministers, the Tuam procession, or the various atrocious outrages which Ireland's devoted missionaries have now for years been enduring; its attempt to abolish all the clauses favourable to Protestantism in the oaths of Members of Parliament; its permitting the Ecclesiastical Titles Bill to be wantonly violated by the Brigade even in the House of Commons; its willingness to pass the Malta penal code but for the interference of a few Protestant members; its procuring in some way never yet explained the exemption of the Popish Bishop of Malta from the laws, and thus introducing the most obnoxious feature of Canon Law; its lately permitting the suppression of a newspaper in Malta by the Popish authorities, for publishing an address of Mazzini, which even the French and Belgian Popish papers had published; its attempting to endow Popish chaplains for our jails, and its sending Popish chaplains and nuns to the army of the East.

IV. SUBORDINATE SOURCES OF POWER.—These are now to a large extent under Romish influence. Instance our *ambassadors*,—in Austria allowing British Protestant Missionaries to be expelled without redress;—in Tuscany suffering a Scottish lady to be imprisoned for distributing a few tracts, and then to be liberated as a matter of ducal favour; and in France *actually conspiring in England's name at the Pope's restoration from Gaeta*. Instance our *Governors*,—as More O'Ferrall conspiring for the dominance of Popery in Malta; and Ireland's late Viceroy imploring the Pope to patronize the Irish Colleges on the ground that for many years the British Parliament had "*produced laws favourable to the increase of Catholicity and decrease of Protestantism*." Instance our *Judges*,—one of them inviting Dr. Wiseman, the great enemy of England's laws, to a seat on the bench while under trial for a libel, and permitting without remark a Popish Bishop's violation of the Ecclesiastical Titles Bill even in the witness box; another virtually pardoning a priest found guilty of celebrating an illegal marriage under the most aggravated circumstances. Instance our *magistrates*,—in various places even Protestant magistrates putting down street preaching, to please Romish emissaries; and Popish magistrates fining Protestant tract distributors, shielding Popish rioters, and even using the most seditious language at public meetings with perfect impunity.

The various Protestant Societies aim, under the Divine blessing, to drag to light and defeat that fearful Popish conspiracy, of which the above are a few of the evidences and results, by diffusing throughout the country INFORMATION, covering the land with a vigorous defensive ORGANIZATION, and directing the community to enlightened and earnest Protestant ACTION.

POPULAR ROMANISM EXAMINED.*

SEVERAL of the smaller publications of the London Tract Society are singularly well fitted to convey to the minds of general readers correct ideas in regard to the true nature and designs of Popery, and are thus admirably adapted for congregational or parochial libraries, or to be used in families. Amongst the rest, we would specially mention the "Sketch of Popery," and the little work whose title we have placed at the head of this article. The following extracts will give an idea of the way in which the various subjects are discussed. After exposing, for example, the unscriptural nature of the doctrine of Purgatory, and proving the whole affair to be a mere cunning device of priestcraft, the author says,—

"Some such notion of partial privation and imperfect happiness seems to have led the 'ancient,' not the primitive Church, to pray for dead saints of all ranks; and this gradually brought in purgatory. Offerings, or contributions, were first made to the poor in honour of the illustrious or the venerated dead—then to the priestly intercessors on their behalf—and this soon became a regular trade. But what was the priest to give in return for these costly offerings, and how was he to swell their amount to the uttermost? This was a deeply interesting question to these covetous men. The problem was soon solved. Some wresting of the Scripture, some straining of its figurative language, might bring to light a sacrifice in the eucharist—an actual immolation of the Son of God. This must be the work of the priests alone. If they were to offer only prayers, then the 'suffrages' of a righteous layman might avail more than those of a wicked priest; and so the profitable monopoly would fail. But, when the grand remedy for purgatorial pains was made to be the 'tremendous sacrifice of the altar,' which was not the less efficacious because offered with unclean hands, then all difficulty was got over—then a price was put upon each immolation of the Son of God, ranging from thirty pieces of silver down to one! How could this fearful prostitution of the most sacred things fail to go the most shameful lengths! I have heard, on good authority, that it is a common thing for continental priests to lay down the Lord Jesus Christ as a stake on the gambling table! They have been paid to say masses—that is, to offer Christ so many times, at so much each time, for the dead. They wish to get this work done by others when they can—and he that wins a mass at cards is released from the toil of sacrificing the Saviour—a task which the loser is bound to perform!"

In connexion with this also, he mentions the following anecdote,—

"A gentleman has assured me that the following fact came under his own knowledge; and I mention it here, not to ridicule things sacred, but, if possible, to startle my Roman Catholic friends into thoughtfulness on this painfully interesting subject:—'A poor Irishman, hopeless of bettering his condition at home, went to America, leaving his wife behind. Years rolled on, during which she had not heard from him; but at last news came that he was dead. She at once went to the priest and got masses said for the repose of his soul. In process of time she married again; but she took care that, however hard pressed for money, her new husband should spare a yearly sum at 'All-Souls' to have a mass said for the repose of the old one. Thus matters went on, when one morning the 'faithful departed' walked in, alive and well, to claim his wife! How many times had the sacrifice of Calvary been repeated to save this man's soul from purgatory!'"

There is an excellent chapter on Mary Worship and Saint Worship, which must be regarded as peculiarly seasonable at the present moment. The following is an extract,—

"THE WORSHIP OF THE VIRGIN MARY.

"'Blessed is the womb that bare thee, and the paps which thou hast sucked. But he

* London Religious Tract Society.

said, Yea, rather, blessed are they that bear the word of God, and keep it.'—Luke xi. 27, 28.

"How natural that this exclamation should be made! Mary had attained to great honour, in being the mother, according to the flesh, of the promised Messiah. Many Jewish matrons desired it, and would have justly deemed it the greatest of earthly distinctions, had they believed that Jesus was indeed their expected Deliverer. But, however exalted, it was still but an earthly distinction; and our Lord distinctly teaches that there was one higher still, which every woman might attain by faith in the Redeemer—by receiving His word and keeping it. This is the plain, inevitable inference to be drawn from our Lord's words—Yea, rather, blessed are they that hear the word of God, and keep it.' To Roman Catholics these must appear very remarkable words, which comport but ill with their theological system. If Mary occupy the place which they assign her in the Christian economy, in virtue of her being the mother of our Lord, how can they reconcile this language to their tenets! In fact, it gives their creed the flattest contradiction.

"Mary was not allowed to interfere in any way with our Lord's work, as Mediator between God and men. When he was only twelve years old, he remained in the temple without asking her leave; and when she found him, at last, disputing with the doctors, and asking them questions, and complained that she and Joseph had sought him sorrowing, his only reply was—'Wist ye not that I must be about my Father's business?'—thus refusing, even at that early age, to give to her 'an account of any of his matters.' A more pointed check to her interference was given at the wedding of Cana, when he said, 'What have I to do with thee?' meaning, that he had nothing to do with her in connexion with his public work as the Messiah. The Douay tries to turn the force of this remark, but in vain; for the same form of words is elsewhere translated in it as in our version.

"Mary comes again before us at the cross, where she stood among the few faithful friends that were not ashamed or afraid to own Him in His last extremity of infamy and anguish. There He commits her to the care of John, bidding her to regard him as her son; thus dis severing every earthly tie, so that no man or woman might ever after know Him according to the flesh, as Paul expresses it.*

"There is no more mention of Mary in the New Testament, except, I think, once, incidentally. Could this be so if she were the Queen of Mercy and the Refuge of Sinners—the Mediatrix between God and men? Assuredly not. We should have heard of crowds thronging to her, to obtain her intercession with Christ. The Acts would have been full of her sayings and doings—her wondrous works of mercy and salvation. Why does not Peter, in his Epistles, tell afflicted Christians to trust in her, like the Romanists, as the 'Mother of God?' If his faith and that of Gregory XVI. were the same, why not invoke Mary's power against the heresies of that day, and set her forth as his 'only confidence—the sole foundation of his hope?' Ah! Peter knew little of the orthodox faith of his successors at Rome. Paul was equally in the dark; but John—why is he silent? Mary lived at his house; he knew all about her; and yet he does not write one word about her intercession, her miracles, her life, death, or coronation in heaven! How, my Roman Catholic friends, do you account for that?

"There is no more mention of her in the Bible—oh! I beg Dr. —'s pardon: I heard him myself, when he told us that John had a vision of the Virgin Mary in heaven. Now, Dr. — is a D.D.—he is one of the most talented of the priests—and if he does not know the mind of his own Church, who does? He ought to know it; and if he fell into an error on so important a subject, he should have been set right. The law of the Church is to be received from the lips of the priest: we must then take the doctor's interpretation as that of the Church, and here it is:—'And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars,'—Rev. xii. 1. The Church of Rome, by the mouth of Dr. —, emphatically asserts that this woman is the Virgin Mary! You shall see, my Roman Catholic friends, that this is a gross mistake. Observe—this was 'in heaven,' and, of course, after Mary went there. In verse 3, you see that there was a dragon in heaven, too, standing before the woman. Pray, how did he get to heaven? He was waiting to devour the child which she was about to bring forth. Had Mary a child since she went to heaven?"

The following illustration of the extreme absurdity of praying to dead saints is equally simple and striking,—

"This praying to saints is absurd. The case of asking our friends on earth to pray for us is not at all analogous. We ask those who can hear us, and whom we are in no danger of worshipping; and we have Scripture and reason for doing it. But is this any argument for asking the prayers of those in the other world, who cannot hear us—whom we should be in the greatest danger of worshipping more than God—and that in the face of the strongest scriptural prohibitions? If you say to a brother or son in Australia, in a whisper, on your knees here, in your closet—'John, pray for me,' is not that absurd? John cannot hear you. The saints are thousands of millions of miles farther away than Australia. How can they hear their devotees, unless they know all hearts, and are, like God, omniscient?"

* It is very remarkable that Christ never calls Mary "mother," but always "woman."



PAUL CULLEN PRESENTING THE MAYNOOTH REPORT TO THE POPE.

Our woodcut represents one of the most degrading and suggestive facts which have occurred since the Popish James II. in his flight threw the great seal of England into the Thames. One of the Royal Commissioners on Maynooth, said to be a great legal dignitary, gave the private evidence, without the knowledge of the other Commissioners, to Paul Cullen, and he coolly took it to Rome and had portions of it printed in Italian before it was laid on the table of the House of Commons. Here is Lord Palmerston's statement :—

“ Mr. Spooner asked when the Report on Maynooth would be ready ? and whether it was true that the contents of that Report had been communicated to Dr. Cullen ?

“ Lord Palmerston said that the Report was now in print, and would in a few days be presented to Parliament. Before the Report was made out, a question arose as to the solution of certain points of ecclesiastical discipline connected with Maynooth. One of the commissioners was anxious that the opinion of Dr. Cullen should be taken ; and when he was appealed to, he said he could not answer the question without seeing the evidence out of which it arose. The evidence was communicated to him for that purpose. It appeared that Dr. Cullen took the evidence to Rome without the knowledge of the commissioners ; and that there he had portions of it translated into Italian, and published. As far as the commissioners were concerned, it did not appear they were to blame ; but they certainly had not acted with sufficient caution.

“ Mr. Spooner wished to know which of the commissioners it was who was the means of enabling Dr. Cullen to obtain the correspondence, and whether that course had the concurrence of the other commissioners.

“ Lord Palmerston said the concurrence of the commissioners generally was not asked. The request was made by one of the Roman Catholic commissioners.”

The natural question is, Why is this monstrous treachery so coolly allowed to pass unpunished ? If the House of Commons had a spark of spirit, they

would summon the traitors before them, and visit them with merited chastisement. Had a Protestant done anything similar, we should never have heard the end of it. But it is only an additional evidence that Rome is unchanged—that all her votaries, even the highest, prefer their allegiance to the Pope to their allegiance to the Queen, and that this country is at this moment virtually under Papal dominion.

POPIISH SATURNALIA OF THE MIDDLE AGES.

POPERY certainly appears in a very extraordinary light in connexion with those coarse and ridiculous burlesques of her own rites and ceremonies, which the priests of former times used to get up for the amusement of the populace. These grotesque mummeries took place at Christmas, Easter, the Circumcision, Epiphany, Innocent's day, and on some of the Saints' days. Were not Rome the mystery of iniquity, it might astonish us to find the Church herself exhibiting ludicrous parodies of those rites to which she has ever compelled homage with sleepless and bloody jealousy. These puerile, immoral, and profane buffooneries can be referred to only with disgust. At the same time, the fact of their prevalence for centuries is too significant not to be employed as illustrative of Rome, and as one cause of the Reformation.

Once a year in each cathedral church, a Pope of fools was elected. This mock-pontiff was attended by a set of mock ecclesiastics, attired in ludicrous dresses. He and his retinue were accompanied by crowds, some disguised with masks of monstrous fashion; others having their faces smutted; while others, assuming the habit of females, practised all the wanton airs of the most abandoned of the sex. A burlesque worship was celebrated, during which they ate, drank, and played at dice on the altar. Then they put filth into the censers, and ran about the church, leaping, dancing, laughing, singing, breaking obscene jests, and exposing themselves in the most shameless manner. When they had sufficiently disported themselves within the church, the Pope of fools gave them his benediction, and they set out on a procession with accompaniments, if possible, still more outrageously gross and preposterous.

Another of these grotesque ceremonies was the election and investment of the boy-bishop. A boy probably of that growth which the author of the *Manse Garden* defines as "above an urchin and below a varlet," was dressed in full episcopal vestments, with mitre and crosier. He had companions dressed as priests, and went through all the ceremonies and offices which may be celebrated by a bishop and his prebendaries, the mass included.

In France, they celebrated a feast of fools, when the clergy played at ball within the church. They then formed a procession in two files, each priest dragging a herring by a string, and each trying to step on the herring dragged by the priest who marched before him. The herring represented Lent, whose irksome restraint was thus ridiculed. There was also a feast of the tipsy priests, at which they elected an abbot of unreason, offered him incense of burnt leather, sang obscene songs, and turned the altar into a table. At another of these coarse burlesques, the priests were crowned with leaves, wore their surplices the wrong side outwards, and threw handfuls of bran into each other's faces. The feast of the ass was perhaps the most favourite of all. There was a regular rubric for the occasion, in which it is prescribed that, "At the end of the mass, the priest, turning to the people with the

words, 'Ite, missa est,' (ye may depart, church is over,) shall bray thrice; and then the people, with the formula 'Deo gratias,' (all thanks to God,) shall thrice answer, *hi-haw, hi-haw, hi-haw.*" Then followed a hymn in praise of the ass, which our readers may be spared. At all these ceremonies it was customary to have men dressed up to represent dragons, lions, bears, wolves, centaurs, asses, or swine. And so fond was the Church of these low mummeries that she even borrowed from them ornaments for her architecture. Hence the grotesque sculptures frequently to be seen on old abbeys and cathedrals, such as a pig playing a bagpipe or fiddle, an ass holding a harp, a bishop with a fool's bauble, and the like.

It is evident that these coarse gambols and whimsical transpositions of dignity were nothing else than the ancient Saturnalia, or feasts of Saturn, famous in pagan Rome, when the masters waited on their servants, who were embellished with mock-titles and permitted to assume the state and deportment of their lords. One of the most obvious of all facts connected with Popery is, that it has adopted, incorporated, and retained the old pagan worship. Michael Angelo boasted that he would hang the Pantheon in the air. He did so by making that vast rotunda, anciently the temple of all the gods, his model for the huge dome which towers aloft over the high altar of St. Peter's. St. Peter's is a church surmounted by a heathen temple,—a true emblem of Popery. In the system, as in the edifice, paganism is uppermost. It is at least sufficiently curious to provoke remark, that the great metropolitan church of the Romish world should be so exact a type of the Romish religion.

"While the hierarchy flourished in full glory," says Sir Walter Scott, referring to these strange church farces, "they do not appear to have dreaded the consequences of suffering the people to become so irreverently familiar with things sacred; they then imagined the laity to be much in the condition of a labourer's horse, which does not submit to the bridle and the whip with greater reluctance, because, at rare intervals, he is allowed to frolic at large in his pasture, and fling out his heels in clumsy gambols at the master who usually drives him." These practices, however, were found to be unsafe, and were discontinued about the time of the Reformation. The reverses and humiliations of that period gave Rome a severe admonition to be at least more careful of appearances, and to run no risks by breaking jests on her own solemnities. She no longer ventured to slip aside the mask and make grimaces from behind it. Whether there be more belief among her priests now than there was three centuries ago, we perhaps have no right to conjecture. But regarding her grand figment of the mass, we may say that the priest, who sees, touches, tastes the substance which in his hands is first bread and then flesh, first a biscuit and then a god, is the man who of all men must find belief most difficult.

WHEN DID POPERY BEGIN?

ONE of the most plausible questions of Romish controversialists has reference to the date which Protestants fix for the origin of Romanism. The demand is made that we should establish by exact historical evidence the precise date of the origin of every Popish peculiarity, or admit that Protestantism is no older than the time of Luther. Incautious Protestants sometimes, instead of satisfying themselves with more general historical details, or with

the answer of our Lord on another subject, "From the beginning it was not so," or his statement, "While men slept, the enemy sowed tares," have fallen into the Popish trap and attempted to give the exact dates of all the perversions of primitive worship and doctrine which go to make up the gigantic system of corruption and imposture called the Papacy. The following remarks on this subject are so just and so well expressed, that we have much pleasure in transferring them to our columns. They are taken from the preface of a very able book, whose title is given below, and which we cordially recommend to the perusal of our readers :—

"If we were in the midst of a fog, and should ask a bystander, When did this fog begin? the answer would naturally be more or less general and vague. Should we, however, press the matter more closely, and insist upon being made acquainted with the very second of time at which the mist came on, just as we can be accurately informed of the commencement of an eclipse, our respondent, if wise, would content himself with saying that at such or such a time the atmosphere was perfectly clear, and that, therefore, the fog began at some time subsequent to that period, but at what precise second, or minute, he would not pretend to say. On the other hand, should he be unwise enough to attempt to fix the time with the required exactness, and should we afterwards receive another account of the same kind from a second independent witness, there can be no doubt that the statements of our two informants would be found to disagree; in all probability there would be a discrepancy of several minutes, perhaps even of a quarter of an hour.

"Now, it would be a question very much like that which has been here supposed, if any one should say, When did the Papacy begin? If this question be proposed in a captious spirit, or with a view to gain advantage in argument, then the inquirer will probably ask for the precise period,—the very first year, or at least the first few years,—in which the system, hitherto unheard of, made its appearance; and in this way it would be easy to entrap an adversary who should attempt to give a definite reply, or to make several such respondents contradict each other, so as to give some colour to an assertion that in point of fact they are all wrong,—that the Papacy did not commence at the date assigned by Protestants,—and that, therefore, as the disputant would still further conclude, the system did not take its rise at any period subsequent to the establishment of Christianity itself, but was founded when our Lord said to Simon, 'Thou art Peter, and upon this rock I will build my Church.' To such an inquiry, a sound and sufficient answer would be this,—I can shew when the Papacy did not exist, and when the ecclesiastical atmosphere was perfectly clear, but I do not undertake to fix the exact moment at which it might have been said, The Papacy is here, in sharp contradistinction to all previous time when it might have been affirmed, It is not here."

ROMISH PROCESSIONS.

An interesting discussion took place in the House of Lords on the 6th of March on the subject of Romish processions. It is well known that in Popish countries the "idol of bread" is carried aloft in pomp through the streets by trains of ecclesiastics, and no man dares to appear in public as the procession passes who is not prepared to go down on his knees before the degrading idol, or to be maltreated by the crowd. All idolatry has assumed some such form, and Rome has ever been anxious to be permitted by law to recur to this practice in Britain. As the law stands, however, at present, this is most properly made illegal not only as presenting a public insult to God and Christianity, but as avoiding a practice obviously dangerous to the public peace. The Bishop of Exeter said on this part of the subject,—

"If the rule was to be established that Roman Catholic priests were free to appear in their robes in the streets, there would be exhibitions of the kind in every town in England as well as in Ireland, where the Roman Catholics were at all numerous; more especially when it was known or believed that the Government was weak or unwilling to act. In London, in Manchester, in Liverpool, and, above all, in Glasgow, there would be processions, headed by Roman Catholic priests, clothed in the habiliments of their offices, and scenes would be enacted which it was fearful to think of. Did their lordships believe that the spirit which led to those deplorable events at Stockport, to which he had

* "The History of the Papacy to the period of the Reformation." By the Rev. J. E. Biddle, minister of St. Philip and St. James, Leckhampton. London: Richard Bentley.

alluded, would be confined to Stockport? Or that the Protestant people of England, in view of her Majesty's proclamation prohibiting such assemblages, would, as loyal subjects, permit the violation of that which her Majesty's proclamation had declared to be the law of the land? Could it be supposed for a moment that the Protestants of Glasgow, for instance, would allow a Roman Catholic procession, headed by Roman Catholic priests, in the habiliments of their order, to pass through the streets of that town unmolested? They would not. No such procession could take place without sanguinary scenes—without violence and bloodshed. And on whose heads would rest the blood spilled in that case? It would attach to that Government, whichever it might be, who would proclaim such processions illegal on the one hand, and on the other hand tell the Roman Catholic priests that they might, without offending against any law, maintain these processions so hurtful to the feelings of Protestants, because the Solicitor-General or the Attorney-General for Ireland had said so."

The real point, however, was this. Till lately, no doubt existed as to the actual meaning of the law, and, in truth, as Lord Lyndhurst and Lord St. Leonards remarked, it is as plain as words can make it. Mr. Napier and Mr. Whiteside, the late law officers for the crown, had no doubt about it, and when a proclamation against such processions was issued, even Mr. Keogh did not for a moment challenge the legality of that proclamation. The Bishop of Exeter says,—

"It was a remarkable fact, that on the day after the issue of the proclamation in 1852, the gentleman, who was now Attorney-General for Ireland (Mr. Keogh), said, in reference to that proclamation, in the House of Commons, 'I have seen in this morning's papers a royal proclamation which is addressed to the clauses in the Roman Catholic Relief Act which were introduced into that Act from some very old Acts. These clauses were directed against the habit of Roman Catholic ecclesiastics wearing the dress of their order in public. These clauses have been dormant ever since the passing of the Roman Catholic Relief Bill.'"

Now, however, we have got Popish law advisers to the Crown, and they have taken it upon them to affirm that such processions are perfectly legal. A Popish conscience and a Popish understanding, wherever the interests of their Church are concerned, are certainly very peculiar. The next thing we shall probably hear, if matters go on as at present, will be that a Papist may with perfect legality sit on the throne of Britain, and that the universal contrary understanding since the Revolution, although founded on the plainest words of acts and oaths, has been a pure hallucination. Men will by and by come to understand what sort of an element Popery is in the affairs of practical life and of human Governments, and that our ancestors were rather wiser than we have been of late.

POINTED ANSWERS TO POPISH FALLACIES.

JOHN OWEN has been called "the prince of Puritans," and in the beautiful edition of his works lately published under the supervision of Dr. Gould,* there is a whole volume (the fourteenth) devoted to the subject of Popery. It is well deserving of perusal, as the following extracts may perhaps tend to convince our readers. Our ancestors understood how to deal vigorously with the flimsy pretences of the advocates of Rome.

ROME HERETICAL.

"The rule of judging heresy is made the 'approved doctrine of the Church.' I would know of what Church: of this or that particular church, or of the Catholic? Doubtless the Catholic must be pretended. I ask, Of this or that age, or of the first? 'Of the first, certainly.' I desire then to know how we may come to discern infallibly what was the approved doctrine of the Catholic Church of old but only by the Scriptures, which we know it unanimously embraced, as given unto it by Christ for its rule of faith and worship. If we should then grant that the approved doctrine of the Church were that, which a departure from, as such, gives formality unto heresy, yet there is no way to know that doctrine but by the Scripture. But neither can or ought this to be granted. The formal

* Johnstone & Hunter, Edinburgh.

reason of heresy, in the usual acceptation of the word, ariseth from its deviation from the Scripture as such ; which is the rule of the Church's doctrine, and of the opinions that are contrary unto it. Nor yet is every private or singular opinion, contrary to the Scripture or the doctrine of the Church, presently a heresy. That is not the sense of the word, either in Scripture or antiquity ; so that the foundation of the queries about heresy is not one jot better laid than that was about apostasy, which went before. This is that which I have heard Protestants say,—namely, 'That the Church of Rome doth adhere to very many opinions and errors in faith, contrary to the main principles of Christian religion delivered in the Scripture, and so, consequently, the doctrine approved by the Catholic Church ;' and if this be to fall by heresy, I add, that she is thus fallen also from what she was. But then he asks,—(1.) 'By what general council was she ever condemned?' (2.) 'Which of the fathers ever wrote against her? By what authority was she otherwise reprov'd?' But this is all one as if a thief, arraigned for stealing before a judge, and the goods that he had stolen found upon him, should plead for himself, and say, 'If ever I stole anything, then by what lawful judge was I ever condemned? What officer of the peace did ever formally apprehend me? By what authority were writs issued out against me?' Were it not easy for the judge to reply, and tell him, 'Friend, these allegations may prove that you were never before condemned, but they prove not at all that you never stole ; which is a matter of fact that you are now upon your trial for.' No more will it at all follow that the Church of Rome did never offend, because she is not condemned. These things may be necessary that she may be said to be legally convicted, but not at all to prove that she is really guilty. Besides, the truth is, that many of her doctrines and practices are condemned by general councils, and most of them by the most learned fathers, and all of them by the authority of the Scripture. And whilst her doctrine and worship are so condemned, I see not well how she can escape."—Vol. xiv. pp. 28, 29.

AN INFALLIBLE INTERPRETER.

"It is of an infallible interpreter, in whose expositions and determinations of Scripture sense all Christians are obliged to acquiesce ; and such a one you have none.' I confess we have not, if it be such a one as you intend, whose expositions and interpretations we must acquiesce in, not because they are true, but because they are his. We have infallible expositions of the Scripture in all necessary truths, as we are assured from the Scripture itself ; but an infallible expositor, into whose authority our faith should be resolved, besides the Scripture itself, we have none. Nor do I think they have any at Rome, whatever they talk of to men that were never there : nor, I suppose, do they believe it themselves ; for indeed if they do, I know not how they can be freed from being thought to be strangely distempered, if not stark mad. For, not to talk of the Tower of London, this I am sure of, that we have whole cart-loads of comments and expositions on the Scripture, written by members of the Church, men of all orders and degrees ; and he that has cast an eye upon them knows that a great part of their large volumes are spent in confuting the expositions of one another, and those that went before them. Now, what a madness is this, or childishness, above that of very children, to lie swaggering and contending one with another, before all the world, with fallible mediums about the sense of Scripture, and giving expositions which no man is bound to acquiesce in any farther than he sees reason, whilst all this while they have one amongst them who can interpret all ; and that with such an authority as all men are bound to rest in, and contend no farther ! And the farther mischief of it is, that of all the rest this man is always silent as to exposition of Scripture, who alone is able to 'part the fray.' There be two things which I think, verily, if I were a Papist, I should never like in the Pope, because methinks they argue a great deal of want of good nature. The one is, (that we treat about,) that he can see his children so fiercely wrangle about the sense of Scripture, and yet will not give out what is the infallible meaning of every place, at least that is controverted, and so stint the strife amongst them, seeing it seems he can if he would ; and the other is, that he suffers so many souls to lie in purgatory when he may let them forth if he please, and, that I know of, hath received no order to the contrary. But the truth is, that neither the Romanists nor we have any infallible living judge, in whose determination of the sense of Scripture all men should be bound to acquiesce, upon the account of his authority."—Vol. xiv. pp. 40, 41.

THE DOCTRINE OF PAPISTS LEADS TO INFIDELITY.

"To this purpose men are furnished with many exceptions against the authority of the Scripture, from 'the uncertainty of the rise and spring of it,—how it came to us,—how it was authorized, and by whom ; the doubtfulness of its sense and meaning ; the contemptible condition of the first penmen of it, seeming a company of men imposing their own fancies as oraculous visions upon us,—of whom how can we know that they were inspired, seeing they say no such thing of themselves, not those especially of the New Testament? besides the many appearing contradictions, with other human infirmities, seeming unto critics ever and anon to occur in them ; and why may not illiterate men fail as well as,' &c. &c. 1.—with much more of the same nature and importance : unto all of which I shall need to say nothing but that of Job, 'Vain man would be wise, but is like to the wild ass's colt.' Never is the folly of men more eminently displayed than when confidence of their wisdom makes them bold and daring. I doubt not but our author thought that

he had so acquitted himself in this passage, as that his readers must need resolve to quit the Scripture and turn Papists ; but there is an evident gulf between these reasonings and Popery, whereunto they will certainly carry any that shall give way to their force and efficacy. This is no other but downright atheism ; this the supplying of men with cavils against the Scripture, its power and authority, does directly lead unto. Our author would have men to believe these suggestions, at least so far as not to seek for rest and satisfaction in the Scriptures, or he would not : if he would not, to what end doth he mention them, and sport himself in shewing the luxuriance of his wit and fancy in cavilling at the word of God ? Is not this a ready way to make men atheists, if only by inducing them to an imitation of that which by his example he commends unto them ? But it will be said, he only shews the uncertainties that are about Scripture, that men may not expect by or from them deliverance from the darkness and ignorance before spoken of ? Suppose, then, they come to be persuaded of such an uncertainty, what course shall they take ? ‘ Apply themselves to the Romish Church, and they are safe.’ But seeing the being of a Church, (much less the Roman Church) hath no foundation in the light of nature, and men can never know anything of it, especially of its prerogative, but by and from the Scripture, whose authority you have taught them to question, and made doubtful to them, what remains for rational men but to renounce both Scripture and Church, and betake themselves to your commendable piece of witty atheism ? This is the old lurry,—the Scripture cannot be known, believed, understood, but by the Church ; the Church cannot be proved to have being, constitution, or authority but by the Scripture : and then, if you doubt of the authority of that proof of the Church, you must return to the Church again ; and so on, till all faith and reason vanish, or men make shipwreck of their faith, and become brutish in their understanding, pretending to believe they know neither what nor why. And this employment of raising surmises and stirring up jealousies about the word of God, its penmen and their authority, do men put themselves upon, I will not say to gratify the Roman court, but I will say in obedience to their prejudices, lusts, and darkness,—the saddest drudgery that any of the sons of men can be exercised withal.”—Vol. xiv. pp. 71, 72.

POPIISH CLAIM TO INFALLIBILITY REFUTED BY THE CASE OF THE JEWS.

“The difficulty, as is evident, lay in this, that the authority and judgment of the whole Church of the Hebrews lay against Christ and the gospel. That Church, when Christ conversed on earth, was a true Church of God, the only Church on earth, and had been so for two thousand years, without interruption in itself, without competition from any other. It had its high priest confessedly instituted by God himself, in an orderly succession to those days. The interpretation of Scripture, it pretended, was trusted with it alone ; and traditions they had good store, whose original they pleaded from Moses himself, directing them in that interpretation. Christ and his Apostles, whom they looked upon as poor, ignorant, contemptible persons, came and preached a doctrine which that Church determined utterly contrary to the Scripture and their traditions. What shall now be answered to their authority, which was unquestionably all that ever was, or shall be intrusted with any Church on the earth ? Our author tells us that this great ‘ argument of the Jews could not be any way warded off or put by, but by recourse unto the Church’s infallibility,’ p. 146 ; which, ‘ sit verbo venia,’ is so ridiculous a pretence, as I wonder how any block in his way could cause him to stumble upon it. What Church, I pray !—the Church of Christians ? When that argument was first used by the Jews against Christ himself, it was not yet founded ; and if an absolute infallibility be supposed in the Church, without respect to her adherence to the rule of infallibility, I dare boldly pronounce that argument indissoluble, and that all Christian religion must be thereon discarded. If the Jewish Church,—which had at that day as great Church power and prerogative as any Church hath or can have,—were infallible in her judgment that she made of Christ and his doctrine, there remains nothing but that we renounce both him and it, and turn either Jews or Pagans, as we were of old.”—Vol. xiv. pp. 78, 79.

SECOND ANNUAL REPORT OF THE GLASGOW PROTESTANT LAYMEN’S ASSOCIATION. Glasgow: Andrew Aird.

This is the report of a very valuable society, and we are quite surprised at the amount of work which their able agent, Mr. Jamieson, has overtaken. We are glad to observe that they have resumed their labours with renewed energy.

THE IMMACULATE CONCEPTION, Historically and Doctrinally Considered. A Lecture by the Rev. J. B. Lowe, A.B., Incumbent of St. Jude’s, Liverpool. Liverpool: Adam Reid.

A very able and comprehensive lecture by one who is thoroughly conversant with the Popish controversy, and very earnest on the side of truth. We cordially wish it a large circulation.

THE MAYNOOTH REPORT.

THE whole proceedings of our recent Governments in reference to Maynooth have been eminently discreditable. The Bill of Sir Robert Peel, in 1845, was carried in avowed defiance of the wishes of a vast majority of the British people. It appears from a Parliamentary document that the petitions presented to the House of Commons on the Maynooth Bill between February 4th and May 30th 1845, were as follows :—10,204 petitions (signed by 1,284,296 persons) *against the Bill*, while there were only 90 petitions (signed by 17,482 persons) *for the Bill*. At that time the Rev. Robert M'Ghie offered, in a public letter to Lord Brougham, to prove the following facts in presence of any, or all, the professors of Maynooth :—

"1. That the system of instruction on oaths in the class-books and standards of Maynooth is calculated to enforce perjury in every oath where the interests of the Church require that it be violated.

"2. That persecution and intolerance of heretics are inseparably identified with the religion of Romanism, and that they not only exist in their class-books and standards, but they are instilled at Maynooth, and established since 1832 by canon law in Ireland.

"3. That the most awful system of obscene despotism over women is instilled into the minds of the pupils of Maynooth, and exercised by the priests universally in the confessional; and these three assertions are alike true of Gallican and ultramontane principles.

"4. That the ultramontane doctrines of Papal infallibility and of sedition are commanded by Rome to be taught in Maynooth, and that the trustees are pledged to teach them; that therefore the evidence of the professors to the contrary is false; that they are approved in a work of the present Pope; that they are proved to be taught to the priests in their conferences, in the standard by which they are to direct the consciences of the people; and that they are established since 1832 as the canon law of Ireland."

Our statesmen, however, were infatuated, and the opinions of all the wise and holy of the land, as well as the plainest results of evidence, were deliberately trampled upon. Every year since has only illustrated the folly and criminality of Sir Robert Peel's measure, but it was not till the famous Papal Aggression that the country was again thoroughly roused on the subject. The motion of the Earl of Winchelsea brought the matter to a point in 1853. It was necessary to find some pretext for evading the difficulty and gaining time, and the insulting panacea of Lord Melbourne, who facetiously called it his "gumstick," as if the Christian people of Britain were only so many pettish and unreasonable children, "pleased with a rattle, tickled with a straw," was adopted—a Royal Commission was issued. If our rulers are wise they will not much oftener trifle with the stern convictions of religious men, and with that rising tide of principle, before which the tricks of mere diplomacy may be found worse than powerless. A commission to *inquire* about Maynooth is just about as reasonable as a commission to inquire about the poisonous effects of arsenic—the propriety of a shepherd rearing and nursing a flock of wolves to worry his sheep—the morality of Guy Fawkes piling barrels of gunpowder under the Parliament House, to blow up the authorities of Britain—the Government of this country sending men and money to the Czar, or any other self-evident and notorious proposition. The remark of one of our senators, when the subject was discussed, viz., that the only ground for supporting a commission would have been a general doubt that any thing else than Popery was taught at Maynooth, seemed to us about the best made on the occasion.

The Report is at length out—two bulky volumes—the production of which must have cost the country a large sum. We do not say they are of no use,

for they confirm in the most decisive manner the worst allegations of the opponents of the institution, but they prove, at the same time, that every thing possible has been done by the Commissioners to evade the real points at issue between the Government and the country.

The question which the Commissioners proceeded to examine, was not what has been the practical result to Ireland of the College of Maynooth?—an important and statesman-like question, apart from all considerations of abstract principle, but mainly, Is Popery taught in the most effectual way in that institution? To settle the nature of the instruction actually given, a very singular course was adopted. The whole text-books were deliberately set aside. With an innocence of credulity which would be ludicrous if it were sincere, the Commissioners say—

“*The professors state, that they do not by any means consider themselves bound by the opinions, as such, contained in the class-books from which they teach. Upon matters of doctrine considered in the Roman Catholic Church to be defined as of faith, the teaching must be uniform; but with respect to all questions upon which opinion in the Roman Catholic Church is free, under which head a large proportion of the questions of moral, and some of the questions of dogmatic, theology may be ranked, the professor is not bound by the opinions of the author used in class, nor does he bind the students either by the opinions of the class-book or by his own. The class-book serves as a guide to the subjects to be treated of, and the student is required to be prepared to state in class the several views entertained upon the subject of the lecture as detailed in the class-book, but he need not adopt the writer's conclusions except so far as they accord with his own judgment.*”

From the earliest ages of the world, the fairest and most certain way of discovering opinions has been held to be by written documents. The Koran is the source whence we learn the doctrines of Mahomet. “O that mine enemy would write a book,” exclaimed Job—that would pin him down, thought he, but in those early ages the stratagems of priests and Royal Commissioners were unknown. At the same time the new theory is essentially Popish—oral tradition before written inspiration is the dogma of Rome. It is the theory which she adopts in regard to the book of God, because she has a purpose to serve, and it is not wonderful that, for a similar reason, in an emergency, she has palmed it off, in regard to her own books, on our incompetent or wilfully corrupt Commissioners. Thus, by one sweep, she throws out of sight the seditious, persecuting, and perjured principles of Delahogue, Bellarmine, Maldonatus, Dens, and so forth, which form the very life-blood of our Popish institution.

The whole difficulty, however, is not yet overcome. From the lips of some of the professors certain odious principles are extracted, and several converted priests tell the truth plainly. We may remark, that of the thirty-nine witnesses examined, the proportions were as follows, the mass evidently being simply witnesses in their own case:—

“ President, Vice-President, Dean, Junior Dean, Professors and Students,	34
“ Protestants,	5
<hr/>	
“ Total,	39”

The professors of theology virtually admit that the Pope can interfere in the affairs of this country to any extent that he may think expedient.

“One of the theological professors says, ‘I repeat, if the Pope issue any commands on the subject of education, it is the duty of the subject to obey. If the Pope had not the control of education, he might as well give up ruling the Church altogether.’”

“Another professor of theology being asked—‘Do you think that a priest, speaking from the altar or in his sacerdotal robes, upon temporal matters, would lead the uninstructed to suppose that he was exercising his power, where in fact he was only attempting to exercise his influence?’ replies, ‘I think that, unless the priest by his manner or by his language communicated the contrary.’”

The converted priests speak out plainly. “The Rev. Daniel Leahy, now

connected with the English Church Missions to Roman Catholics, was educated at Maynooth, which he entered in 1832. He left it in 1837, and was an officiating priest for fifteen years and a-half. He says—"The impression is constantly kept up in the minds of the students, that the reigning king at any time was a heretic, and out of the pale of salvation, and that they could not conscientiously have what they call allegiance to him, so as to keep him on the throne to the exclusion of a Roman Catholic, inasmuch as it would be injurious to the eternal welfare of his soul. That was, as far as I could form an opinion, the general impression." Again, admitting that possibly the professor might cautiously have given an opinion to the contrary, Mr. Leahy adds, 'but the general opinion was, that the Pope had direct power over kings and monarchs, inasmuch as that their souls and the souls of their subjects were so much more valuable than any worldly possessions, and that everything should come to the utility of the Church finally to forward that end—to wit, the salvation of their souls.' "

Two other converted priests, now clergymen in the Church of England, concur in describing a drinking scene in Maynooth, which we commend to the special notice of the Temperance Societies. We give the particulars of this seditious scene elsewhere; but the whole account reminds one vividly of a sketch from actual life in another department. The street beggars of Edinburgh, after their day's imposition, were found, on one occasion, assembled in a low lodging-house in the West Port in the evening, where having laid aside their unnecessary crutches, and carousing on beefsteaks and whisky toddy, they drank cordially to the good health of the "silly people in Moray Place," upon whom they had been imposing. The cases are singularly parallel. But how do the Commissioners deal with all this evidence? They simply set it aside by the following cool sentence in their Report, which is certainly worthy of an expert Jesuit, and illustrates the manner in which our noble and gracious Queen is dealt with:—

"We have, however, had the opportunity of receiving the testimony, on these and some other points, of parties who, having formerly been students in Maynooth, have become ministers of the Established Church, and entertain views adverse to the religious teachings of the College. We do not purpose, as we said before, to discuss the evidence on this branch of the inquiry. We should, however, be doing injustice to the College if we failed to report, as the general result of the whole evidence before us, that we see no reason to believe that there has been any disloyalty in the teaching of the College, or any disposition to impair the obligations of an unreserved allegiance to your Majesty."—Report, p. 64.

One other extract will give our readers an idea of the way in which the word of the living God is treated in this institution, which receives from the Government of this country encouragement and support not extended to the Established Church of England or of Scotland:—

"96. You have stated that it was the practice in the refectory, at the ordinary meals of the students, to preserve silence?—Yes.

"97. It was always the practice to read the Bible?—Yes.

"98. In what manner was it read, and by whom?—The students of the Logic Class read, as well as I remember; I was in that class, and I read in my turn.

"99. In what language is the Bible read?—In English. Immediately before dinner there is a visit to the chapel, when the students prostrate themselves before the consecrated Host, and remain so until the dean repeats a portion of a hymn, when they proceed at once to the dining-room. The moment a certain number are assembled there, the dean, if present, and if not, the senior monitor, says grace, a short Latin prayer, and then the person whose turn it is, reads a chapter of the Bible from the pulpit. While he is so engaged, from the slamming of doors and the noise and confusion of servants bringing in dishes and hurrying to and fro, not a word of the chapter from the Bible can be heard or attended to. In fact, it was quite understood that we need not put ourselves to the trouble of speaking loudly or distinctly when we read the Bible, because we would not be heard; we, therefore, husbanded our voices for the subsequent reading when the dean would come up and make a signal that we were to speak more loudly. A chapter of

the Bible was read first every day at dinner ; but when there was still and perfect silence, 'Lingard's History of England' was read ; and at the end, a chapter of the Martyrology was read in Latin. Then there was perfect silence, and every word of that was distinctly heard ; but I can safely say, that at the beginning of dinner, in consequence of the noise, the Bible could not be heard, and all that we troubled ourselves to do when reading was to cry out in a loud voice, 'The end of the chapter.'

"100. Did it often happen that grace was said by the monitor and not by the dean ?—Not often—sometimes. The dean was generally present.

"101. Do you think that the arrangement was made of reading the Bible first, in order to prevent its being heard ?—From my knowledge and experience now (I answer according to my conscience) of the opposition of the Church of Rome to the Word of God in every respect, I believe that it was made with the view of its not being heard.

"102. Had you a Bible when you were a student at Maynooth ?—Certainly not. I did not know any student who had ; nor did I hear a chapter of the Bible read in any way but this at the beginning of dinner.

"103. You had no opportunity of reading one yourself ?—No ; I never had one.

"104. Were you asked whether you had a Bible when you entered ?—No."

Meantime, the Commissioners deliberately recommend an enlargement of the hated Institution, and give diagrams, which we have copied, of Maynooth as it now is, and as they wish it to be. We cannot prosecute the subject. But we trust, that the great counter-movement which has commenced, will, by the blessing of God, be triumphantly successful, and that the traitor commissioner, who gave up the evidence without leave to the emissary of the Pope, will be exposed, and brought to merited punishment.

THE GREEK AND ROMAN CHURCHES PILLARS OF DESPOTISM.

THE following very striking passage is from a recent popular work :—

"The despotism of Muscovy, at this moment the most closely knit and terrible in the world, exerts its fatal and degrading influence through the Greek Church. That immense organization, operating upon society from the frozen banks of the Oby to those of the Danube, over sixty millions of human beings, subdues their spirit, and moulds their passions, and directs their energies in obedience to the will of one remorseless and unprincipled individual. It is chiefly through the superstition of his serfs that the Czar is great. His bearded satellites in black or furred capote, with a turret of cap on their head, with congealed visage, and nasal drawl, inculcate upon high and low throughout the empire a false adoration of the despot, elevating him almost to an equality with God. In return, the autocrat himself inflames the ambition and favours the subtle designs of the priesthood. Whenever he engages in war, it is sure, according to his professions, to be for the promotion of the orthodox faith. With the plan of some sanguinary campaign in his pocket, with the maps of devastating conquests already drawn out, he makes declarations of reliance upon the justice of his cause, and snuffles in his barbarous dialect an impious allocution, which he denominates a prayer to the Almighty. The traveller through Russia who should speak the language would witness, if he frequented the churches, exhibitions of strange character. Religion, the soul's atmosphere, encircles the globe, keeping alive everywhere our holiest thoughts and associations. But in places like Russia it is adulterated with deleterious mixtures. The priest ascends the pulpit, not to preach Christ, but Nicholas ; not to inculcate peace and good-will towards men, but furious and destructive fanaticism, lust of conquest, hatred of neighbours, and the necessity of a blind submission to the audacious behests of authority.

Far in the heart of Asia, or amid the snowy solitudes of the north, the unhappy peasants are excited almost to madness by sacerdotal agitators, inspired

with zeal and ferocity by wild visions of patriarchal splendour. Thus wrought upon, immense multitudes are ever ready to march under the imperial standard to what they regard as a holy war, though its only object is to assuage the senseless thirst of dominion in the Romanzoff family.

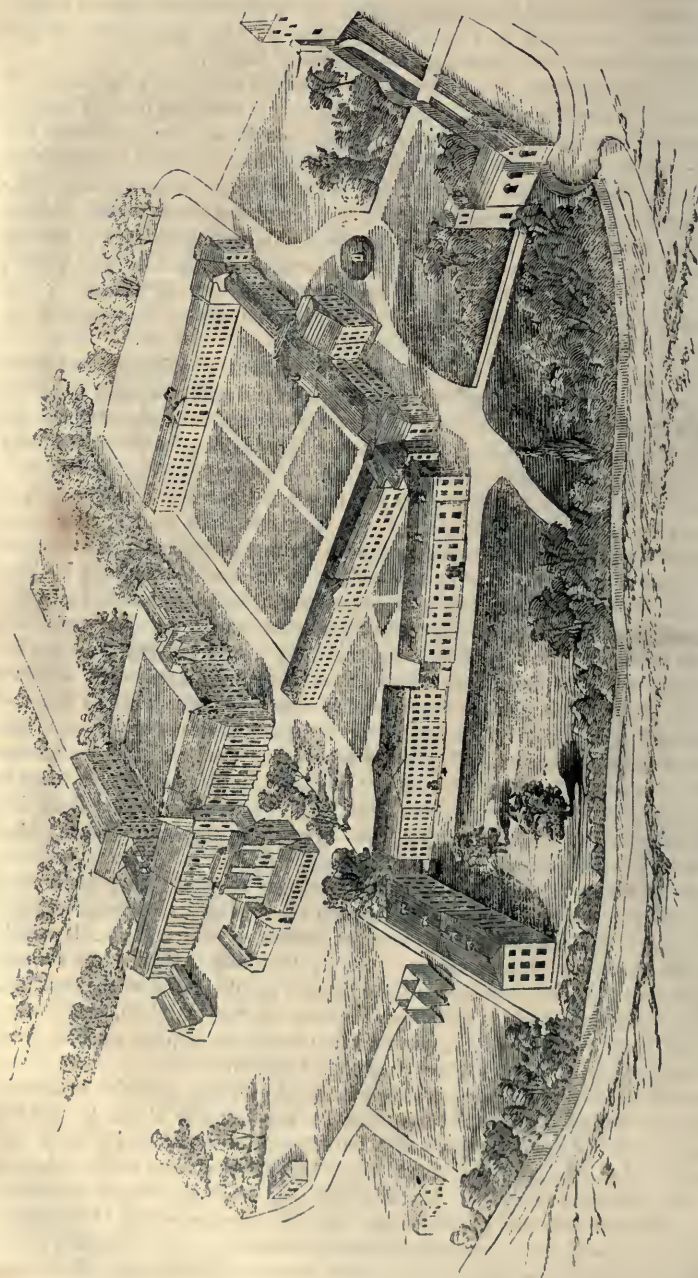
At the head, however, of all churches, considered simply as instruments of mental subjugation, stands that of Rome. Uniting in itself the focus of secular despotism and ecclesiastical imposture, it extends its empire over much the greater part of Christendom. Wherever intellect has exhibited a disposition to be refractory, whether against kings or priests, the papal system, sympathizing profoundly with tyranny, has invariably placed its racks and gibbets, its wheels and pulleys, its chains and dungeons, its thumbscrews and martyr flames, at the service of oppression. By a steady adherence to this policy, framed with consummate craft and developed with intrepid villany, it has succeeded in defranching a majority of Christian nations of their inalienable birthright—liberty.

Spain, once filled with a chivalrous and gallant population, has sunk gradually through the chilling influence of priests and monks, almost to a level with the grovelling tyrannies of Africa. In Austria, and throughout Germany, except where Protestantism is established, a formidable ecclesiastical militia suppresses all tendencies towards liberalism.

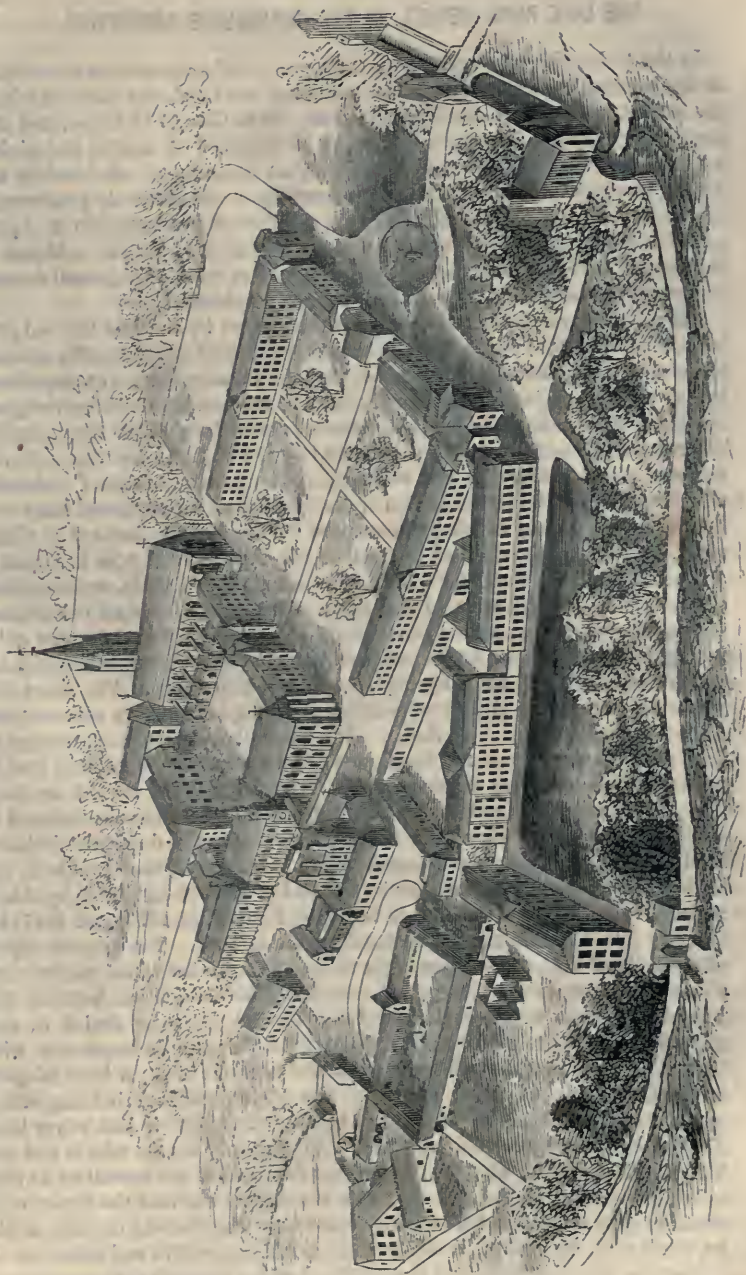
Modern society looks with wonder and terror at the secret combinations of former ages as delineated by history, and is unconscious that similar combinations exist in its own bosom, organized by monarchs and priests for the subversion of freedom. The same Jesuits who co-operated with the Ferdinands, the Philips, and the Rodolphs, in extirpating religious and liberal ideas from the popular mind, are still labouring under the descendants of those despots at exactly the same task. Scarcely any fireside is free from the intrusion of this black fraternity, which has become indispensable to absolute princes. Hence, though the order has at various times been hunted down and suppressed, it is sure to revive again to meet the exigencies of arbitrary power. The numerous revolutions in France have been rendered completely nugatory by the disciples of Loyola. Openly, or in disguise, they are ever at hand to bar the emerging of the people into light. Their mission is to inculcate immorality, servility, meanness, ignorance—everything that can lead mankind to bow their neck patiently to the yoke.

Like the Greek priests, or the pagan prototypes of Rome, they distinguish themselves by their solicitude to accomplish the apotheosis of imperial guilt. The blood of the people sends up a sweet savour to their nostrils, they bless the hand that perpetrates a street massacre, they diffuse themselves through villages and hamlets, they creep stealthily into the dwellings of the peasants, they ingratiate themselves with helpless mothers and children, whom they pollute by their superstitions, till they are ready to lisp or mumble with adoration the name of the destroyer of their kindred.

This demoralizing process we have witnessed with deep affliction in France, where the struggle henceforward must be between the Republic and the Jesuits. One of these powers must be exterminated before the other can triumph. Liberty, however, is now depressed, its advocates are in prison or in exile, and not a few of the most distinguished have expiated their attachment to it with their lives. When the day of retribution comes, the people in all likelihood will put in practice the lesson which the past has taught them. They have tried moderation, and it has not answered their hopes. Next time they will probably make an experiment in the opposite direction."



MAYNORTH AS IT IS.



NATYOTH ENLARGED, AS RECOMMENDED BY THE COMMISSIONERS.

THE LATE PAPAL DECREE ON THE IMMACULATE CONCEPTION.

IN the *Bulwark* for November we gave a pretty full statement on the subject of the Immaculate Conception of the mother of our Lord, the position which the subject has hitherto held in the teaching of the Church of Rome, and the perplexing difficulties in which she would be involved by now at last giving a formal dogmatic decision regarding it. That decision, as our readers are aware, has been given. On the 8th December, it was solemnly pronounced by the Pope, in the Church of St. Peter's, and formally embodied in an Apostolic Letter, or Papal Brief, which has been promulgated for the guidance of the Church. We promised to return to the subject when the general decree, understood to be then in preparation, should be published.

Let us briefly remind our readers what the subject is, and how it stood previously to the recent Papal decree. About the middle of the twelfth century the notion was invented and broached, that Mary's conception was unpolluted by any stain of original sin, not merely that she was entirely freed from original sin before she was born, and that she never committed any actual transgression—for these two notions had been long held by the Church—but that not even for one moment after her first conception was there any taint of sinfulness attaching to her. When this notion of the immaculate conception of Mary was first broached, it was decidedly denounced by the famous Bernard of Clairvaux, who is sometimes called the last of the Fathers, and who is certainly a canonized saint of the Church of Rome. In his 174th Epistle, written about the year 1140, he maintains, in opposition to this notion, that an Immaculate Conception was the exclusive privilege of Jesus Christ, though he was quite willing to join in almost all the other extravagant and offensive blasphemies which have been put forth by Popish writers about Mary. For about 700 years this subject has given rise to differences of opinion and to controversial discussions in the Church of Rome. The Popes have been often pressed to determine whether or not the doctrine of the Immaculate Conception was to be received as a binding article of faith. They have been obliged to issue many Bulls and Briefs concerning this subject and the festival instituted in celebration of it, but they have never till now given a dogmatic decision, binding the Church, on the question of its truth or falsehood. There are Bulls and Briefs about this matter by Sixtus IV. in 1476 and 1483, by Alexander VI. in 1502, by Pius V. in 1590, by Paul V. in 1616 and 1617, by Gregory XII. in 1622, and by Alexander VII. in 1661. The general object of these Papal decrees was to prevent the public agitation of the controversy about the Immaculate Conception, especially as carried on between the Franciscans, who maintained it, and the Dominicans, who denied it, and more particularly, to prohibit either party from charging its opponents with heresy, since neither the affirmative nor the negative had yet been adopted by the Church as an article of faith. The Popes, while forbidding either party to charge the other with heresy, because the question had never been decided by the Church, did not profess to give any reason why it had not been decided, that is, why the Church was deprived of the benefit of having a living infallible judge. But of course the reason was that the Popes were afraid to give a decision, because they knew that whatever the decision might be, there were many of their subjects who would not receive and submit to it.

What we were chiefly curious to see in the decision that was to be pronounced was this, how the Pope would explain what were the means and materials he

had for giving a decision on this question which his predecessors had not enjoyed, and what account he would give of the reason of the difference between their mode of dealing with it and his. According to the principles laid down in the decree of the fourth session of the Council of Trent, the Romish authorities are bound, whenever they pronounce a binding decision on an article of faith, to assert, that the doctrine which they inculcate was taught by Christ and his apostles, and has been handed down in the Church orally, or in writing; and when called upon for the proof of this assertion, they must point out the doctrine in the Scriptures, or they must produce some historical evidence of its prevalence from early times, or, finally, they must resolve the whole matter into the infallibility of the Church. It was of course the difficulty of applying any one of these modes of proof to the establishment of many of their additions to the Christianity of the New Testament, that has led some of the Papists in our own day to have recourse to the Theory of Development, as expounded by Dr. Newman. Popish controversialists are willing enough to take the benefit of this Theory of Development with any whose mind it may be fitted to influence, but they do not like to commit themselves to it formally, as it cannot easily be reconciled to the authorized doctrine of the Church on the subject of the rule of faith. Indeed, since Dr. Newman's promulgation of the theory of development, there have been open contests among Papists themselves as to whether this theory is or is not inconsistent with the authorized doctrine of the Church.

These considerations made it all the more interesting to notice what ground the Pope would take in establishing a new article of faith, and imposing it upon the belief of the Church. We find, in examining the formal decree, that the Pope and his advisers have prudently abstained from committing themselves on any of these delicate and doubtful questions, and just continue to repeat in a vague and indefinite way the customary allegation in regard to all their doctrines, viz., that they have been taught and preserved in the Church from the beginning. They assert this of all their doctrines, and in regard to some of them they can produce something like plausible evidence in support of the allegation. The decree of the 8th of December asserts this of the doctrine of the Immaculate Conception, though it does not produce a particle of evidence to establish it. The general description given of the doctrine with reference to the grounds on which it rests, is, that it is one "which the divine words, venerable tradition, the perpetual opinion of the Church, the singular agreement of Catholic prelates and faithful, and the signal acts and constitutions of our predecessors, wonderfully illustrate and proclaim." The Pope now describes it, *ex cathedra*, in these terms, while every Papist competently acquainted with the subject knows, that there is no evidence whatever that any one believed or taught this doctrine previously to the twelfth century. The decisions of preceding Popes we have enumerated above, and the earliest is in the year 1476. The only one quoted formally in the decree is the last, that of Alexander VII., in 1661. No material progress was made in regard to the substance of the doctrine in the whole series of Papal Bulls, for the last by Alexander VII. formally and expressly confirms all that is contained in the first by Sixtus IV. It is only now, in the decree of Pius IX., that any real step in advance has been taken. It is true that the Bull of Alexander VII., as quoted in the late decree, pronounces the doctrine of the Immaculate Conception to be "pious," sanctions the festival instituted in commemoration of it, and prohibits any, under the severest penalties, from denouncing it as heretical, even when they do not receive it. But this comes far short of

sanctioning the recent decree, in which the doctrine is imposed upon the whole Church as a binding article of faith, and all men are forbidden to deny it under the penalty of heresy and mortal sin, that is, as Pío Nono, adopting the language of his predecessors, has it, "the indignation of Almighty God, and of his blessed Apostles Peter and Paul." Nay, what is very curious, the Bull of Alexander VII., as well as that of Sixtus IV., prohibits, under severe penalties, any from alleging, that the *denial* of the Immaculate Conception involves heresy, or mortal sin, "inasmuch as it has not yet been decided by the Roman Church and the Apostolic See, like as we do not now wish, or intend to decide it." Now, at last, the Apostolic See has decided, to use the terms of the decree, that the doctrine of the Immaculate Conception "has been revealed by God, and therefore should firmly and constantly be believed by all the faithful." But the Pope has not condescended to tell us when or where it was revealed by God, what evidence he has to produce of this; whether his predecessors who issued Bulls upon the subject were aware that it had been revealed, and if so, why they did not declare it to be an article of faith. He has not given us any explanation of the reasons why he has gone so much farther than any of his predecessors upon this subject. The only thing indicated as the reason of the difference is the certainty he has that a decision in favour of the Immaculate Conception would now be more generally received in the Romish Church than on those occasions on which his predecessors, though pressed to decide, refused to do so. But no consideration of this sort can in right reason affect the proof or evidence bearing upon the question, whether it has been revealed by God, or should in common honesty affect the question, whether the infallible judge of controversy should exercise his functions when the Church was torn by doctrinal disputes. On former occasions, when a decision upon this subject was much needed, and eagerly demanded, the Popes refused to pronounce one; and now, when it is much less necessary but more safe, the Pope proclaims at last that this doctrine was revealed by God, and must be believed, under pain of mortal sin, by all the faithful.

Surely all this is fitted to make the claim of the Church to authority and infallibility in matters of faith supremely ridiculous, in the estimation of all intelligent men. The Church of Rome has never yet determined and defined where it is that the infallibility of the Church is lodged, what party it is that is the infallible judge of controversies. Would it not be well, now that the old practice of establishing new articles of faith has been re-introduced, that the Pope should take up this question as to the seat of infallibility, and settle the disputes which have long prevailed upon this subject among Romanists themselves, by determining precisely what it is that has been "revealed by God" regarding it?

THE NOVELTY OF POPERY.

BY THE CONVERTS OF THE DUBLIN PRIESTS' PROTECTION SOCIETY.

1. INVOCATION OF SAINTS.—God forbids it:—"See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God."—Rev. xix. 10. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."—1 John ii. 1. "For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. See also 1 Cor. viii. 6.

2. **WORSHIP OF IMAGES.**—The Popes, Gregory II., Gregory III., and Zachary, opposed this sin. Pope Constantine I. deposed the Greek Emperor Philip, in the year 713, and put out his eyes for setting up images in churches. Gregory III. excommunicated the Emperor Leo IV. for this crime. The present Pope, Pío Nono, unlike some of his predecessors, approves of Idolatry, and has issued a Rescript to the Bishop and Clergy of Rimini, authorizing them to ornament with a crown of gold a manufactured winking image of the Virgin Mary, and to honour and venerate, with much piety and devotion, the said image on the 15th of August, the day of her supposed assumption.

God forbids this sin, saying,—“Neither shalt thou set up any image, which the Lord thy God hateth.”—Deut. xvi. 22. “Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.”—Ex. xx. 4, 5. See also 2 Cor. vi. 16; 1 John v. 21.

3. **INFALLIBILITY OF THE CHURCH.**—Popes and Councils contradict each other, and Romanists cannot agree about the seat of this infallibility. Some place it in the Pope, others in a General Council, and some in the Pope and a General Council.

The doctrine is not revealed in Scripture. God says, “Believe not every spirit, but try the spirits whether they be of God.”—1 John iv. 1. “Prove all things; hold fast that which is good.”—1 Thess. v. 21. See also Rom. xi. 20-22.

4. **THE CELIBACY OF THE CLERGY.**—God forbids it:—“A bishop must be blameless, the husband of one wife.”—1 Tim. iii. 2. “Marriage is honourable in all.”—Heb. xiii. 4. “Nevertheless to avoid fornication, let every man have his own wife, and let every woman have her own husband.”—1 Cor. vii. 2. “Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?”—1 Cor. ix. 5. See also Matt. viii. 14; 1 Tim. iv. 3.

5. **TRANSUBSTANTIATION.**—It contradicts our sight, our taste, our smell, and the Scriptures. The Holy Spirit says:—“As often as ye eat this bread, and drink this cup, ye do show the Lord’s death till He come.”—1 Cor. xi. 26. “And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.”—Luke xxii. 19. See also Matt. xxvi. 29.

6. **AURICULAR CONFESSION.**—God says,—“Confess your faults one to another.”—James v. 16; but He does not say anywhere, confess to a *Priest*. “Now therefore make confession unto the Lord God of your fathers, and do his pleasure.”—Ezra x. 11. See also Dan. ix. 4, 20; Luke xv. 18, 19; 1 John i. 8, 9.

7. **SUPREMACY OF THE POPE.**—Phocas murdered his master the Emperor, and Pope Boniface supported him in his treason, for which Phocas, in return, conferred the title of Universal Bishop on the Pope. Hence the origin of Papal Supremacy. God forbids it:—“But be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.”—Matt. xxiii. 8. See also Acts viii. 14; xi. 2; 2 Cor. xi. 5; xii. 11; Gal. ii. 11; Acts xv. 13, 19.

8. **SALE OF INDULGENCES.**—The traffic was excessively scandalous in the 16th century. In the pardons sold by Tetzels the following words are used:—“I absolve thee from all thy sins and transgressions, how enormous soever they may be.” God forbids it:—“Who can forgive sins, but God only?”—Mark ii. 7. See also Jeremiah l. 20; Isaiah xliii. 25; Luke v. 21.

9. **SERVICE IN LATIN.**—Strange! there never was a decree of Council in favour of this practice; but the fourth of Lateran decreed that divine services should be in the vulgar tongue of every nation. The Apostle Paul says in 1 Cor. xiv. 14, 16-23,—“If I pray in an unknown tongue, my understanding is unfruitful.” Prayer in an unknown tongue is inconsistent with reason, as it is ordained for the improvement of our souls and an increase of grace.

10. **WITHHOLDING THE CUP FROM THE LAITY.**—God forbids it:—“He took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it.”—Matt. xxvi. 27. “Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.”—Luke xxii. 20. See also 1 Cor. xi. 25. In the Church of Rome the cup is not given even to priests unless they officiate.

11. **PURGATORY.**—This doctrine is not even mentioned in the Bible; but God says,—“The blood of Jesus Christ cleanseth from all sin.”—1 John i. 7. “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”—Rev. xiv. 13. See also Eccles. ix. 5, 6.

12. **MARIOLATRY; OR, THE WORSHIP OF THE VIRGIN MARY.**—Bonaventure substituted the name of the Virgin for that of God throughout the Psalms. In Scripture no mention is made of worship to her; but she, on the contrary, worshipped Christ, saying,—“My Spirit hath rejoiced in God my Saviour,”—Luke i. 47. Romanists offer more prayers to her than to Almighty God; and thus commit the grossest idolatry.

13. **SEVEN SACRAMENTS.**—Peter Lombard, a Schoolman of the 12th century, first mentioned Seven Sacraments. Our Lord instituted only two, Baptism and the Lord’s Supper. “Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.”—Matt. xxviii. 19. “And when the hour was come, he sat down, and the twelve apostles with him, &c.”—Luke xxii. 14-20.

14. **APOCRYPHAL BOOKS.**—The Church of Rome, only in the year 1546, admitted these Books into the Sacred Canon at the Council of Trent. They are rejected by the Greek Church, and by the Jews, whose Canon is the same as ours.

15. **PRIESTLY INTENTION.**—It is grossly absurd. For instance—If the Priest does not intend to baptize, the infant remains a heathen; or, if the intention fail in the celebration of matrimony, the parties, according to the Church of Rome, who fancy themselves married, are living in fornication.

16. **VENIAL AND MORTAL SINS.**—The Bible draws no such distinction. God says,—“The soul that sinneth it shall die.”—Ezek. xviii. 4. “For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.”—Rom. vi. 23. “Cursed is every one that continueth not in all things which are written in the book of the law to do them.”—Gal. iii. 10. See also James iii. 2; James ii. 10; 1 John iii. 4.

17. **SACRIFICE OF THE MASS FOR THE DEAD.**—It is contrary to Scripture:—For “Christ was once offered to bear the sins of many.”—See Heb. ix. 22-28; vii. 26, 27; and x. 14. “For by one offering He hath perfected for ever them that are sanctified.”—Gal. iii. 13; 1 John ii. 1, 2.

18. **MONASTIC INSTITUTIONS.**—Convents and Monasteries have no authority in Scripture; for God says,—“Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven.”—Matt. v.

14, 16. "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil."—John vii. 15.

19. INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH.—Romanists add tradition to the Bible as a rule of faith; but God forbids this addition, saying,—“In vain do they worship me, teaching for doctrines the commandments of men.”—Matt. vii. 7. “To the law and to the testimony, if they speak not according to this Word, it is because there is no light in them.”—Isaiah viii. 20. See also 2 Tim. iii. 16, 17; Isaiah xxxiv. 16.

20. PROHIBITION OF THE READING OF THE BIBLE TO THE LAITY.—The Council of Trent prohibits the general reading of the Bible, and, strictly speaking, no Romanist can read the Bible without the permission of his priest. But God commands us, saying,—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.”—John v. 39. “They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.”—Acts xvii. 11.

21. THE INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.—Romanists say, the Church is the interpreter of Scripture; but their Church has given no authorized interpretation of the Bible; therefore the error is a most glaring absurdity. To ascribe the authority of the Scriptures to the Church, is as absurd as to contend that the light of the candle is produced by the candlestick on which it rests,—God says,—“The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes.”—Ps. xix. 7, 8.

22. EXTREME UNCTION.—As used in the Church of Rome it has no authority in Holy Writ, nor is it necessary to salvation: for God declares,—“The blood of Jesus Christ his Son cleanseth us from all sin.”—1 John i. 7.

23. NEW CREED OF POPE PIUS IV.—The Nicene Creed was composed in the year 325, to which Pius added twelve New Doctrines, embodying all the corrupt and persecuting tenets of the Church of Rome.

24. WORKS OF SUPEREROGATION.—The Pope is said to be the treasurer of this bank; but our Lord says it is a forgery, in the following words:—“When you shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.”—Luke xvii. 10. “But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.”—Gal. vi. 4, 5. See also James iii. 2.

25. THE SO CALLED HOLY INQUISITION!!—This Inquisition was conceived by Innocent III., in the year 1198. Thomas De Torquemada, a Dominican Prior, was appointed first Grand Inquisitor in Seville, in the year 1478, by Ferdinand and Isabella. In 339 years 34,658 souls were dismissed to the flames of Hell, after their cursed bodies had been burned to ashes at the stake. 18,049 persons were burned in effigy, and 288,214 were condemned to prison and the galleys. Total punishments by this office, in Spain alone, 340,921, in the 339 years.

This doctrine is directly opposite to the exhortation of the Saviour to His disciples—“Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you, falsely, for my sake.”—Matt. v. 10, 11. The Church of Rome has awfully fulfilled that wonderful prophecy of our Lord, who said,—“Yea, the time cometh, that whosoever killeth you will think that he doeth God service.”—John xvi. 2. See 2 Cor. x. 4.

ROMAN CATHOLICÆ! YOUR CHURCH IS THUS APOSTATE!!



A MAYNOOTH SCENE—WHAT ENGLAND RECEIVES IN RETURN FOR £30,000 PER ANNUM.

POPISH GRATITUDE FOR THIRTY THOUSAND A-YEAR.

THE following striking description of the interior of Maynooth, and the scenes that have been enacted there at the expense of Britain, is given in evidence before the Royal Commissioners by a converted priest, now a clergyman of the Church of England. It is a striking sample of one of the modes in which England is repaid for her support to Maynooth:—

“I was in Maynooth at a very excited period—I was there in 1825, 1826, 1827, 1828, and 1829. I was there at the time that Emancipation was granted and celebrated; the College authorities supplied wine on the occasion; and I was much shocked at what I witnessed that night. The students invited the authorities to join them on the occasion of the celebration, and they did so; it was celebrated with music and singing. The best singers were selected to sing on this occasion; and among the songs sung that night was one said to be composed by Dr. England, who was educated in Maynooth—he was Bishop of Charleston in America—and this song, as far as I can recollect, was the only one encored on the occasion. Part of the song runs thus—

‘Columbia’s banner floats on high,
Her eagle seizes on its prey,
Then Erin wipe thy tearful eye,
And cheer thy hopes on Patrick’s Day.’

“The next stanza says—

‘The toast we’ll give is, Albion’s fall,
And Erin’s pride, on Patrick’s day.’

“At this latter sentiment being uttered, the authorities and students were instantly on their legs, and cheered the sentiment; they encored the song over and over again; and, as well as I recollect, it was the only one that was encored that night. This occurred in the presence of all and every one of the authorities of Maynooth, and not one man stood

up to express his disapprobation of such disloyal expressions. I thought it most extraordinary in a College supported by Government ; with men who are supposed to take the oath of allegiance, and to be loyal men ; professors, &c., receiving large and well-paid salaries, students supported and educated by the State ; and on such an occasion when political privileges were conferred on Romanists, that such disloyalty and ingratitude should have been expressed and so openly approved of and encouraged. Every one of the students committed this song to memory ; and it was the constant song for months and months, sung in and out of the hearing of all and every one of the authorities, and I never knew or heard that any of them expressed his disapprobation of it."

THE OVERTHROW OF MAYNOOTH.

WE are delighted at the progress of the struggle against Maynooth, and we earnestly trust that we shall soon see the end of that pestilent institution, and the inauguration of a more scriptural and constitutional line of public policy. The following excellent document, issued by the Protestant Alliance, is worthy of the widest circulation :—

"TEN REASONS FOR REPEALING THE ACT OF 1845, BY WHICH THE ROMISH COLLEGE OF MAYNOOTH IS ENDOWED WITH £26,000 A-YEAR OUT OF THE PUBLIC REVENUE.

"I. The Roman Catholics need no such Endowment. The Dublin University and the Queen's Colleges are open to them for classical and scientific learning. To these they have now added a University of their own, and they can have no difficulty in making adequate provision for a theological course.*

"II. The priesthood or ministry of no other body is trained out of the public taxes. Roman Catholics alone are thus patronized.

"III. The institution was designed for Ireland, when the Romanist population was much larger than at present ; but the endowment enables such numbers to be trained there, that England, Scotland, and our Colonies are being increasingly occupied by Maynooth-bred priests, often carrying with them inveterate hostility to English institutions, and to English liberty.

"IV. The Endowed College of Maynooth is the basis of a Roman Catholic establishment. It is so understood by men in power. There is no security against the national establishment of Romanism until the Act of 1845 be repealed.

"V. To establish two directly opposite religions, is to confound truth and error, and to promote infidelity.

"VI. For a people possessed of a Bible, to endow a priesthood worshipping the one God under material elements which man's hands have formed, and seeking the intercession of other mediators than the LORD JESUS CHRIST, is to expose themselves to the national judgments inflicted of old upon Israel for turning to idols.

"VII. NO COMPACT EXISTS WHICH REQUIRES THE BRITISH GOVERNMENT TO GRANT THIS ENDOWMENT. No pecuniary aid was originally demanded by the Romish prelates. It was offered as a gratuity by the Irish Parliament ; it was continued in this character till the Act of Union. By the Act of Union, the British Parliament undertook to sustain grants for charitable and pious purposes made by the Irish Parliament for the term of twenty years. Fifty-five years have since passed away, and all the other Irish grants have ceased long ago ; there is no reason, therefore, why the Endowment of Maynooth should continue.

"VIII. LORD JOHN RUSSELL has declared that, even if there were a compact, the Government might dissolve it, if the endowment were found to be contrary to the religious scruples of the community, or if the parties trained by its help proved leaders and promoters of rebellion.

"The Endowment is opposed to the religious principles of all classes of Protestants in this country ; of some, because they are opposed to the national support of error ; of others, because they are opposed to all national endowments of religion whatever.

"The last election exhibited the Irish priesthood trained at Maynooth as political agitators. By harangues in public, and by threats of spiritual censure, delivered from the altar, they terrified electors into the course which they had marked out as most favourable to their own power.

"IX. The teaching at Maynooth, under the influence of the present Romish Archbishop, DR. CULLEN, must become more and more Ultramontane, i.e., more and more disloyal to the Crown, and injurious to the independence of the British Empire.

"X. While the Endowment lasts, there can only be discord, disunion, and national weakness. Romanists are not conciliated by it, and Protestants cannot cease from action till the evil is removed."

* "The year before the Endowment, as appears from the Appendix to the Report of the Commissioners, £2659, 5s. 6d. were paid by the students for their board. After the Endowment, the whole of that sum disappears from the items."

WHY DO WE PROTEST AGAINST THE INVOCATION OF SAINTS ?

No. IV.

(Concluded from page 263.)

VIII. We still further object to this Romish practice, *because* in the Christian dispensation there is not one single *command* thus to invoke the departed dead.

As we have found in the Old, so do we find in the New Testament, neither precept nor command to invoke either saint or angel. Let us illustrate this in the person of the Virgin, the mother of our Lord :—

Trace the history of Mary, the mother of Jesus; throughout the course of her earthly sojourn, her intercession was never solicited, her influence never desired. Once, indeed, she did interfere, as at the marriage feast in Cana of Galilee, but without success. “ Mine hour is not *yet* come,” was the reply of Him who was Himself about to work the miracle; and when the due time arrived, He did accomplish it without any intervention. The gospel narrative, so far from encouraging the invocation or worship of the blessed Virgin, practically discourages such, and by its very silence discountenances the mistakes which have in this respect arisen in the Church of Rome. The Virgin’s name is but seldom mentioned in Holy Scripture, and even then without any peculiar mark of distinction; in fact, she is so alluded to as to destroy any idea of superior merit or superior power.

For instance, 1. At the Annunciation she acknowledges God to be her Saviour—thereby acknowledging herself to be a sinner.—Luke i. 47.

2. When the wise men came from the East to Jerusalem, and were by the guiding star directed to Bethlehem, and to the place “ where the young child was,” and found him “ with Mary his mother,” they offered no adoration to *her*, but “ fell down and worshipped *Him*, and presented unto *Him* gifts; gold, frankincense, and myrrh.”—Matt. ii. 11.

3. At the presentation in the Temple, Simeon spoke of Jesus as “ the light to lighten the Gentiles, and the glory of thy people Israel;” but gave no warrant for the invocation of Mary.—Luke ii. 32.

4. When, at the age of twelve years, Jesus tarried behind in Jerusalem, and His parents found Him in the temple, He plainly declared, while yet retaining all dutiful affection for His earthly parent, that He had a work to do, higher and greater far than any human obligation :—“ How is it that ye sought me? Wist ye not that I must be about my Father’s business?”—Luke ii. 49.

5. At the marriage of Cana in Galilee, when Mary interfered, Jesus replied, “ What have I to do with thee? Mine hour is not yet come.”—John ii. 4. No warrant for Virgin worship here!

6. Again, when the mother and brethren of Jesus “ stood without desiring to speak with *Him*,” He pointed out a nearer and a closer bond of relationship than that of either mother, or sister, or brother, saying,—“ Who is my mother? and who are my brethren? For whosoever shall *do the will* of my Father who is in heaven, the same is my brother, and sister, and mother;” that is, the *spiritual* relationship to Christ is nearer and dearer to Him than any carnal or earthly connexion.—Matt. xii. 46.

7. So likewise, when “ a certain woman lifted up her voice and said, Blessed is the womb that bare thee, and the paps which thou hast sucked,” the expression was not allowed to pass without a Divine comment, and perhaps to anticipate, and by anticipation to discourage the idolatrous devotion of later times, our blessed Lord spoke of a higher blessedness, and of a superior rela-

tionship,—“Yea, *rather blessed* are they that hear the word of God and keep it.”—Luke xi. 27, 28.

8. At the final hour of the sufferings of Christ, and when He hung upon the cross, seeing His mother standing by, He committed her, with filial concern, to the care of the beloved disciple, who “from that hour took her unto his own home.” Thus, so far from being the protector of others, she herself stood in need of protection.—John xix. 27.

9. And finally, after the ascension of Christ, she is but once named, and that in the number of the disciples and others, who abode in the “upper room,” and “continued with one accord in prayer and supplication.”—Acts i. 14.

It is here worthy of remark, that no further mention of the name of the Virgin occurs in all the subsequent apostolic writings—in the Acts of the Apostles, in the Epistles of St. Paul, or of the other inspired writers; no further tidings given of either her life or her death. A continuous silence throughout the Epistles eloquently disproves the modern practice of Virgin worship; her detailed history in the gospels offers no warrant for her adoration, but everything *against* it; all evidence, both positive and negative, goes to establish the fact, that there is not one single *command* to invoke her aid, and by parity of reason, none to invoke the aid of any other.

Yet, many and oft repeated are the commands to invoke the Triune God. The broad page of inspiration is in itself one continuous call to such devotion: “Offer unto *God* thanksgiving, and pay thy vows unto the Most High: and call upon *ME* in the day of trouble, and I will deliver thee, and thou shalt glorify me.”—Ps. l. 14, 15. Thus all the Law and the Prophets do write,—the Old and the New Testaments bear witness to the same,—“Look unto *ME* and be ye *saved*, all the ends of the earth; for I am God, and there is none else.”—Isaiah xlv. 22.

IX. We again object to the invocation of saints, *because* there is not one single *promise* given to induce any one to invoke the departed dead.

Man is a creature of hope and of expectancy, ever tending towards and striving after the attainment of something still future. Hope involves an antecedent promise; and a well-grounded expectation implies a faithful assurance. Nothing emboldens a suppliant so much as the kindly promise of a faithful friend, and oftentimes such a promise strengthens the weary soul, and bnoys up the tempest-tost amid the billows of care, amid the surges of affliction.

The great comfort and consolation of the Christian is, that God has *promised* to hear prayer,—has *promised* to receive the suppliant,—has *promised* to answer his supplication and to relieve his necessity; and this encouragement consists in the assurance that “He is *faithful* that *promised*.”—Heb. x. 23. Our blessed Saviour bequeathed a bright and luminous promise to His people,—a promise which must have dropped as refreshing upon the infant Church as the dew upon the tender grass,—“Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, He will give it you.”—John xvi. 23.

Hence, also, that rich promise,—“Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.”—Matt. vii. 7. Hence, too, the invitation, and the accompanying promise of the Saviour, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.”—Matt. xi. 28. And hence, again, the promise and the comforting assurance, “Him that cometh to *ME*, I will in nowise cast out.”—John vi. 37.

On such pledges and assurances we may securely rely,—“For,” as the

Apostle says, "all the promises of God in Christ are yea, and in Him amen, unto the glory of God."—2 Cor. i. 20. For this cause the same Apostle declares the security, the unchangeable certainty of the Christian's hope, thus established on such *promises* and confirmed by the *oath* of a covenant-keeping God,—“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the vail; whither the forerunner is for us entered, even JESUS.”—Heb. vi. 18-20.

Now, having thus established the promise of Christ to hear and answer prayer, we would ask the Roman Catholic to point out any such promise that either saint or angel will hear the prayers or answer the petitions of their suppliants? Has the blessed Virgin given such a pledge, or have St. Dominic and St. Francis promised thus? We know of no such assurance; the Roman Catholic knows of none. There is no voice from Scripture—there is no voice from the living—there is no voice from the grave—no voice from heaven above, or from the earth beneath, save and except the voice of JESUS, as when “in the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink.”—John vii. 37.

He that promised then still promises, even “Jesus Christ, the same yesterday, and to-day, and for ever.”—Heb. xiii. 8.

X. OUR TENTH REASON is,—*because* there is not one single *example* given in Holy Scripture that any one ever did invoke either saint or angel with either approbation or success.

No stronger argument can perhaps be urged in support of this reason than the attempt of Romish advocates to illustrate their devotion by Scripture examples. For instance, we find the following *proofs* (?) adduced in the “Abridgment of Christian Doctrine,” by Dr. Doyle, a Roman Catholic bishop, thus:—

“Q. Is it lawful to honour the angels and saints?”

“A. It is, with *Dulia*, &c.

“Q. How prove you that?”

“A. First out of Joshua v. 14, 15, where Joshua did it. Secondly, Apoc. xxii. 8, where St. John did it, (though the angel had once before willed him not to do it in regard to his apostolical dignity), ch. xix. 10. ‘And I fell down, saith he, to adore before the feet of the angel who shewed me these things.’”—P. 52.

As to the former of these examples, that about Joshua, we have already spoken; see No. VII. *supra*.

The latter *proof*, however, is a glaring misquotation, and a wilful suppression of the context. We here quote the passage in full, and from the Rhemish Version, so that Roman Catholics may be able to judge of the integrity of their advocates in their defence of Rome. It is as follows:—“And after I had heard and seen, I fell down to adore before the feet of the angel who shewed me these things. And he said unto me, See thou *do it not*: for I am thy fellow-servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. *Adore God.*”

With what marked emphasis does this passage disprove and expressly forbid the invocation of an angel! Yet it is unblushingly adduced, but of course in a distorted and garbled form, as an *example* of the Romish practice! Satan himself once quoted Scripture in his own defence, and after a similar fashion; he adduced a garbled, half-quoted passage from the Psalms of David, omitting the part which did not suit his purpose. See Matthew iv. 6, compared with Psalm xci. 11, 12. (Psalm xc. Douay version.) When the Church of Rome

does likewise, and, in doing so, instances such examples, we may surely and safely conclude that the Bible contains *no example* of saint worship.

Yea more, all the examples of worship and adoration recorded in the Holy Scriptures are against the Roman Catholic theory and practice.

For instance, when St. Peter visited the house of Cornelius in Cesarea, "Cornelius met him and fell down at his feet and *worshipped* him. But Peter took him up, saying, Stand up, I myself also am a man."—Acts x. 25, 26.

So also, when Paul and Barnabas at Lystra healed the impotent man, the people said,—“The gods are come down to us in the likeness of men.” Hence they affix to each a godlike name, and consistently enough with the erroneous idea of the people, “the priest of Jupiter would have done sacrifice with the people.” But this idolatry, however flattering it might have been to flesh and blood, was yet prevented by the Apostles; for “when the Apostles, Barnabas and Paul, heard of it, they rent their clothes, and ran in among the people, crying out and saying, Sirs, why do ye these things? *We also are men of like passions with you, and preach unto you, that ye should turn from these vanities unto the living God.*”—Acts xiv. 13-15.

And, not only are there no examples of saint worship to be found in Holy Scriptures, but indeed throughout the life and ministry of Christ, the brightest and most encouraging examples occur in testimony of the *non-intervention* of human advocacy between Christ and His suppliants. Mark, for instance, how the sisters of Lazarus come to Christ—make known their sad bereavement—seek the restoration of their deceased brother—and declare their faith in the power of Christ to give him back to them. They speak to Christ himself; He heard and answered them. John xi. 20-44.

Again, when little children were brought to Jesus, the disciples, who are now, with many others, invoked by Roman Catholics as advocates, interfered only to “*rebuke* those that brought them.” Now, had these persons called on St. Peter and others—as do Roman Catholics—the children would have gone away unblessed, they would have left His presence as they came; “But when Jesus saw it, He was much displeased and said unto them, Suffer the little children to come unto me, and forbid them not.”—Mark x. 13, 14.

Mary Magdalene, in all her degradation, yet came to Christ, and was saved; the lepers, in all their pollution, came to Christ and were healed; blind Bartimeus sat by the wayside begging, and hearing that Jesus of Nazareth passed by, he cried out, not “Holy St. Peter, or holy St. John, pray for me,” but “*Jesus*, thou Son of David, have mercy on me.” The multitude, among whom were the disciples, rebuked him; they exerted no intermediate influence but to *oppose* him; “but he cried the more, a great deal, Thou Son of David, have mercy on me.” Whereupon Christ hearkened, and heard, and healed him.

The whole narrative of Christ’s ministry is eloquent with such encouragements. The lame, the maimed, the halt, the blind—all came as suppliants to the feet of Jesus, and, without any intermediate influence, he yet had compassion on them all. In fact, search the Bible throughout, and you find that no *example* is given of angel or saint being invoked with either approbation or success; while yet every example tends to Jesus, and conducts to CHRIST.

“Beyond our utmost wants,
His love and power can bless;
To praying souls he always grants
More than they can express.”

We have thus, at some length, presented this subject before our readers. These Ten Reasons are designed for our Protestant brethren, in order to their confirmation in the faith, and are not less addressed to our Roman Catholic

brethren, in order to work conviction in their minds, if it please God so to use this instrumentality. We therefore supplicate God the Father, through the mediation of God the Son, that, by the influence of God the Holy Ghost, these Reasons may so be blessed to many souls, as to lead them to rest on that "one Mediator between God and men, the man CHRIST JESUS."

IMAGE BURNING.

A WORD TO THE EDITOR OF THE CATHOLIC STANDARD.

SIR,—I find that, according to W. S., Colchester is signalized as having been the scene of effigy burning, November 5, 1850. According to a leading article in your paper of April 7, Blackheath also was enlightened by a bonfire, in which images were seen burning. Allow me to ask another question of you. What reasonable cause of displeasure is there in these doings? Do not images encourage superstition rather than devotion in the people? In Deut. vii. 5, you read, "ye shall destroy their altars, and break down their images, and cut down their groves, (or, *female deity*, as some translate,) and burn their graven images with fire."

Idolatry is a sin so heinous that the Patriarch Job declares that it is to be punished by the magistrate, xxxi. 28.

Henry VIII. in 1538, finding that such of the abbeys as were still left were nurseries of rebellion, and that plots against his crown and dignity were daily hatching in them, set on foot a second visitation, and the Commissioners were to make a minute inquiry into every particular relating to their estates, their duties, their manner of living, and their vices. They were to inquire what number of images they had, by what names they were called? How many pilgrims frequented their shrines annually, and what money they paid? They were further to make a faithful report of all the miracles said to have been wrought at the shrines of these images, and they were to be laid before the king in his council, that he might take a proper account of them, so that the subjects should not be imposed on as they had been in times past.

This produced a detection of an almost infinite number of impurities, besides holy cheats and pretended relics, made use of to encourage superstition rather than religion in the people, and to draw them to pilgrimages, where they might be fleeced of their money. The horrid crimes of Sodom and Gomorrah are said to have been committed at Battle Abbey, Christ's Church, in Canterbury, and in several other convents. The visitors found innumerable instances of other crimes and enormities. With respect to monkish idolatry and deceit, history tells us that the commissioners inquired minutely. At Reading was found the figure of an angel with one wing, which the monks affirmed had been brought over from Palestine, the spear that pierced our Saviour's side, together with such a number of pretended relics as took four sheets of paper to contain their names. At St. Edmundsbury, some coals were shewed, said to be the remains of those with which St. Lawrence was roasted; the parings of St. Edmund's toe-nails; the pen-knife and boots of Thomas-à-Becket; a piece of the real cross on which Christ suffered, and a vast quantity of other relics. These were all sent up to London, and such as were of no manner of use were carried to Smithfield, where they were made a bonfire of; and one Fount, a friar, was burnt along with them for denying the king's supremacy. This cruelty had been learned from Papist teaching.

One would naturally conclude, that after the detection of such impostures, the people of England would not submit to a repetition of them. The Bible

teaches them that true worshippers carry God in their hearts, who will not give his glory to another, nor his praise to graven images. The simplicity of the Gospel, and the worship of God in spirit, require not idols. What are they but toys, fitter by far for children to play with, than for men to worship. The friends of the editor of *The Catholic Standard* cannot abide to have the works of men's hands termed *idols*, but images set up, in and by them, to worship Christ and the saints. But in truth herein they *worship the devil*, for God will not be worshipped by images. Whatever is externally worshipped in a religious way is an idol: and all *idol worship* is paid, not unto God, but unto Satan. But what! have Christians ever worshipped devils? Yes, for so Rev. ix. 20, 21, asserts,—they worshipped devils, and *idols the works of their hands*. What works? Idols of gold and silver, and stone and wood, which neither can see, nor hear, nor walk. To *adore idols* is to worship and serve the devil, as the Apostle witnesses, 1 Cor. x. 20. This overthrew the Eastern and Grecian Churches, which maintained the worship of images, and established the same by the second General Council held at Nice; but soon after (the Greeks being thrust out) the Turks became masters of the town, making it the seat of their empire, against those of Constantinople. Certain it is, that the Christian princes of the Holy war expelled again Solyman the Turk out of the same place: but they kept it not long; for soon after he not only regained it, but vanquished the whole empire of the Greeks. Thus we see what those of the East suffered,—a remarkable judgment of God because of their idolatry. I recommend the editor of the “*Catholic Standard*” to add to his list of fulfilled prophecies, chapter ix. 20, 21, of the Apocalypse, wherein is a complaint of the impenitence of professing Christians after punishments inflicted. The commission which the Apocalyptic horseman had was against idolaters, and though multitudes of them were destroyed, yet the residue continued their senseless attachment to dumb idols, and therefore heavier judgments might be expected. Desolation was brought upon the Greek Church and the Greek Empire by the Ottomans. The Church which was then remaining, viz., the *Latin* or Western Church, was not at all corrected by the judgments which fell upon the Eastern Church, but continued its senseless adoration of angels, saints, relics, &c., and does so at the present day. If therefore God's wrath be kindled against such, the Latin Church has much to fear.

In conclusion, allow me to correct an unhappy impression which appears to haunt you, viz., that we, Protestants, “*insult*” the blessed mother of Jesus. We call her highly favoured in being chosen, as the woman whose seed should bruise the serpent's head. *No Scriptural Christian dishonours her*. The charge of “*insult*” might be just if brought against Dr. Wiseman, the propagator of the following “*Lying Wonder* :”—See “*Glories of Mary*,” bearing the imprimatur of Nicolas Wiseman. Edit. 1852, p. 515, Example 40. “A devout servant of Mary went one day, without telling her husband, to visit a church of our blessed Lady, and was prevented by a great storm from returning home *at night*. She was greatly alarmed lest her husband might be angry at it. She, however, recommended herself to Mary, and returned home, when she found her husband very kind to her, and quite in a good humour. By her inquiries she discovered, that the night before, the *Divine Mother* had taken her form, and attended to all the duties of the household as a servant.”

O Sir, defend with me the Virgin from unholy “*insult*.”—I remain, Sir, yours faithfully,

Bristol, April 1855.

ROBERT ASKWITH TAYLOR.



THE ABBE LABORDE, OR ROME'S UNITY AND MODE OF SETTLING A DIFFERENCE OF OPINION.

THE ABBE LABORDE IN ROME.

HIS PROTEST AND PERSECUTION.

THE dogma of the Immaculate Conception of the Virgin Mary, which has so recently been decreed by Pope Pius IX., is one of those bold strokes of policy, which are oftentimes attempted by daring men, the incentive to which is, perhaps, supplied by the very hazard of the game, and by the chances of the ultimate issue. The Pontificate of Pius IX. has been, so far, a career full of adventure, and promises to continue so to be. For, not content with his share of political changes and chances, he has further ventured on a religious revolution, involving serious changes and perilous chances to the Roman Catholic Church—a revolution which already threatens, by its very folly, to unbind the fetters of many a bond-slave, and to open up a way of escape to, perhaps, many of God's people who are yet in Babylon.

As a general rule, we believe, there never has been a false doctrine imposed upon any portion of the Church, calling itself Christian, without some *protest* proceeding from one or more persons specially raised up for the emergency. The dreariest days have seen the bow in the darkest clouds—the darkest ages have exhibited their brilliant stars in the moral firmament—and hope has oft arisen amid the chaos of despair.

This general law is still operative, and in even our own day presents some

evidences of its existence. We have read again and again details of the grand solemnity of the 8th December in Rome—the awful and solemn mockery of all that is sacred and divine. We have been told how the “venerable Pontiff” stood forth in presence of assembled bishops and cardinals, and beneath the dome of St. Peter’s pronounced with “apostolic voice and gushing tears,” the definition of a long secreted doctrine. The English Arch-priest has described, in glowing terms, the gaudy ritual—two hundred bishops, gorgeously apparelled in purple and fine linen—the Papal declaration as from a living oracle—and the popular applause which, “as the voice of many waters,” responded to the definition of the heresy. All this we have been told.

But these men have *not* told us, what is to them and to us of far deeper interest; they have not told us of the Abbé Laborde—his protest, his proofs, his persecution. Yet we have it all, notwithstanding and are now prepared to supply our readers with a brief review of an occurrence in this our own day, worthy of a Vigilantius or an Epiphanius of former times—a series of acts hardly surpassed by the incipient steps of even the Reformer Luther himself.

A work has just been published in Paris, entitled, “A Narrative and Memoir of the Opponents of the Novel Dogma of the Immaculate Conception; by the Abbé Laborde.” The story is as follows:—

This French priest proceeded to Rome about the middle of November last, commissioned by a large section of the Roman Catholic priests and laity of France, to protest against the then expected decree on the Immaculate Conception. Having arrived, he drew up, on 22d November, a form of petition, which he forwarded to the Pope, requesting to be admitted to the Conferences, in order to present the proofs which he had to submit against the proposed novel dogma. This petition contained nineteen *theses*, or propositions, which he was prepared to maintain in presence of the Pope and his assembled Bishops.

He received an answer to this petition, and that answer was conveyed in a secret order *to leave Rome as soon as possible!* This order was communicated to him by the Secretary of the Cardinal Vicar, and came through him from the Pope. On the morning of the 29th, the Lientenant of Police entered his apartment, and seized his books;—his furniture, portfolio, clothes, his very bed were searched; and on the 30th, he received an order to deliver himself immediately to the criminal tribunal of the *Inquisition*. In these circumstances, he placed himself under the protection of the French authorities in Rome, who assured him against the danger of imprisonment. He had, however, to encounter a surly officer, who, not knowing French, spoke to him in Italian, and suiting the action to the word, held up three of his fingers, saying,—“They give you three days; on the 3d of December you will begone, or you will go. Do you understand?” The Priest replied—“Perfectly; three days, and the 3d of December.” On the 2d December, this order was repeated by the General of Police. On the 6th, we find the Abbé still in Rome. At six o’clock of that evening, he enters the office of the Director of Police, and knowing their intentions, he presented a protest against the forcible removal which was projected. And here a suggestive incident occurred. The Director expressed his unwillingness to resort to violence; whereupon the Priest observed—“You have three courses to take.” “Ah! let us hear them then.” “They are these:—either to allow me to leave of my own will; or to receive the protest, and I depart to-morrow; or to have recourse to violence.” He replied—“The first expedient is impossible; the second equally so.” “Then,” said the Priest, “the third is in your power; you have nothing to

do but to arrest me this very moment, if you deem it right."—"No," he replied, "*You are a Frenchman, and the French nation we esteem and greatly love!*" He, however, arranged to escort the Abbé to Civita-Vecchia on the following day.

The scene which ensued is partly described in our accompanying woodcut. It is best told in his own words:—

"As it was a fast-day in Rome, Thursday, 7th December, I arranged to dine at noon, which approached; but about half-past eleven o'clock, a soldier, disguised as a civilian, came to arrest me in my apartment, by order of the Director. He told me to prepare my portmanteau; I did so. In coming down stairs, he demanded the key of my apartment, which I had locked; I gave it to him. I carried my cane and umbrella. The hall of the hotel was full of people. These were so many witnesses of my departure; and my gaoler placed the key of my chamber in a desk, advising me to deliver my luggage to the person who should come instead of him to take it. I was conducted to an office of the police to wait for a carriage. When it was ready, I mounted in company with a *gendarme*. He also was dressed as a civilian."

"We did not arrive at Civita-Vecchia till eight o'clock, because of the inclement weather. It was ten o'clock when we passed through the place. All the bells of the town blended their chimes in harmony, and artillery thundered forth the announcement of the hour of the ceremony, [the Immaculate Conception.] I was conducted, in view of the people, first to the police; then, passing again through the multitude, the *gendarme* and an agent of Civita, carrying in their hand an open order, conveyed me to the harbour. Midway they hailed a boat: in which they placed my effects, and then myself. This boat brought me alongside the *Saint Pierre*, a pontifical brig lying in harbour. It was at this moment gorgeously decked out, and all the colours floated in the breeze.

"I was then consigned as a prisoner in this vessel; Providence, without doubt, willing it, that my presence should be there to the last, as an authentic protest. Less favoured than was St. Paul, when a captive in Pagan Rome, I continued in this floating prison four entire days, without being able to set foot on shore, not even to go with a guard to hear mass on the day of the Conception, and the Sunday following. The *Capri*, which was to convey me back to Marseilles, arrived on Tuesday morning, 12th December, to start again at four o'clock. At a quarter to four the Commissary of police came, in full dress, to take me in a boat, and transferred me, in view of all the passengers, to the Neapolitan vessel, whereupon I at length regained my liberty."

He then prepared and published his interesting narrative, which must be read throughout in order to be fully appreciated. He tells somewhat of Rome and her doings, and offers a plain denial to the extravagant statements that have been reported by interested parties, as to the "unparalleled enthusiasm," and the "general intoxication," in which "Rome was plunged" on the 8th December. He said, that so far as he could see (up to the 7th December, the day preceding the proclamation) there was neither enthusiasm nor joy. 'Tis true, he saw monuments prepared for the statue of the Virgin, tapestries, and draperies, and colours, and wax candles in abundance; but enthusiasm of the people he witnessed none.

And not only so, but the Abbé Laborde remarked a more than ordinary indifference pervading the people. They did not even know for what purpose the Bishops were assembling. And when they observed, day after day, so

many arriving, some said it was in order to remedy the public misery; others said it was to give encouragement to agriculture, commerce, and industry. The women and girls believed that they were coming to decide that the Virgin was a virgin! Yea, even the priests, to a great extent, were ignorant on the subject; and some who did know of it, shared the sentiments of the French Abbé, and would have protested against it, but they durst not. For, as the Abbé truly enough remarks, "there is no liberty in Rome to think, no liberty to speak, no liberty to write, according to the purity of the gospel; in Rome there is *the Inquisition to strangle the truth!*"

'Yes! and but for French influence in Rome the Abbé Laborde would have suffered more, and very likely never again been heard of. His work illustrates the mode adopted by Rome in the creation of each distinctive article of her creed. The Pope wills it, prepares the instruments of his will, rallies around him his own creatures, who nestle beneath his robes, and bask in the sunshine of his patronage and power—but removes far, and yet farther, from the scene of his actions, all who, resting upon the immovable and unchangeable basis of eternal Truth, protest against the unscriptural, and therefore unhallowed innovations of his creative will. This the Pope, Pius IX., has done.

But this bold stroke—this Papal *coup-d'état*, as the Abbé Laborde accounts it, will work out a terrible reaction in the Church of Rome; and even now, it is in part accomplishing this end. In Madrid a similar work—another protest—has appeared, and a general disaffection pervades whole nations and communities. We believe this dogma to be one of Rome's weakest points; her latest fortification is a feeble and unguarded one, by which we may now and again enter and take away our prisoners of hope, and from which many a spell-bound captive, awaking to a sense of his insecurity and danger, may safely leap into "the glorious liberty of the children of God."

ROME'S CURSES.

"Bless and curse not."—ROM. xii. 14.

"The curse causeless shall not come."—PROV. xxvi. 2.

THE last received General Council of the Church of Rome, what is called "The Sacro-Sanct Œcumenical Council of Trent," has set forth upwards of one hundred particularities of opinion as those in which men are apt to differ from the Papacy; and the Church of Rome solemnly appends a curse, not to the sentiments which she holds to be erroneous, but, to every individual man or woman who does *not* hold them to be erroneous. The Sacro-Sanct Formula is, If any one shall teach or *entertain* sentiments contrary to these decrees, LET HIM BE ACCURSED.

Every single one of these hundred Anathemas, let it never be forgotten, is for "sentiments," or private opinions. And every one of these hundred Anathemas, let it never be forgotten, is a sentence not to mere death of the body, such as murderers are doomed to, while their souls may be dismissed with priestly absolution, and "depart in peace;"—it is a sentence to hatred throughout life, and to damnation after death. Weigh it well, reader! weigh it well! A sentence pronounced in the name of God, and by the "Vicar of God," condemning living men to human hatred and divine vengeance! "LET HIM BE ACCURSED." And the reality of the curse is an article of faith for Romanists. To doubt its justice or its fulfilment is, of itself,

to be accursed. "LET HIM BE ACCURSED" rings in the heart as well as in the ear, of tens of millions at every step of him who "entertains a sentiment" contrary to what Rome teaches; be he the best beloved, nearest and dearest by every tie of blood or natural affection, "LET HIM BE ACCURSED," follows him; let him live on, if we cannot conveniently destroy him, in health and wealth, and worldly honour; but waking or asleep, at home or abroad, by the fire-side or on the bosom of the deep, by day and by night, in sunshine and in storm, on his death-bed, in his grave, and throughout the dreary eternity of vengeance, "LET HIM BE ACCURSED."

Now, that ever any large masses of the human family could be brought practically to open their hearts and take in these curses; that ever bodies of men, and women, and young children, could be brought to hate deeply—and, by deed, to manifest the sincerity of their envenomed hatred—all who are convicted of thinking differently from their priesthood, we might have reasonably doubted, but for the demonstrations of experience, but for the histories of the Moors and the Waldenses, of the Holy Inquisition, Smithfield, and St. Bartholomew. Men and women, and masses of men and women, and of men too, as learned and as intellectual, and of women as gentle and as accomplished, as any that now tread the earth, have been brought, and, unless the clay be changed that they are made of, may be brought again, to hate deeply, and take their proportioned delight in torturing fellow-beings as gifted and accomplished and gentle as themselves.

But they must be made to feel their hatred to be a *religious duty*. Human malignity cannot reach so far as to hate what is not thought worthy to be hated.

And this is the Satanic cunning of the Church of Rome. Speaking in the name of God, and with the usurped authority of the Creator, she chooses whom to make execrable, whom to condemn to obligatory hatred, when she points out who, and who only, are her "accursed."

And who are Rome's "accursed?" The reprobates of God, the offscum of humanity! adulterers, murderers, traitors, liars! The without-natural affection, the implacable, the unmerciful!

Not one single one of all Rome's hundred latest curses is for a "sentiment" or a sin against man's natural conscience: not one against the teachers of any personal, social, or civil wickedness. They are all against, and only against, such as differ from her in *religious* "sentiment," in truth, against the saints of God.

This is the "UNITY" of the Church of Rome. Unity of hatred and antagonism. Hatred for whomsoever she pronounces *cursed*: antagonism to all natural moral sense, and to that universal human conscience which does not recognise her *law of hatred*, and her detestable principles.

Open what text-book you may of Popish ethics, of what Rome calls her "Moral Theology," and you will find the whole drift of it is this: to *justify* the curses of the "Sacro-Sanct Council;" to extenuate the odium of moral crime, to make "sentiments," in matters of dogma, the rule and ground of execration; to insinuate comparative contempt for the natural, "the *merely* neighbourly" virtues, as Dr. Wiseman calls them, and to exalt instead of them "the supernatural morality" of Rome, or "blind obedience" to her priesthood.

MARY'S ADVICES TO HER WORSHIPPERS.

(Continued from page 229.)

VI.

To those who in giving all honour to the Virgin, forget their duty to God, as if it were not from him that she herself derives all her own happiness and glory.

Neither is that love nor praise acceptable, which does not acknowledge God the Author of all things: It is to him alone that all praise, all honour, and all glory are due, neither is it my own glory that I seek. I seek the glory of him only, who by his power hath created me, and by his mercy hath redeemed me. The praises which are given me, do me no honour, but cover me with shame and confusion, unless they were principally given to God, to whom I owe all that is in me: (St. Aug. Vera. Relig. c. 55 :) the praises which are bestowed on me, if they terminate in me, are vain; but those which are given me as the mother and servant of my Lord, are most holy duties.

Let that crown which I have be never so much excellent above the other saints, yet I humbly lay it at the feet of the Lamb, acknowledging that of myself I am nothing, and that even as you, I am his servant.

Learn, therefore, that in all the praises which you give me, it is God which you ought principally to honour, and with me to glorify him who hath regarded the low estate of his handmaid, and in me hath done great things. (Luke i. 42.) And when you address your prayers to me, ask me only that I would intercede with God, and supplicate him for your infirmities.

VII.

To those who pray to the holy Virgin as if she had more goodness and mercy than Jesus Christ, and so put more confidence in her intercession than in the merits of her Son.

Do not divide your heart and its affections in such a manner, as to love me and not God, for whose sake alone you ought to love me: I would not rob God of anything, nor share with him in his incommunicable attributes. God, who is of infinite goodness, and infinitely deserves to be loved, requires all your love, and would even drain your hearts.

If you must honour me with a religious worship, do it not as if you could not obtain that from God, which you expect from me: But above all, never say, That if you had not me, you should despair; for it is in Jesus Christ that you ought to put all your trust, and it is his goodness that will not suffer any that belong to him to despair.

VIII.

To those who pay their homage to the holy Virgin as to some inferior divinity, and who believe that without her, there is no approaching God, even through Jesus Christ himself.

Do not make your prayers to me, as if, without my favour, Jesus Christ could not give you access to the throne of his Father. (1 Tim. ii.) But believe, that as there is one God, so there is one Mediator between God and men, Jesus Christ. (1 John ii.) It is he that is our Advocate with the Father, and intercedes for us; it is he who is the Gate and the Way, the Truth and the Life, and none can go to the Father but by him. (Rom. viii.) We ought not to expect salvation from any other. (John x. and xiv.) There is no other name given under heaven, whereby men can be saved but the name of Jesus Christ my Son. (Rev. i.) It is he that is Alpha and Omega, the beginning and the end. (Col. iii.) It is he that is All in All. Do not honour me then as if I were some inferior goddess.

IX.

To those who make the Virgin Mary the Mediatrix between men and Jesus Christ, as if she had some merit in herself, which she had not received from her Son.

Let those who call me their mediatrix and advocate, not speak in that sense in which it belongs only to my Son to be the Mediator and Advocate of mankind. It is he who is called the Mediator of the New Testament, (Heb. ix. 15,) it is he only who by his merits hath appeased the anger of God, (Col. i,) it is he only who hath reconciled God and men, it is he who hath trodden the wine-press alone. (Isaiah lxiii. 3.) I beseech you, therefore, do not attribute these qualities to me, for if I have had the happiness to please the Most High, it has been solely in and through Jesus Christ, my Saviour and Redeemer. Is it I that was crucified for you? or were you baptized into my name?

X.

To those who make the Virgin Mary equal with God and with Jesus Christ.

That which is finite cannot be compared to that which in all its perfections is infinite. Do not you any more therefore make me equal with God and with Jesus Christ. What if I should allow myself to be called the Morning-Star? Is this star to be compared with the Sun of Righteousness? (Matt. xxiii.) What if I am the temple of God, his throne

and his dwelling? Surely he that dwells in the temple, and sits on the throne, and hath built this house, is infinitely greater than this temple, or this throne, or this house!

The most excellent creature that is, if compared with God, is as nothing: How dare you then be so bold to compare a nothing to Infinite Majesty?

A NEW ARGUMENT AGAINST THE IMMACULATE CONCEPTION.

A correspondent in Barnstaple writes thus:—

“Paul in Heb. vi. 7, says, ‘And without all contradiction the less is blessed of the better,’ alluding to Melchisedec, who blessed Abraham. In Luke ii. 33, 34, it is said, ‘And Joseph (who is put first) and his mother marvelled at those things which were spoken of him: And Simeon blessed them, and said unto Mary, his mother,’ &c. According, then, to an inspired penman, Mary the less was blessed of Simeon the better, and he had the Holy Ghost upon him, nay, he came by the direct leading of the Spirit into the temple, he came, I say, to see the Christ, and to bless Joseph and Mary. Where then is the immaculate conception of Mary? It would, had it existed, have placed her immeasurably above Simeon, who was also enabled to teach her and her husband, for both manifested gross ignorance. Such ignorance as is here imputed to Mary, and rightly, too, would be a libel on her spiritual understanding, had she been an immaculate person: for in that case she would have been filled with the spirit of wisdom, and understanding, and knowledge; and increasingly so, too, from the first shining of the Sun, the eternal Sun, the Father of Lights, into her mind.”

THE ISLINGTON PROTESTANT INSTITUTE.

WE have read, as usual, with much interest, the Annual Report of this singularly valuable institution. It is a model to the whole kingdom, and we especially rejoice in the success of the operative branch of the Association, now numbering nearly 600 members, and rapidly advancing, we trust, towards 1000. We do trust that a number of similar associations will soon be established in England. A letter on our cover, in regard to the operative branch at Islington, will be read with interest.

A MODEL FOR MEN OF BUSINESS.

Lectures on the character of Nehemiah. By Hugh Stowell, M.A. London: Hatchard & Co.

THIS is an admirable volume, and affords a fine model of preaching in a busy commercial town. It is eloquent, scriptural, and practical, and reflects the highest credit on the heart and head of its eminent author.

ENGLAND'S DANGER AND DUTY. A

Sermon by the Rev. Josiah Ballance, B.A., Peterborough. London: Kent & Co.

AN admirable sermon, preached on the fifth of November, breathing the large and liberal spirit of the Reformation, and animated by suitable apprehensions in reference to the designs of Rome.

EVANGELIZATION OF ITALY. A Sermon

by Alessandro Gavazzi: London: Partridge and Oakey. Edinburgh: James Nichol. Sheffield: R. Leader.

WE have read this sermon with great interest and satisfaction. It is a faithful and eloquent proclamation of the gospel, and gives promise of vast results to Italy, if such an eloquent advocate of truth should ever be suffered to address his countrymen in their own tongue. Why should he not be allowed? The time seems to have fully come when Great Britain and America should demand, as a matter of simple right, the same liberty to spread the truth which Papists have to inculcate and promote superstition.

THE PROGRESS OF THE STRUGGLE.

THE wisdom of the new form of the Protestant struggle—first proposed in this Journal—has been amply vindicated by the events of the past month, and is now indeed universally admitted. The assault upon Maynooth—the one point towards which all the efforts of Protestants have, by universal consent, for the present, converged—has been vigorous and sustained. All sorts of Protestants have joined in it with an energy unknown since 1845. The crowd of petitions that have covered the table of the House of Commons must have convinced even Lord Palmerston that there are more than “six men in England” who care anything about Maynooth; whilst the Popish prints, for the first time, are evidently seriously alarmed, not merely for their pet institution, but for the whole fabric of Government support which they have been so elaborately building up for thirty years. The debate on Mr. Spooner’s motion was very instructive. The revelations made by the honourable member in regard to the alterations on the Report made at Rome, have fallen like a bomb-shell amongst the more ignorant and credulous part of the community. All who knew anything of the Popish system were aware, that there was no amount of fraud or imposition of which its adherents would not be guilty to secure their object, and no cup of degradation which they would not force all civil governments to drink which were not prepared to submit to their dictation. Our craven rulers, indeed, seem to have made up their minds to this as a necessary result; and hence, although Mr. Spooner’s revelations excited consternation in the House of Commons, and have since been proclaimed on the house-tops over the whole kingdom, no one has dared to demand that the traitors be publicly named and punished. Another important feature in the debate was, that Mr. Horsman, who spoke in behalf of the Government, openly proclaimed his anxiety to have a Popish Church Establishment in Ireland. This is speaking out at last in perfectly plain terms! No one can doubt that this is the true issue towards which our infatuated rulers have always pointed, and are now driving, unless they shall be arrested by the strong voice of public opinion. The ultimate demand of Rome is never for anything short of absolute and universal domination, and the people of this country must either make up their minds to such an issue, or they must gird up their loins for a determined struggle to get rid of Romish endowments altogether. They have begun well with this odious endowment for training a continuous brood of Romish priests to deluge England and her colonies.

The debate is adjourned till the 6th of June. As the public interest is daily becoming more intense, we may hope to have a still more exciting debate, and, we earnestly trust, a triumphant vote, in favour of Mr. Spooner’s motion. Meantime, we again earnestly urge the organization of the country, in the prospect, both of the continuance of this struggle, and of a general election. If measures are not taken, our tottering Ministry may any day be driven from office, and the Protestants of the empire taken by surprise by a pro-Popish Parliament which may last for seven years. Something more definite, something that will more directly interfere with electoral action, is necessary to co-operate with our existing Protestant Societies; and we are glad to see that that something is being definitely called into existence. At Manchester an important and influential movement has commenced for estab-

lishing a "Protestant Union" for the north of England. The north of England embraces six or seven counties, and contains a great mass of stirring and energetic men. It can exert a large amount of political influence. The range over which this new association will operate may probably influence 150 seats in Parliament. A similar "union" is in contemplation for the south and west of England, and were a Midland Association added, the entire kingdom would be greatly influenced for good, and the Members of Parliament made to feel that they will not be allowed to hand over England, or even Ireland, again to the Pope with impunity.

It is in contemplation to follow a similar course in Scotland. Powerful as the Scottish Reformation Society is, it is found impossible for it directly to interfere in elections, and yet such interference is absolutely essential to success. A Protestant Electoral Association to work along with the Society is therefore spoken of as a great desideratum, and we trust it will be immediately formed.

The progress of Protestantism on the other side of the Atlantic, in consequence of a little energetic and concerted action, is very encouraging, and we cannot make up our minds for a moment to despair of Britain, although we have been a sinful nation, and God might justly give us over to strong delusion and to utter ruin, because we have not known the time of our visitation. But the signs of the times seem to indicate that a brighter day is about to dawn after the night of darkness and folly through which we have passed. It is even cheering to find, that men who have manifested such a mad partiality towards Romish idolaters have been pronounced incompetent by the voice of the nation in all matters whatever. Readers of history are aware, that it has always been thus in the past history of England, and that our times are exceedingly like those of past periods, indicating approaching revival. England was nearly overwhelmed by Rome when the heroes of the Commonwealth suddenly rose up and rescued her. She was nearly overwhelmed by Rome again before the Revolution, when the nation rose and drove a Popish bigot from the throne, and established our liberties on the broad basis of Protestantism. At this moment the Pope is as powerful at Westminster as his predecessor was even at the time of James II. There is no use of disguising or mincing the fact. But the middle classes of England, stung by a sense of degradation, are rising again; and if the Protestants of the United Kingdom are only faithful to their own principles, the Popish element in the Government will again be driven to the wall, and our people emerge once more, "great, glorious, and free," the Bible their only standard of faith, and scorning alike the domination of the incompetent statesman and the tyrannical monk.

DRUMMOND'S REPLY TO ARCHDEACON WILBERFORCE.

In the *Bulwark* for December, we gave an account of Archdeacon Wilberforce's work on the Principles of Church Authority, the book which he composed after he had become a Papist, but while he still held offices and emoluments in the Church of England, and which he published as an exposition of the grounds on which at length he abandoned the Anglican to join the Romish Communion. The work is just in substance a defence of the Supremacy of the Pope. The reason why Archdeacon Wilberforce left the Church of England and joined the Church of Rome, was, that he had come to be convinced that the Bishop of Rome, as the successor of Peter, is the Vicar of

Christ upon earth, and the monarch of his whole Church, and that therefore all Churches and all Christians are bound to acknowledge and submit to the Pope's authority. There was nothing material in Mr. Wilberforce's defence of the Papal supremacy, different from what is to be found in the ordinary Popish books upon the subject. But it is usually proper and desirable that defences of error and attacks upon truth should be answered and exposed, even though they contain nothing new or formidable, and we are glad to notice the publication of answers to Mr. Wilberforce's book. The only one of these we have yet seen is the "Reply to the Rev. R. J. Wilberforce's Principles of Church Authority,"* by the well-known Mr. Henry Drummond, M.P. Mr. Drummond is a very clever and accomplished man, and has done good service in exposing Popery, both by his speeches in Parliament and by several pamphlets he has published, especially a very valuable one on the subject of nunneries. Mr. Drummond has some peculiar views upon religious subjects which are not generally concurred in by the Protestant community, and he indulges occasionally in somewhat startling paradoxes; but his Reply to Mr. Wilberforce is an important and effective pamphlet, and contains materials amply sufficient not only to refute his antagonist, but to overturn the Pope's claim to supremacy over the Church. It contains a peculiarly full and satisfactory exposure of the attempts of Papists to deduce, from certain things in the history and writings of the early Church, evidence that in these times the supremacy of the Pope was known and acknowledged, and it exhibits a frightful picture of the shameless immorality of many of the Popes, as disproving the claims which they put forth to the veneration and obedience of the Church.

There is one topic that is often discussed in connexion with this doctrine of the Pope's supremacy, in which Mr. Drummond concurs in opinion with the Papists. This is the intended perpetuity of the apostolic office. Mr. Drummond holds that our Saviour conferred upon his Church the permanent privilege of an apostolic ministry, furnished with apostolic gifts, and the Papists have always been in the habit of trying to employ the same general idea in establishing the Papal supremacy. The powers and prerogatives which they ascribe to the Popes are so exalted, that it could scarcely fail to occur to any one, that these men must be the heirs and successors of the Apostles, filling their place and executing their functions. Hence Dr. Isaac Barrow and other great Protestant writers, in disproving the Papal supremacy, have formally laid down and established the proposition, that the apostolic office was not to be perpetuated in the Church, and did not, in point of fact, last longer than the lifetime of the original twelve. Mr. Drummond differs on this point from Barrow and the generality of Protestant writers, and concedes to the Papists the permanence of the apostolic office. But this concession is not by any means sufficient to enable them to make out their case, or seriously to disable him in contending against the Papal claim. It is perfectly indispensable, in order to the establishment of the Papal supremacy, to prove that Peter was invested with jurisdiction over the other apostles and over the whole Church, and that this superior jurisdiction was to be enjoyed in perpetuity by the Bishops of Rome. The proof of these positions establishes the Popish doctrine upon this subject, and nothing can be regarded as affecting materially the evidence on either side of the argument, except what helps either to prove or disprove them. Mr. Drummond has shown that he is quite able, while holding the perpetuity of the apostolic office, to refute the

* London: Thomas Bosworth, 215, Regent Street. 1855. Pp. 185.

positions on which alone an argument for the supremacy of the Pope can be built.

The only practical question of much importance connected with the subject of the permanence of the apostolic office is this, Are there now, in point of fact, any ecclesiastical functionaries who are entitled to exercise supreme authority over the whole Church of Christ? And this is substantially identical with the question, Have we any living infallible guides in religious matters? which, again, is just to ask, Are there any men now who are under the guidance of immediate supernatural inspiration? If all these questions are to be answered in the negative, as they should be, then it does not signify much whether there are any parties who can be called, in any sense, successors of the Apostles. In that case, it is quite certain that there are no persons on earth entitled to exercise such authority as that which is claimed by the Bishops of Rome.

Mr. Drummond has touched very happily upon some topics which lie beyond the strict line of a reply to Archdeacon Wilberforce. We give as a specimen the following passage, which presents some interesting views and facts in regard to the Jesuits:—

“A later developed fruit that has been borne by the system established by the successors to the pretended supremacy of St. Peter, is of the highest practical importance, and is brought home to every individual in the Papacy. Shortly after the Reformation commenced, Ignatius Loyola established his order, known subsequently by the name of the Jesuits, with the express object of combating Protestantism. As the Protestants, in proportion to the violence of their antipathy to Rome, and in order to testify against the profligacy of the priests, which was of course followed by the laity, assumed an unusual austerity in dress and outward demeanour, established in many cities sumptuary laws, and adopted generally, in their religious assemblies, the practices most opposite to those of Roman Catholics; so did the Jesuits, in their turn, oppose whatever they found most distinctive amongst Protestants. Thus, in order to counteract the severity of morals and manners which these latter inculcated, the Jesuits carried out the system invented by Padre Bartolomeo to the utmost excess of palliation, and even of justification for every kind of crime; dividing, more minutely than Thomas Aquinas, offences against God into mortal and venial, and urging the necessity of examining in the confessional the most secret thoughts of individuals in every family; this confession to be made every week, whilst the practice hitherto had only been three times a year; and the Council of Trent fixed once: various disagreeable observances were enjoined in expiation of sins real or pretended, and also a system of dispensation for these expiatory observances, to be obtained by pecuniary payments, commonly called Indulgences.

“In the course of a few years, the Jesuit Fathers, being all priests under vows of celibacy, drew up divers treatises upon every the most revolting subject, forming a large library of books, exceeding in filth and obscenity anything that has ever occurred even in heathen countries. Of these works several editions have been published; the circulation of some has been prohibited; the study of them was confined to the priests, and kept as much as possible from the knowledge of the laity, who, in general, amongst Papists, are very ignorant of religious subjects. As the order became powerful from its wealth, its practices were such, and to so great an extent did it inculcate lessons of falsehood, deceit, murder, and all wickedness, that almost all the Roman Catholic sovereigns at length expelled the Jesuits from their dominions, as dangerous to the stability of their thrones and to the morals of their people: these sovereigns also called upon the Pope to suppress the order, which suppression, after much resistance, was effected, and their books prohibited. Pascal exposed their wickedness in a work which none of them ever attempted to answer; and an equally powerful work, entitled ‘Pascal the Younger,’ has been lately published in London, showing the practical application of their doctrines to the direction of the people.

“Notwithstanding their suppression by the Pope, and the hostility of the princes, these rebellious sons of the Church now boast that they printed and sold upwards of 200 editions of ‘Busenbaum’s Theologia Moralis,’ a work which condenses into a short space all the worst points in the Jesuit system. At length they persuaded a benevolent, weak, but learned old Neapolitan bishop to adopt their opinions. They worked upon his simplicity by representing the cruelty of the doctrines of the Port-Royalists, which demanded strict moral conduct, as constituting an essential part of that ‘holiness without which no man shall see the Lord;’ they showed how their system was more lenient, and better adapted to the frailty of humanity, and poor Bishop Liguori adopted Busenbaum’s work for his own, slightly expanding it, and injuring it by rendering its arrangement less perspicuous. At last they obtained from the college of the Propaganda at Rome, and from

the different sacred colleges, the sanction of Busenbaum's book under the name of Liguori's, and the declaration that Liguori never wrote a line deserving of censure ; and thus the Jesuits have succeeded in making the Pope succumb, and have compelled him to declare that to be immaculate which former Popes declared to be infamous. Throughout Europe the term Jesuitical is used as synonymous with everything that is artful, deceitful, and subversive of morals ; that, therefore, is the character which Roman Catholics themselves have given of the Church of Rome, now that she has adopted the whole of their system."—(Pp. 171-174)

HALL'S OPINION OF POPERY.

POPERY in the ordinary state of its profession, combines the form of godliness with a total denial of its power. A heap of numeaning ceremonies, adapted to fascinate the imagination, and engage the senses ; implicit faith in human authority, combined with an utter neglect of divine teaching ; ignorance the most profound, joined to dogmatism the most presumptuous ; a vigilant exclusion of Biblical knowledge, together with a total extinction of free inquiry,—present the spectacle of religion lying in state, surrounded with all the silent pomp of death. The very absurdities of such a religion render it less unacceptable to men whose decided hostility to truth inclines them to view with complacency whatever obscures its beauty, or impedes its operation. Of all the corruptions of Christianity which have prevailed to any considerable extent, Popery presents the most numerous points of contrast to the simple doctrines of the gospel ; and, just in proportion as it gains ground, the religion of Christ must decline. On these accounts, though we are far from supposing that Popery, were it triumphant, would allow toleration to any denomination of Protestants, we have the utmost confidence, that the professors of evangelical piety would be its first victims. The party most opposed to them look to Papists as their natural allies, on whose assistance, in the suppression of what they are pleased to denominate fanaticism and enthusiasm, they may always depend. They may, therefore, without presumption, promise themselves the distinction conferred on Ulysses,—that of being last devoured. From a settled persuasion that Popery still is what it always was, a detestable system of impiety, cruelty, and imposture, fabricated by the father of lies, we feel thankful at witnessing any judicious attempt to expose its enormities and retard its progress.—*Extracted from the Rev. Robert Hall's Works*, vol. iv. p. 230.

THE MYSTERY OF INIQUITY.

THE French bulletin in reference to the new Papal decree on the subject of the immaculate conception, intimates the acceptance of the Bull, but " without approving of the clauses, phrases, or forms it contains, which are or may be contrary to the constitution, to the laws of the empire, to the rights, liberties, and maxims of the Gallican Church." A thoughtless Protestant reader will naturally ask, What can this mean ? Can treason possibly lurk under such an apparently innocent transaction ? The Popish Church, however, is in the predicament of being most vehemently suspected where she is best known. France knows her tolerably well, and knows that political supremacy is her grand object, whatever outward form her movements may assume. It would appear that the above formula was invented by the first Napoleon, who pretty narrowly scanned the Popish system, and it is still continued, notwithstanding the earnest protest of the emissaries of the mystic Babylon. It is surely a lesson of some significance to the more shallow politicians of Britain.



POPISH LEGISLATION FOR A PROTESTANT MINORITY.

FRENCH PROTESTANTS IN THE GALLEYS.

THE ancient mariner in Coleridge's quaint but striking poem, tells how that, in a moment of wanton mischief, he shot the companionable bird which had trustfully sported about the ship for days together. The shipmates punished him by hanging it about his neck,—

“ Instead of the cross, the albatross
About my neck was hung ;”

and he carried the carrion till his repentance was complete, when it sunk like lead into the sea. Popery has many facts in her history which she would be more glad to have forgotten than was the mariner when his putrid clog went to the bottom. We are willing that they should be forgotten, on the same condition of repentance. But until there be some shadow of evidence that Rome ever lacked the will when she had the power to persecute, the grace of oblivion cannot be accorded. When infallibility shall be repudiated, and priests promote Bible circulation, she may be permitted to disown her antecedents. Meanwhile, let her wear, like the mariner, the rank memorial of her crime.

We are about to refer to that period in the history of French Protestantism lying between the revocation of the Nantes toleration in 1685, and the renewal of toleration by the edict of Louis XVI. in 1787. The French monarchs of this period were bigoted tools of the priests, and the policy of the court towards its Protestant subjects was as clay in the hands of the priestly potter. The period in question does not belong to the dark ages. It is the brilliant Augustan age of French literature. We are to speak of a code of laws which was not repealed till three years after Dr. Chalmers had begun to attend the parish school of Anstruther, and the Duke of Wellington had obtained his first commission.

The Protestant minority, whose tenacious patience bore up for a century under the crushing inflictions of this malignant legislation, might consist of about two million of souls. The law smote them in every right of their civil, domestic, and religious life. They were shut out from every sort of public office. A Protestant could not hold any employment connected with the law. He could not be a judge, an advocate, a notary, a solicitor, a magistrate, a clerk, a sheriff's officer, a bailiff, or a bailiff's man. The law forbade him to be a physician, a surgeon, an apothecary, a bookseller, a printer, a grocer, a shoemaker, a horse-hirer, or a teacher of riding. He could not receive a Protestant apprentice, nor keep a domestic servant, whether Protestant or Catholic. He could not be a member of any corporation. The law declared him disqualified to act as an executor, even on behalf of his own brother's orphans. He paid double taxes and imposts. When soldiers were quartered in his neighbourhood, five or ten times more were billeted upon him than upon the Romanist householder. They staid till their extortions had beggared him ; and their reckless pranks, breaking furniture, “ littering their horses with fine Holland sheeting,” and a thousand other wanton tricks, had made his dwelling a wreck. If he should prove a scoundrel, however, and abjure his religion, he became at once the pet of the law, and no Protestant creditor could sue him for debt for a period of three years. Protestant ministers guilty of preaching the Gospel, had a price set upon their heads,

and were hanged whenever they could be seized. The penalty for hearing them preach was the galleys for life for men, and for women to have the head shaved, and to be imprisoned during life in a convent. The same punishments were devised against whosoever should afford a Protestant preacher the shelter of a roof, so that these long-suffering, silently heroic men could not come in from the wilds and accept a night's lodging without exposing their entertainers to ruin. The marriages of the Protestants were declared null. The law pronounced them to be living in a state of concubinage, and their children bastards incapable of inheriting. The law declared Protestant parents unfit to be trusted with the education and upbringing of their own children. If the parent was a poor man, he was generally allowed to keep his children. But if he was possessed of means, his children were taken from him and carried to a convent, there to be brought up in Popery at the expense of their Protestant parent. The father was compelled to settle on them an annual allowance fixed by the authorities. When their education was finished, and his family were sent back to him, the parent too often saw, with agony, that they shrank from him as an accursed heretic. This hideous robbery of children was more terrible to the French Protestants than any other calamity to which they were exposed. They dreaded worse than death that knocking at the dead of night which announced that the minions of the priests had come to tear their infants from their arms. If they sought to act upon the counsel of Scripture, and escape persecution by flight into another country, they incurred the penalty of death for the attempt. The old Roman formula of banishment, which interdicted to the criminal the use of fire and water on Italian soil, set open to him every door of exit from the kingdom. Popery pronounced the interdict which denied to French Protestants the rights of existence on French ground, and then punished with death the crime of endeavouring to depart. When the Protestant lay on his death-bed, the priest and the local magistrate had the right of intruding upon his dying moments, depriving him of the consolations of godly friends, and pressing the Romish sacraments upon him. The law pursued him even beyond death, for there was a "process against the memory" of dead Protestants, according to which, if found guilty of having died refusing the *viaticum*, they were condemned to be deprived of burial, their naked bodies were dragged on a hurdle and cast to rot on a dunghill. This horrible process took place frequently. Once we read of the body of a husband and father, corded to a stake and sealed with the official seals, being left to rot beside his own house, and under the eyes of his horror-stricken widow and children.

Such was Popish legislation for a Protestant minority in the eighteenth century. While Rome holds the principles, she must answer for the deeds of the past. When the Romanist makes specious professions of tolerance and liberality, we beg to take such a set of facts as those which we have now strung together, and, putting them about his neck as a rosary presented by a Protestant, bid him tell them over along with his beads.

The punishment of the galleys, mentioned above, forms the subject of an illustration in the present number. The galley-slaves were chained two-and-two upon the benches of the galleys, and pulled long heavy oars. Along the middle of the galley ran a gangway, upon which the keepers paced up and down armed with whips of bullock's hide, with which they lashed any unfortunate rower who did not row with vigour enough to please them. The galley-slaves passed their lives on their benches. They ate and slept there, unable to change their place beyond what the length of their chain permitted,

and having no other shelter by day or night than an awning of sail-cloth, which was spread when the galley was not in motion and the wind not too high. As many as twelve hundred Protestants are known to have been in the galleys of Marseilles and Toulon at one time,—peasants, merchants, men of rank, and men of hoary hairs.

POPERY AND CONSCIENCE.

IN the recent debate in the House of Commons on the Maynooth Endowment, one honourable member declared himself "at a loss to understand why Catholicism should tend to make a man less loyal than his neighbour; or why a professor of that faith should be less charitable, less good, or less generous than the honourable member for North Warwickshire." This statement was received, we are told, with cheers, indicating that there were many of the honourable members who entertained the same sentiment. It may fairly be assumed, that the one honourable gentleman in uttering, and the others in applauding, this sentiment, did not mean merely to avow their own ignorance and to rejoice in it, but that they wished to be understood as declaring directly "that Catholicism (Popery) did not tend to make a man less loyal than his neighbour; and that the professors of that faith were not less charitable, less good, or less generous than any Protestant in the kingdom."

A very important question is thus raised, to which we wish to direct the attention of our readers. Is it true that Popery has the pernicious tendency which these gentlemen affect to doubt, or rather mean to deny? We have no hesitation in declaring our profound conviction that it has this tendency, and does produce these results; and we shall state the reason of our conviction.

The Papal system destroys conscience; and by doing so, destroys all that is good in man. This is our reason; let us now prove its truth, and illustrate briefly its applicability to the case.

Without attempting any minute inquiry as to the nature of conscience, we may define it in these terms, *conscience is responsibility to God.* When conscience is free and active it influences all our thoughts, feelings, words, actions, and relations. No man whose conscience is in a right state dare permit himself to cherish evil thoughts; for although his fellow-men cannot know his thoughts, conscience perpetually reminds him that God knows them all, and will one day call him to account for them all. Still less dare he habitually entertain evil feelings; for though these, too, may be concealed from men, yet they are all seen by God; and besides they cannot long be entertained without impelling to action, either in words spoken, or in deeds done. Human laws can take notice of the words spoken and the deeds done; but conscience can anticipate law, by keeping in check the thoughts and feelings which prompt men to words and actions. Conscience is thus the true foundation of law, duty, and order,—of all on which society is built, and by which it is pervaded and maintained in peace and harmony. The very essence and life-power of conscience is its felt responsibility to God; and the dread conviction that we can neither escape from nor evade Divine and retributive justice, even though we might elude the cognizance and grasp of human laws.

But Popery degrades conscience into *responsibility to the priest.* Most carefully, systematically, and continuously is the adherent of the Papal system taught, that it is to the priest he must make all his confessions; and that not

only of his words and actions, but of the thoughts and feelings out of which they spring. For this reason Popery has framed the most minute inquiries, which it trains its priests to use in the confessional. By these questions it not only stretches the consciences of its adherents on the rack of the most intense and horrible torture, but pours into them the most fearfully suggestive catalogues of all known and all unmentionable crimes. The degradation thereby effected is complete. The priest blackens and pollutes the conscience by the "leprous distilment" which he pours into it; enslaves it by the self-betraying confessions which he extorts; and deadens it by withdrawing wholly its sense of responsibility to God. And when the priest further administers *Absolution*, he gives to conscience an opiate so powerful and so deadly, that it is scarcely possible for it ever again to feel its responsibility to God or man,—to any law, human or divine,—but to the priest alone.

This point deserves to be examined still more closely. Conscience ought to be particularly strong, active, and sensitive, in all those cases where human law can scarcely operate,—those close and intimate relationships where thoughts and feelings have chief power. Human law can scarcely enter into and guide the delicate intimacies of the family circle for example. Conscience, therefore, must reign supreme in that special domain. The thoughts and the feelings with which husbands and wives, parents and children, brothers and sisters, regard each other, must all be regulated by conscience; and the power of conscience to govern that inmost domain of life must depend upon its felt responsibility to God alone. But Popery enters into the family circle,—pries into the thoughts and feelings of every member of that circle,—withdraws their responsibility to God and transfers it to the priest,—and destroys all peace, all purity, all mutual confidence, by means of the hideous machinery of the *Confessional*. Thus the very heart of the social system is corrupted, degraded, and enslaved.

Out of this state of matters springs the social character of Popery; for the social is but the expansion and development of the personal and domestic. And as the personal and the domestic have been degraded into treachery and selfishness by the intriguing conduct of the priests, and the pollution of the confessional, there cannot but arise expanded treachery and selfishness throughout the entire social system where Popery prevails. Under that system men cannot but be "less charitable, less good, and less generous" than those men who feel their deep and personal responsibility to God, for all their thoughts, feelings, words, and actions,—for the right discharge of all their duties to their fellow-creatures.

It is very instructive also to notice, that this peculiar degradation of conscience actually tends to give intensity to *party spirit*. The essential characteristic of *party spirit* is, that the *individual* is *nothing*; and *party* *all*. When conscience has been bereft of its sense of individual responsibility, the man is in a fit state to become a thorough partisan, and to do anything and everything that his party may require, without the slightest feeling of compunction or remorse. A man with a dead conscience has no spring of personal energy in himself, for he has no sense of personal responsibility. If he has any energy, it must either be as a partisan or party leader; or as an infidel, with a strong will, strong passions, and strong ambition, but no sense of responsibility to God. Almost every energetic Papist may accordingly be shewn to have been either a party leader or an infidel. The effects of Popery on the social system may be seen distinctly in the contrast between Popish and Protestant countries, in ignorance, depravity, poverty, and crime.

The primary element in the political character of Popery is, the paramount allegiance which it demands as due to the Pope. Casuists attempt to deny this, but in vain. Not to refer at present to what, however, we are fully entitled to refer, the proof from history, in its own documents and its deeds, the evasive language of the Maynooth Report proves what it seeks to deny. The Pope, say these casuists, has no direct temporal power; but he is paramount and supreme in all spiritual matters. Yes, and he can make any matter spiritual by merely calling it so, and asserting that it affects the interests of the Church,—*then* he is supreme in that matter, because he has made it spiritual. This is quite intelligible, and quite enough for all possible purposes, securing to him supreme control in all things civil and ecclesiastical. This renders Popery a pernicious system for any country; for the union of civil and ecclesiastical power in the same hands is, and must needs be, *absolute despotism*. In Protestant countries Popery renders it impossible for earnest Papists to be faithful subjects.

Further, as Popery is a system pernicious to man both in his personal and in his social character and relations, it is necessarily hostile to all the ends at which a wise and good government should aim. For a wise and good government to sanction and uphold Popery, is for it to be guilty of infatuation and suicide. For the government of a free country to do so, is to be guilty of treason against freedom, both civil and religious.

But a few years ago a leading statesman, in some lucid interval, declared that there existed a wide-spread conspiracy against the liberties of Europe. This was true then, and is true still. But how have British statesmen dealt with this conspiracy? They have fawned upon it, flattered it, fostered it, and taken it to their bosoms. It has fixed its fangs in their bosoms, as it seems, and infused into them its deadly venom. Yet they feel it not, in the relaxed stupor which it has caused. It is for the British people to rouse themselves, and proclaim aloud that they are determined to meet, encounter, and defeat this grand conspiracy.

We have but touched the outlines, as our readers will perceive, of a very extensive subject, and yet we think any intelligent man may, after a thoughtful perusal, cease to be "at a loss to understand why Popery should tend to make a man less loyal than his neighbour;" and why a professor of that deadly superstition should be "less charitable, less good, and less generous" than a sincere Bible Christian, who loving God, loves also his neighbour, and is careful to maintain a conscience void of offence towards God and man. Believing the subject to be one of very great importance, we may resume consideration of it from time to time, and trace its fatal elements and principles in various aspects,—all tending to prove that the Papal system is not only adapted to fallen human nature, but actually makes men more depraved than the Fall had left them,—is more pernicious than the false religion of the heathen.

GALVIN'S TREATISE ON RELICS.*

"St. Augustinus complains, in his work entitled 'The Labour of Monks,' that certain people were, even in his time, exercising a dishonest trade, hawking about relics of martyrs, and he adds the following significant words, '*should they really be relics of martyrs,*' from which we may infer that even then abuses and deceits were practised, by making simple folks believe that bones, picked up anywhere, were bones of saints. Since the origin of this abuse is so ancient, there can be no doubt that it has greatly increased dur-

* "A Treatise on Relics." By John Calvin. Edinburgh: Johnstone and Hunter, 1834.

ing a long interval of years, particularly as the world has been much corrupted since that age, and has continued to deteriorate until it has arrived at its present condition.

Now, the origin and root of this evil has been, that, instead of discerning Jesus Christ in his Word, his Sacraments, and his Spiritual Graces, the world has, according to its custom, amused itself with his clothes, shirts, and sheets, leaving thus the principal to follow the accessory.

"It did the same thing with the apostles, martyrs, and other saints, and, instead of observing their lives in order to imitate their examples, it directed all its attention to the preservation and admiration of their bones, shirts, sashes, caps, and other similar trash.

"I know well that there is a certain appearance of real devotion and zeal in the allegation, that the relics of Jesus Christ are preserved on account of the honour which is rendered to him, and in order the better to preserve his memory. But it is necessary to consider what St. Paul says, that every service of God invented by man, whatever appearance of wisdom it may have, is nothing better than vanity and foolishness, if it has no other foundation than our own devising. Moreover, it is necessary to set the profit derived from it against the dangers with which it is fraught, and it will thus be found that, to have relics is a useless and frivolous thing, which will most probably gradually lead towards idolatry, because they cannot be handled and looked upon without being honoured, and in doing this, men will very soon render them, the honour which is due to Jesus Christ. In short, the desire for relics is never without superstition, and what is worse, it is usually the parent of idolatry. Every one admits that the reason why our Lord concealed the body of Moses, was that the people of Israel should not be guilty of worshipping it. Now, we may conclude that the act to be avoided with regard to the body of Moses must be equally shunned with regard to the bodies of all other saints, and for the same reason—because it is sin. But let us leave the saints, and consider what St. Paul says of Jesus Christ himself, for he protests that he knew him not according to the flesh, but only after his resurrection, signifying by these words, that all that is carnal in Jesus Christ must be forgotten and put aside, and that we should employ and direct our whole affections to seek and possess him according to the spirit. Consequently the pretence that it is a good thing to have some memorials either of himself or of the saints, to stimulate our piety, is nothing but a cloak for indulging our foolish cravings which have no reasonable foundation; and should even this reason appear insufficient, it is openly repugnant to what the Holy Ghost has declared by the mouth of St. Paul, and what can be said more?

"It is of no use to discuss the point whether it is right or wrong to have relics merely to keep them as precious objects, without worshipping them, because experience proves that this is never the case.

"It is true that St. Ambrose, in speaking of Helena, the mother of the Emperor Constantine the Great, who sought with great trouble and expense for the cross of our Lord, says that she did not worship the wood, but the Lord who was suspended upon it. But it is a very rare thing, that a heart disposed to value any relics whatever should not become to a certain degree polluted by some superstition.

"I admit that people do not arrive at once at open idolatry, but they gradually advance from one abuse to another until they fall into this extremity, and, indeed, those who call themselves Christians have, in this respect, idolatrised as much as Pagans ever did. They have prostrated themselves, and knelt before relics, just as if they were worshipping God; they have burnt candles before them in sign of homage; they have placed their confidence in them, and have prayed to them, as if the virtue and the grace of God had entered into them. Now, if idolatry be nothing else than the transfer elsewhere of the honour which is due to God, can it be denied that this is idolatry? This cannot be excused by pretending that it was only the improper zeal of some idiots or foolish women, for it was a general custom approved by those who had the government of the church, and who had even placed the bones of the dead and other relics on the high altar, in the greatest and most prominent places, in order that they should be worshipped with more certainty.

"It is thus that the foolish fancy which people had at first for collecting relics, ended in this open abomination,—they not only turned from God, in order to amuse themselves with vain and corruptible things, but even went on to the execrable sacrilege of worshipping dead and insensible creatures, instead of the one living God. Now, as one evil never comes alone, but is always followed by another, it thus happened that where people were seeking for relics, either of Jesus Christ or the saints, they became so blind that whatever name was imposed upon any rubbish presented to them, they received it without any examination or judgment; thus the bones of an ass or dog, which any hawkers gave out to be the bones of a martyr, were devoutly received without any difficulty. This was the case with all of them, as will be shewn hereafter.

"For my own part, I have no doubt that this has been a great punishment inflicted by God. Because, as the world was craving after relics, and turning them to a wicked and superstitious use, it was very likely that God would permit one lie to follow another; for this is the way in which he punishes the dishonour done to his name, when the glory due to him is transferred elsewhere. Indeed, the only reason why there are so many false and imaginary relics is, that God has permitted the world to be doubly deceived and fallen, since it has so loved deceit and lies."—Pp. 219-221.

THE HOLY CROWN OF THORNS.

BUT in this abject distress, the Emperor and empire were still possessed of an ideal treasure, which drew its fantastic value from the superstition of the Christian world. The merit of the true cross was somewhat impaired by its frequent division; and a long captivity among the infidels might shed some suspicion on the fragments that were produced in the East and West. But another relic of the passion was preserved in the imperial chapel of Constantinople; and the crown of thorns which had been placed on the head of Christ was equally precious and authentic. It had formerly been the practice of the Egyptian debtors to deposit as a security the mummies of their parents; and both their honour and religion were bound for the redemption of the pledge. In the same manner, and in the absence of the Emperor, the barons of Romania borrowed the sum of thirteen thousand one hundred and thirty-four pieces of gold, on the credit of the holy crown; they failed in their performance of the contract, and a rich Venetian, Nicholas Querini, undertook to satisfy their impatient creditors, on condition that the relic should be lodged at Venice, to become his absolute property, if it were not redeemed within a short and definite term. The barons apprized their sovereign of the hard treaty and impending loss; and as the empire could not afford a ransom of seven thousand pounds sterling, Baldwin was anxious to snatch the prize from the Venetians, and to vest it with more honour and emolument in the hands of the most Christian king. Yet the negotiation was attended with some delicacy. In the purchase of relics, the saint would have started at the guilt of simony; but if the mode of expression were changed, he might lawfully repay the debt, accept the gift, and acknowledge the obligation. His ambassadors, two Dominicans, were despatched to Venice, to redeem and receive the holy crown, which had escaped the dangers of the sea and the galleys of Vataces. On opening a wooden box, they recognised the seals of the doge and barons, which were applied on a shrine of silver; and within this shrine the monument of the passion was inclosed in a golden vase. The reluctant Venetians yielded to justice and power, the Emperor Frederic granted a free and honourable passage, the court of France advanced as far as Troyes in Champagne, to meet with devotion this inestimable relic: it was borne in triumph through Paris by the king himself, barefoot, and in his shirt; and a free gift of ten thousand marks of silver reconciled Baldwin to his loss. The success of this transaction tempted the Latin Emperor to offer, with the same generosity, the remaining furniture of his chapel; a large and authentic portion of the true cross; the baby-linen of the Son of God; the lance, the sponge, and the chain of his passion; the rod of Moses; and part of the skull of St. John the Baptist. For the reception of these spiritual treasures, twenty thousand marks were expended by St. Louis on a stately foundation, the holy chapel of Paris, on which the muse of Boileau has bestowed a comic immortality. The truth of such remote and ancient relics, which cannot be proved by any human testimony, must be admitted by those who believe in the miracles which they have performed. About the middle of the last age, an inveterate ulcer was touched and cured by an holy prickle of the holy crown; the prodigy is attested by the most pious and enlightened Christians of France; nor will the fact be easily disproved, except by those who are armed with a general antidote against religious [Popish] credulity.—*Gibbon's Decline and Fall of the Roman Empire*, vol. xi. pp. 272-275.

THE DOUAY BIBLE:

ITS MISTRANSLATIONS AND ERRORS.

THE "Douay Bible" is the title generally given to the English version of the Holy Scriptures, published, though still in its circulation restricted, by the Church of Rome. This designation, though popularly used, is yet but partially correct. The *Douay* version, strictly speaking, is the English translation of the *Old Testament*, and is so called from the fact of its first publication by the English College at Douay, in France, A.D. 1609. The New Testament English version, as received by the Roman Catholic Church, is called the *Rhemish Version*, having been first published by the College at Rheims, A.D. 1582.

Thus, the version popularly called the DOUAY BIBLE consists, properly speaking, of the Douay Old Testament and the Rhemish New Testament.

This English version of the Scriptures possesses a great disadvantage, inasmuch as it has been translated, not from the Greek and Hebrew originals, but from the Vulgate—the Latin version of St. Jerome. The Douay Bible is thus a translation of a translation—a copy of a copy; and as such not only perpetuates whatever mistakes may have existed in its pattern, the Vulgate, but is also liable to introduce its own peculiar errors and mistakes.

Hence we discover throughout the Douay and Rhemish versions respectively, many egregious mistakes and false renderings; some of these are so contrary to the spirit and letter of the originals, and at the same time so obviously intended to prop up Popish doctrine, as to demand, on our part, some little attention. We, therefore, instance here some few of these mistranslations, so as to guard our readers against a too implicit reliance on the Roman Catholic version of the Holy Bible.

I. The first overt act at mistranslation which we would here notice is the passage in Gen. iii. 15, which contains the very first promise of a future hope that was made to man after his unhappy fall. The passage is thus rendered in the Douay version: "I will put enmities between thee and the woman, and thy seed and her seed: SHE shall crush thy head, and thou shalt lie in wait for HER heel." The Authorized Version of the Holy Bible translates—"It shall bruise," &c., that is, the *seed*, Christ Jesus, shall bruise the serpent.

And this rendering is sustained by the Septuagint Greek, the Chaldee paraphrase, and the Syriac Version, &c.; while even the Douay note admits that some of the Fathers also interpreted it as in the Protestant Bible. Thus Rome has not the "unanimous consent of the Fathers" on this version, and as such, and being pledged and sworn in the Creed of Pope Pius IV., "never to take and interpret Scripture otherwise than according to the unanimous consent of the Fathers," it is plain that no Roman Catholic can presume to interpret the promise in *any* sense. The Church of Rome, however, does interpret it after her own fashion, and makes frequent use of this her own false rendering, in support of Mary-Worship. This passage has also been specially dwelt upon in the recent Roman "Pastorals" on the question of the Immaculate Conception.

II. The Greek word *μετανοέω* (and in its cognate forms) is rendered in the Rhemish version "to do penance," instead of "to repent," as in the Authorized Version. See, for instance, Matt. iii. 2, and the parallel passages in Mark i. 4, Luke iii. 8, &c.

Now, this rendering is *in toto* opposed to the sense of the Greek word in the original, which signifies a change of *mind* or *heart* (νόος, νοῦς). Nor, indeed, is there perfect uniformity even in the Romish translation of this word wherever it occurs in Scripture. For example, we find in the Rhemish version, Acts iii. 19, the same Greek word translated “be *penitent*,” and, again, in Acts v. 31, “to give *repentance* to Israel,” &c. And again, in Rev. ii. 21, the Rhemish version is chargeable with a further inconsistency by translating the same word in two different forms within the compass of one verse: “And I gave her a time that she might *do penance* (μετανοῆσαι), and she will not *repent* (μετανοῆσαι). See also Mark i. 15. Thus even the Roman Catholic version admits that our translation of this word is correct, and, by its own lack of uniform rendering, proves that Rome herself is still uncertain which way to interpret it.

A recent edition of the Rhemish version, published by Dr. Lingard, a learned Roman Catholic, translates the word “repent,” as in the Protestant version; and in a note attached, this rendering is thus justified:—

“*Repent*—μετανοῆσαι—*agite penitentiam*. When the Latin translation was made, *pœnitere* or *pœniteri*, and *agere pœnitentiam*, were used for the same thing, like *vivere* and *agere vitam*. But in the English language, at the present day, *to repent* and *to do penance* are not synonymous; for the first necessarily imports regret of mind, the second only the suffering of punishment. I shall, therefore, render μετανοῆσαι by *to repent*.”

III. Roman Catholics object to the rendering, in the Authorized Version, of John ii. 4, “Woman, what have I to do with thee?” and thus translate the phrase in their Rhemish version, “Woman, what is to me and to thee?”

The Roman Catholic, however, objects without reason, and, still more, without consistency. For, the self-same phrase in the original (τί ἐμοὶ καὶ σοί), the Rhemish version translates as we do, in *every place* where it occurs in Holy Scripture, save and except in this one passage, wherein it differs not only from us, but also from itself. See Rhemish version, Matt. viii. 29; Mark i. 24, and v. 7; Luke iv. 34, &c., compared with John ii. 4.

The Rhemish note on this passage, too, is worthy of observation. It thus proceeds:—“Christ may mean here, What is that, woman, to me and thee, being but strangers, that they want wine? as some interpret it; or, (which is the more proper use of that kind of speech in Holy Writ,) *What have I to do with thee?* that is, Why should I have respect to thy desire in this case? In matters touching my charge and the commission of my Father, for preaching, working miracles, and other graces, I must not be tied to flesh and blood.” Thus, after all, the Rhemish annotators give the preference to *our* rendering of the passage, as that which is “the more proper use” of that kind of phraseology! This is a Roman Catholic testimony to our accuracy, and an acknowledgment of their own mistranslation.

IV. In Psalm xcvi. 5, (Psalm xcix. Authorized Version,) the Douay translators thus render the exhortation of the Psalmist: “Exalt ye the Lord our God, and *adore his footstool*, for *it* is holy.” The Authorized Version renders it, “Worship *at* his footstool, for *he* is holy.”

The Douay translation is evidently intended as a warrant for Image Worship, a practice which is most unmistakably opposed by the whole tenor of Holy Scripture. Mistranslation alone can give them help in this respect!

V. A similar attempt to uphold the worship (and, if it mean any such thing, the *Divine* worship) of Images, appears in the Rhemish translation of

* We quote from the original Rhemish Edition, not from the Abbreviated Modern Edition.

Heb. xi. 21 : " By faith Jacob dying . . . *adored the top of his rod.*" The Authorized Version renders, " Worshipped, *leaning upon* the top of his staff."

To this passage the following strange note is appended in all Roman Catholic Bibles :—" Adored the top of his rod. The Apostle here follows the *Ancient Greek Bible* of the *Seventy* interpreters, which translates *in this manner*, Gen. xlvii. 31." An able writer has truly enough observed, with reference to this note, that " it is difficult to say whether the audacity or the untruth brought together in these few lines is the most striking." Let us, then, appeal to their own testimony.

In the first place, on referring to their own reference, Gen. xlvii. 31, in the *Douay Bible*, we observe that the Douay translators themselves have not been so bold as were the Rhemists; for they have rendered the passage thus: " Israel adored *God*, *turning to* the bed's head." This is Douay *against* Rheims!

But, again; the statement of the Rhemish note is not only in itself not true, but it is directly *opposed* to the true state of the case. The " *Seventy*" (the Septuagint) do *not* render it in the manner alleged by the Rhemish note. The Septuagint reads thus: " Προσεκύνησεν Ἰσραὴλ ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ"—and this can bear *no other* rendering than that of our version. The Roman Catholic version wholly *suppresses* the word " ἐπὶ," " *upon*," and yet appeals to the Septuagint, which, upon inquiry, we find, *includes* this word! The note, then, was either penned by those who knew no Greek, or was intended for those who were unacquainted with that language!

We confess we are not much surprised at this ignorance of the Greek language on the part of the Rhemists. Other Romish Colleges are equally innocent of that tongue. In the recently published Report of the *Maynooth Commission*, the Rev. Dr. O'Hanlon, librarian of the College, admits (pp. 3, 4) that the students " are not called upon to apply themselves particularly to the study of *Greek*," and that some of the senior students are " *totally ignorant* of that language." The Rev. Dr. Crolly, Professor of Theology in Maynooth, testifies (pp. 20, 21) that " the students are not obliged to study *Greek* during their *Divinity* course;" and that " there is *no reason whatever* to induce them to study *Greek*." The Rev. H. Neville, Professor of the first year's Theology, also acknowledges, (p. 49,) that " many of the students *totally forget* all their *Greek* before they get to Theology at all, or very soon after!" And the Rev. Dr. Russell, Professor of Ecclesiastical History, extends these testimonies even to head-quarters, and states, (p. 63,) that " *Greek* is comparatively little cultivated by the generality of ecclesiastical students in Rome!" The Rhemish note will easily pass with such " *Theologians*." This much, however, in passing, and by way of parenthesis!

VI. In order to remove or weaken one of the many Scripture evidences against Clerical Celibacy, the Rhemish translators have rendered the passage, 1 Cor. ix. 5, thus: " Have we not power to carry about *a woman* a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?" The Authorized Version renders the expression, " Have we not power to lead about a sister, *a wife*, (ἀδελφὴν γυναῖκα), as well as other Apostles?" &c.

The Rhemists would have us believe that it would be more honourable for the Apostles to " carry about" with them unmarried women, rather than their own lawful wives. Just as if it would be more to the credit of Cephas (St. Peter) to " lead about" with him on his journeys any other than his own wife, to whom allusion is made in the Gospel, Matt. viii. 14. It may be well to state here, that most Commentators take the Greek expression to

mean a *sister-wife*, that is, a wife who is a Christian, a *sister* in the Gospel, and thus a "helpmeet" for a minister of Christ.

VII. The Greek word *μυστήριον* is in the Roman Catholic Bible always translated "a *mystery*," except in *one* place, Eph. v. 32, where the Apostle is represented, when speaking of marriage, as saying, "This is a great *sacrament*:" *μυστήριον*. The Authorized Version renders the Greek word here, as in all other places, "a *mystery*."

The reason is evident which induced the Rhemish translators to depart from their otherwise uniform rendering. The Church of Rome had included Matrimony among her seven sacraments; a text of Scripture would much help them in this respect; hence this mistranslation!

But if the Church of Rome by *this* text votes matrimony a sacrament, she must, on the same principle, receive many more than "seven" sacraments. Any Concordance will shew the word "mystery" as occurring about twenty-six times in the Bible, and the Roman Catholic Bible translates twenty-five of these as we do, and in the twenty-sixth instance after a different fashion. If the word *μυστήριον* makes marriage a sacrament, it will, on the same principle of interpretation, add, perhaps, twenty-five more sacraments to the Romish "seven." For example, the "blindness that happened to Israel" must be a sacrament, Rom. xi. 25; the "resurrection of the dead" must be a sacrament, 1 Cor. xv. 51; the admission of the Gentiles into Christian communion must be a sacrament, Col. i. 26, &c., and Eph. iii. 3-6; the incarnation of Christ, the preaching of Christ, faith in Christ, and Christ's ascension, must one and all be sacraments, 1 Tim. iii. 16. Even *Antichrist*, the "*mystery* of iniquity," must be a sacrament, 2 Thess. ii. 7. In a word, many things, and things the most contradictory, must be classed among the sacraments of Rome, if, according to the Rhemish version, marriage be "a great sacrament!"

VIII. In 1 Pet. iii. 19, the Roman Catholic Bible reads thus: "In which also coming he (Christ) preached to those spirits *that were* in prison." To which is appended the following note: "See here a proof of a third place, or middle state of souls," &c. The Authorized Version renders it, "Went and preached unto the spirits in prison."

There is a very important difference between these two translations. Which of them, then, agrees with the original? The Greek expression is, "Τοῖς ἐν φυλακῇ πνεύμασι," and these words are literally rendered in the Protestant version, "spirits *in prison*;" whereas the Rhemists would lead us to understand that "they *were* in prison," but *are not* "in prison" *now*.

The object of the Roman Catholic, in this passage, is to assert, as the note expresses, the existence of a Purgatory or middle place. Hence he argues, that Christ preached to certain persons who "*were* in prison," and by preaching released them. Whereas the passage speaks of no such thing. The Apostle is speaking of persons "*in prison*"—"in prison" *then*—"in prison" while he was writing; namely, the disobedient in the days of Noah, when the long-suffering of God could suffer them no longer. Christ was "quickened" by the Spirit, (v. 18); that same Spirit, "by which He went" in olden time in the person of Noah, the "*Preacher* of righteousness," "and preached to the disobedient," who still disobeyed, and of whom the Apostle even then was writing, as being "in prison."

And from that "prison" they were never delivered; from that "prison" they never shall be delivered. Christ once preached to them through his Spirit in Noah, and they refused the message, and were suddenly cut off, and

bound "in prison." The Apostle nowhere speaks of a middle place—nowhere speaks of their deliverance; but rather to the contrary, he has left on record, in his Second Epistle, to *what* "prison" these were adjudged, with *whom* they were bound in that "prison," and the *duration* of their misery in their prison-house:—"For if God spared not *the angels that sinned*, but cast them down to *hell*, and delivered them into chains of darkness, to be reserved unto judgment; and spared not *the old world*, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the *ungodly*; and turning the cities of *Sodom and Gomorrah* into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly," 2 Pet. ii. 4-6.

Can anything be plainer than this? Clear as a sunbeam that those "in prison"—the disobedient in the days of Noah—are, with the fallen angels and with the guilty people of Sodom and Gomorrah, that is, in Hell, in chains of darkness, reserved unto judgment. Yet the Rhemish translators would have us to believe, that "they *were* in prison," but afterwards delivered from its bondage. We, however, prefer to take St. Peter as his own commentator; and he tells us that where these people *were*, there they *are*, and there they shall ever continue to be, beyond the reach of remedy or hope.

IX., X. Among the obvious errors of the Douay Bible, we might further instance the NOTES appended in all the Editions used by the Church of Rome, and also the interpolation and intermixture of the APOCRYPHAL BOOKS throughout the Canonical Scriptures. But these two latter topics would lead us too far in our present paper; we therefore do no more than merely instance them as containing grave and weighty objections to the English version of the Roman Catholic Bible.

Suffice it here to say, that the Douay Bible is proved to be guilty of sundry mistranslations; and the Church of Rome, even in her translation of the Holy Bible, comes under the rebuke of the Apostle, which he pronounced against those who are chargeable with the offence of "handling the word of God deceitfully," 2 Cor. iv. 2.

PRAYER FOR THE DOWNFAL OF MAYNOOTH.

TO THE EDITOR OF THE BULWARK.

SIR,—Many Protestants connected with the Protestant Alliance and other bodies, have agreed to offer up to God their united prayers on the 5th of June, the day preceding the next debate in Parliament on the subject of Maynooth; and if the discussion should be further adjourned, then again to have simultaneous prayer specially in reference to the contest with Popery, on the day before that fixed for each adjournment, until a day of *thanksgiving* can be agreed upon after the Act endowing Maynooth has been repealed. The following have been suggested as suitable subjects for prayer on these occasions:—

1. That Protestants may be pure and holy in purpose, earnest, united, and abounding in Christian charity in practice.

2. That Roman Catholics may be enlightened, convinced, and converted by the Holy Spirit of God.

3. That Popery may be expelled from the hearts of men, put away from Protestant Churches, condemned and discountenanced by Protestant Governments, and cast down and utterly abolished from the face of the whole world.

I have the honour to be, your obedient servant, JOHN MACGREGOR.

THE TEMPLE, LONDON, 18th May 1855.



THE ARCHBISHOP OF TOLEDO PRESENTING THE DEAD BODY OF ST. FELIX THE MARTYR TO THE
QUEEN OF SPAIN.

AN EASY WAY OF REPAYING OBLIGATIONS.

THE following paragraph has been going the round of the newspapers :—

"The Pope has made a very economical return to the Queen of Spain for the splendid tiara she sent to him—which was valued at 400,000 francs—by making her a present of the body of St. Felix the Martyr. This relic has just been brought to Spain by the Arch-bishop of Toledo, and has been solemnly deposited in the Chapel of the Palace of Aranjuez."

Our readers probably never heard of "St. Felix the Martyr." Probably no man deserving of such a name ever existed; more probably still, the body in question, even if there ever was such a man, is not his. If the British nation also could pay its debts by robbing the churchyards in this wholesale way, the task of our administrative reformers would be much simpler. In common life the operation would be deemed a very bad bargain on the part of the poor Queen. But what shall we say to those who imagine that people are wiser in Popish countries than they were in the dark ages, and that Rome herself is improved in this nineteenth century, when such barefaced imposition can be openly practised within sight of the British islands? "Devout men carried Stephen to his burial," we are told, although he was a genuine martyr, and his body a true relic. Not so the patrons of this modern system of imposture, which turns all things into merchandise, even the very wafer which it professes to have previously converted into God.

STARTLING QUESTIONS, BY THE REV. J. C. RYLE.

WHAT READEST THOU?

It is truly fearful to consider how thoroughly at variance God and the Church of Rome are about the Bible.

The Lord God has declared, positively, that Holy Scripture is "profitable"—that it is "given for our learning"—that it is "able to make men wise unto salvation"—that it is "the sword" which a soldier of Christ should be armed with—that it is "a light for our feet," and that all errors arise from ignorance of it. The Church of Rome, on the other hand, has declared positively, in the Council of Trent, that "If the Holy Scripture be everywhere allowed, indiscriminately, in the vulgar tongue, more harm than good will arise from it;" and that, "If any one shall presume to read, or possess a Bible, without a license, he shall not receive absolution, except he first deliver it up!" A license to read the Bible! What a blasphemous insult is this! It would sound as well to talk of a license to breathe God's air, or look at God's sun.

Well may the Church of Rome be in gross darkness, when it pours such contempt on the written Word.

It is useless to assert, as some do, that statements such as these are not correct. It is useless to tell us that Bibles are openly paraded for sale in Roman Catholic shop windows in English towns. The Church of Rome dares not show itself yet in its true colours in England. It winks at practices contrary to its avowed principles, because it suits its purpose to do so. It throws dust in the eyes of simple people, by the appearance of toleration, and so blinds them to its real character. But the Church of Rome at heart is always the same.

Ask any one who has lived in countries on the Continent, where the power of the Pope is unrestrained, and see what he will tell you. Ask any one, especially, who has lived in Italy, and seen the Roman Catholic religion in full bloom, and mark what kind of account he will give you. If a man would know what real, pure Presbyterianism is, he must go to Scotland. If a man would know what real, pure Church-of-Englandism is, he must visit England. If he would know what real, pure, genuine Romanism is, he should go to Italy and Rome.

Is it not a fact, that to have or read an Italian Bible is one of the highest crimes an Italian can commit? He may commit adultery and fornication,—he may stab, or lie, or rob, or swear, or cheat,—and get absolution from his priest without much difficulty. But woe be to the Italian who dares to have or read God's Holy Word! That fact speaks volumes. Let that fact be thoroughly known all over the world.

Is it not a fact, that the Bible itself cannot be bought at Rome, unless with immense difficulty, and at an immense price? You may buy books of many other kinds and descriptions,—worthless French novels—frivolous Italian poetry—miserable lying accounts of pretended miracles, done by pretended saints—prayers to the Virgin Mary, and all manner of literary rubbish.

You may buy poisons, daggers, or intoxicating drinks. You may buy relics, and rosaries, and scapulars, and crucifixes. You may buy masses and services, and redeem your father's soul from Purgatory. But one thing it is almost impossible to buy, and that is the one thing needful—the written Word of God. You may easily buy all means and appliances for doing the works of darkness. You cannot buy the grand help for doing the works of

light, except at an enormous cost. That fact alone speaks volumes. O that the world would awake and know it ! THE BIBLE IS PRACTICALLY A FORBIDDEN BOOK AT ROME.

Ah, reader, it is an awful thought, that all these insults to the Bible are perpetrated in the name of Christianity ! It is an awful thought, that a day of reckoning is yet to come, and that God the Judge of all is just as jealous about his *word* as about his *name* and *day* ! It is an awful thought, that even the Emperor of China will rise up in judgment with the Pope, and condemn him ; for he has lately decreed that the New Testament is a profitable book, and may be read ! It is an awful thought, that this Bible-proscribing Church of Rome contains more members than any Church in the world ! Surely I have a right to say, no gift of God is so neglected and misused as the Bible.

MARY'S ADVICES TO HER WORSHIPPERS.

(Continued from page 308.)

XI.

To those who give the same titles of honour to the Virgin Mary, which ought to be given to God only.

If you love and honour me as one who, for you, plead all the merits of my Son with God, you do well ; but have a care of going beyond the truth, and let not the excess of your zeal, attribute that to me which is only due to God. I know how jealous he is of his honour, and that he cannot endure it should be given to another. (Exod. ii. and Isaiah xlii.) Do not you fall then into the damnable error of those heretics, the Collyridians, of whom St. Epiphanius speaks ; whose best piece of religion it was to rob God to enrich me, and who fancied they honoured me very much in dishonouring God.

Pray, speak freely : Do you not think you wrong God when you tell me, I am almighty, or when you call me Joint-Redemptrix and Joint-Saviour ? and is it not boldly limiting the power of Almighty God to say, He neither made, nor can make a creature more perfect than I am ? As if the making of one poor creature could quite disable the almighty power of a God ? I beseech you, let not your zeal any longer carry you into these excesses.

Neither allow yourselves any longer in that liberty of speech, That it is lawful to appeal from God's tribunal to mine, or that I, with my Son, have [a different] or [a separate] empire from the Father : Believe me, I have nothing which is not theirs, nor anything which is not subject to them, and which I entirely submit not to them.

These excessive praises displease me, and I am grieved with these your foolish flatteries. I cannot endure any but what are pure, without access, true, and clear from suspicion.

In a word, if you will have your devotion please me, you ought to observe these two things, since you will needs worship me,—1. Not to lead into error and sin the simple and ignorant. 2. Not to give scandal to those of the reformed religion, and confirm them more in their ill opinion which they have of our religion, and thus give them cause to reproach us : That you give me the same honour you give to God.

Do not guide yourselves by, and imitate the high fanciful flights and hyperbolical and false manner of speaking which some of our saints have used, and which are not to be practised, but with an extraordinary care and discretion ; much less ought their high-flown and overheated expressions to be still heightened and enlarged by you.

XII.

To those who rob Jesus Christ of all mercy and give that divine attribute to the Virgin Mary.

It ought not to be permitted any Christian to think or say, That Jesus Christ is a most severe Judge ; but that I am the mother of all mercy, that he hath given mercy to me, and hath only reserved to himself his justice : Whereas God is a Being uncompounded, an Essence most simple and pure, and his mercy cannot be separated from his justice : and Jesus Christ came not into the world to condemn it, but to save it. (John iii. 17.) I must deal plainly with you, I have no other compassion for sinners, but what he gives me, I can only help them according to his good pleasure.

XIII.

To those who depend so much on the Virgin Mary, that they never have recourse to Jesus Christ.

You ought to believe that it is Jesus Christ who is the inexhaustible fountain of all grace and mercy, (Luke xv. and xix. :) that it is he who receives sinners and eats with

them ; that it is he who is come to seek and save those who were lost ; that it is he who calls, and would ease them that are weary and heavy laden, (Matt. xii. :) and in a few words, that it is he who has made himself your brother, and though he was God, yet could take upon him the form of a servant, (Phil. ii.,) and from supreme greatness has abased himself to the infamy of the cross ; that he left earth and ascended into heaven, (John xii. 32,) was only to draw all men after him, and to take away that fear which would either have kept us at a distance, or have quite hindered us from approaching the blessedness thereof.

Draw near, then, with confidence to the throne of grace. If fear keeps you back, I am willing to assist you all I can thither, and pray for you ; but by no means will I allow that you depend on me.

XIV.

To those who prefer their devotion to the Virgin, before their love to God, and neglect the trust which they ought to put in him.

The greatest fervour of your love ought to be for God and not me : It is in him and not me, in whom you ought to put your trust and confidence. Leave off then serving me more than you do God ; it is he that ought to be all in all to you : Let it be to him therefore that you give all the services and love which is possible for you ; for he created you to love him above all things. If you bear me any love, know that it ought no more to terminate on me than your respects : I am at most but an instrument, or the means to present the prayers of your heart to God. Let me advise you not to stop in the middle and forget the end, which can only be God ; it is to him alone to whom all that you are, or have, or can do, ought to tend and be directed.

(To be continued.)

THE TRUE DOCTRINE OF THE HOLY EUCHARIST. By the Rev. J. Taylor, M.A., Wakefield. London : Longman, Brown, Green, & Longmans.

A very able and learned treatise on a subject of peculiar and pressing importance in the present position of the Church of England.

A MODEL FOR MEN OF BUSINESS : or, Lectures on Nehemiah. By Hugh Stowell, M.A. Second Edition. London : Hatchard & Co.

A volume of eloquent and appropriate sermons, well fitted for the study of young men of business, and for general circulation in every mercantile community.

"THE END OF CONTROVERSY" CONTROVERTED. By John H. Hopkins, D.D., LL.D., Bishop of Vermont. In Two Volumes. Pudney and Russell, 79, John Street, New York. Ogle and Murray, Edinburgh.

One of the many able works which have lately issued from the American press on the Romish controversy. We are convinced that America, as substantially a Protestant nation, is our natural ally in this great

struggle, and that British Protestants should more and more cultivate a closer intimacy with the sound and ardent friends of truth on the American continent.

NOTES AND QUERIES ON THE NEW ROMAN DOCTRINE, THE IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. By the Rev. William Arthur Darby, Curate of Christ's Church, Salford. A series of Tracts intended as a help for Young Controversialists. No. V., The Scriptures and the Immaculate Conception. No. VI., The Fathers and the Immaculate Conception. No. VII., The Roman Church and the Immaculate Conception. Manchester : Kelly and Slater. Pp. 58.

We formerly had occasion to notice and commend the first two Nos. of Mr. Darby's Notes and Queries. The last three upon the Immaculate Conception are, we think, deserving of still higher commendation ; they are truly excellent, and very valuable. We do not know where in the same space so much useful matter, both in the way of facts and arguments, could be found on the important subject of which they treat.

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